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A

GREEK GRAMMAR,

FOR

SCHOOLS AND COLLEGES.

BY

JAMES HADLEY,

PROFESSOR IN YALE COLLEGE.

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PREFACE.

THE grammar which is here submitted to the public, is founded on the *Griechische Schulgrammatik* of GEORG CURTIUS, Professor in the University of Kiel. The work of Professor Curtius was first published in 1852, and was received in Germany with marked favor: a second edition was called for in 1855, a third in 1857, and a fourth in 1859. Having been led, soon after it appeared, to study it with some care, I became satisfied that it possessed important advantages of plan and execution; and I was therefore easily induced, more than three years ago, to undertake the task of bringing it before the American public. My first thought went no further than to reproduce it in an English version, with only such changes as might seem necessary to adapt it to the wants and habits of instructors in our country. But in carrying out this purpose, it happened, by what is probably a common experience in such cases, that one change led on to another, until at length the alterations had assumed an extent out of all proportion to the original design. To give the book, as it stands here, the name of Curtius, would be to make him responsible in appearance for many things which he has not said, and might perhaps fail to approve. Under these circumstances, it has seemed to be the only proper course, that I should assume the responsibility of the work, while making, as I cheerfully do, the fullest acknowledgments of obligation to the German scholar. Should this volume prove to be of service in the work of classical instruction, the result will be perhaps mainly due to his broad and thoughtful scholarship, and his sound, practical judgment.

It may be proper for me here to follow the example of Professor Curtius, by calling attention, at the outset, to some features in the plan and arrangement of this Grammar.

It is a fact generally understood, that the Greek, in common with the other Indo-European languages, has of late received, and is still receiving, much light from the scientific comparative study of the whole class to which it be-

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longs. The new views of Greek etymology and structure, developed and established by that study, have been made the object of special attention in the preparation of this work; and have been taken up into it, as far as seemed to be consistent with the practical ends which must always be paramount in an elementary grammar.

The multiplicity of forms presented by the different Greek dialects is the occasion of considerable embarrassment to the grammarian. Scattered through the sections which describe the Attic language, they interfere seriously with the unity of exhibition and impression which it is important to secure: but when thrown together by themselves at the end of the book, they lose in clearness and significance, by being severed from those common facts and principles with which they are naturally associated. In this Grammar, will be found a sort of compromise between the opposite difficulties. The peculiarities of euphony and inflection which belong to the other dialects, are given in smaller type at the foot of each page, under the corresponding Attic forms, so as to be kept clearly distinct from the latter, while yet presented with them in the same view.

It is hardly necessary to say that a *complete* exhibition of the dialects is not attempted in these pages. The multitude of forms which appear only in lyric fragments, or in ancient inscriptions, or in the writings of grammarians, are passed over without notice. The object has been simply to supply what is necessary in this respect for a proper reading of the classic authors, and particularly Homer, Herodotus, Pindar, and Theocritus. For the language of Homer, I have derived much assistance from the Homeric Grammar of Ahrens (*Griechische Formenlehre des Homerischen und Attischen Dialektes*: Göttingen, 1852); and for that of Herodotus, from the careful and thorough investigations of Bredow (*Quæstiones Criticæ de Dialecto Herodoteæ*: Lipsiæ, 1846).

In the sections on the verb, the forms of voice, mode, and tense are reduced to a small number of groups, called "tense-systems." Under this arrangement, which is similar to those already adopted by Ahrens and Curtius, the inflection of the verb is represented as the inflection of a few tense-stems, which are formed, each in its own way, from the common verb-stem. It is hoped that the arrangement may commend itself in use, not only as consistent with the obvious analogies of verb-formation, but also as calculated to make the structure of the verb simpler and more intelligible to the learner.

Among these tense-systems, the most prominent is that which includes the present and imperfect, the tenses of continued action; and it is also the one which shows the greatest variety of formation. Hence the formation of the present is taken as the basis of a new classification, the whole mass of verbs being divided into nine classes, according as the stem of this tense coincides with that of the verb, or varies from it by different changes.

The special formation of particular verbs—"anomalous" formation, as it has been generally, but to a great extent inappropriately, termed—is exhibited with considerable fulness, and according to a uniform method, intended to assist the apprehension and memory of the learner.

In the Syntax, the leading aim has been—not to construct a philosophical system of human expression, with Greek sentences for illustrations—but to represent, as fully and clearly as possible within the prescribed limits, the actual usage and idiom of the Greek language. It has also been an object to accompany the full statement of rules and principles with brief phrases, describing their substance, and convenient for use in the recitation-room.

In regard to the examples by which the Syntax is illustrated, it has not been thought necessary to give for each one the name of the author from whom it is cited. Only those taken from non-Attic sources, as Homer and Herodotus, are credited to their authors: those which come from Attic poets are marked simply as poetic: while those which come from Attic prose-writers, and constitute perhaps nine-tenths of the whole number, are given without any indication of their source. The examples are translated throughout, untranslated examples being (if I may trust my own observation) of but little use, in general, even to the better class of students. Regarded as illustrations, they are imperfect, since it is only with difficulty, and perhaps with uncertainty, that the learner recognizes their relation to the rule or principle to be illustrated. And if we view them as exercises in translation, it may be questioned, whether detached sentences, torn from the connections in which they stood, and involving often peculiar difficulties of language and construction, are best suited for this purpose. A similar rule has been followed even in the earlier portions of the Grammar; except, indeed, in the first part (Orthography and Euphony), where it could hardly be carried out with convenience: but in the second and third parts, which treat of Inflection and Formation, the Greek words introduced are accompanied regularly by a statement of their significa-

tion. This course has been adopted, partly, from the feeling that a student cannot fairly be expected to take much interest in words that have no meaning to his mind; and partly, in the belief that it is possible for a student, in this way, as he goes through his grammar, to acquire, with little trouble, a useful vocabulary of Greek expression.

In preparing this division of the work, I have made frequent use of the *Syntax der Griechischen Sprache* (Braunschweig, 1846), by the late Professor Madvig of Copenhagen. But my obligations are much greater—not for the Syntax only, but for almost every part of the book—to K. W. Krüger, whose Greek Grammar (like that of Buttmann before it) marks a new epoch in the scientific treatment of its subject. Important aid has been received also from the school-grammars of Buttmann and Kühner, which are familiar to American students in the skilful translations of Dr. Robinson and Dr. Taylor. Nor must I omit to acknowledge myself indebted, for many valuable suggestions, to the excellent grammars produced in our own country by Professor Sophocles and Professor Crosby.

In the appended chapter on Versification, I have relied, partly on Munk's *Metres of the Greeks and Romans* (translated by Professors Beck and Felton, Cambridge, 1844), but still more on the able treatises of Rossbach and Westphal (*Griechische Rhythmik*, Leipzig, 1854; and *Griechische Metrik*, Leipzig, 1856).

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INTRODUCTION.

Greek Language and Dialects.

1. The inhabitants of ancient Greece called themselves *Hellēnes* ("Ἕλληνες), and their country *Hellas* ("Ἑλλάς). The name "Hellenes" was applied also to the members of the same race, dispersed by colonization over the islands and coasts of the Mediterranean. By the Romans they were called *Grecians* (Graeci). Their language—the Greek—is connected with the languages of the Indians, Persians, Romans, the Slavonic, Germanic, and Celtic nations. These are all kindred languages, and together form the Indo-European family of languages.

2. The Hellenes referred themselves for the most part to three principal *divisions*,—Aeolians, Dorians, and Ionians. To these belonged three principal dialects:—the Aeolic, spoken in Aeolis, Boeotia, and Thessaly;—the Doric, in Peloponnēsus, Isthmus, and north-western Greece,—also in Crete and Caria, Sicily and southern Italy;—the Ionic, in Ionia and Attica, and in most of the Aegēan islands. Each of them was early used in poetry,—for a long time the only species of literature. They were spoken under many different forms—secondary dialects—in different times and places. But as regards the written works which have come down to us, it is enough to specify the following forms:

3. a. The *Aeolic* (of Lesbos), found in the lyric fragments of Alcaeus and the poetess Sappho (600 B. C.).

b. The *Doric*, found in the lyric poetry of Pindar (470 B. C.) and the bucolic (*pastoral*) poetry of Theocritus (270 B. C.). Even the Attic dramas in their lyric parts contain some Doric forms. The language of Pindar has some peculiarities derived from the Aeolic, and still more from the Epic.

c. The *Ionic*, including

1) The *Old Ionic*, or *Epic*, found in the poetry of Homer (before 800 B. C.) and Hesiod (before 700 B. C.). In all the poetry of later times (though least of all in the dramatic dialogue) we find more or less admixture of Epic words and forms.

2) The *New Ionic*, the language of Ionia about 400 B. C., found in the history of Herodotus and the medical writings of Hippocrates.

1 D. In Homer, *Hellas* is only a district in northern Greece, the Hellenes its inhabitants. For the Greeks at large, he uses the names Ἀχαιοί, Ἀργεῖοι, Δαραιοί, which, strictly taken, belong only to a part of the whole people.

2 D. The division into Aeolians, Dorians, Ionians, is unknown to Homer.

The following dialect, though in strictness the Ionic of Attica, and closely related to the two preceding, is always distinguished as

d. The *Attic*, the language of Athens in her flourishing period (from 490 B. C.), found in many works of poetry and prose, especially the tragedies of Aeschylus, Sophocles, and Euripides, the comedies of Aristophanes, the histories of Thucydides and Xenophon, the philosophical writings of Plato, and the orations of Lysias, Isocrates, Aeschines, and Demosthenes. The political importance of Athens and the superiority of her literature gave a great ascendancy to her dialect, which at length banished the others from literary use; though the Doric and the Old Ionic were still retained, the latter for epic, the former for lyric and bucolic poetry. The Attic thus became the common language of all cultivated Greeks; but at the same time began to lose its earlier purity. In this state, commencing about the time of Alexander (who died 323 B. C.), it is called

e. The *Common* dialect (ἡ κοινὴ διάλεκτος), in distinction from the purer Attic. On the border between the two, stands the great philosopher Aristotle, with his pupil Theophrastus. Among later authors, the most important are the historians Polybius (140 B. C.), Plutarch (100 A. D.), Arrian (150 A. D.), and Dio Cassius (200 A. D.), the geographer Strabo (1 A. D.), and the rhetoricians Dionysius of Halicarnassus (30 B. C.), and Lucian (170 A. D.).

REMARK. There is a noticeable difference between the *earlier* and *later* Attic. The first is seen in the tragic poets and Thucydides; the last, in most other Attic writers. The language of Plato has an intermediate character. The *tragic* language is further marked by many peculiarities of its own.

4. For completeness, we may add

f. The *Hellenistic*, a variety of the Common dialect, found in the New Test., and in the LXX., or Septuagint version of the Old Test. The name comes from the term *Hellenist* (Ἑλληνιστής from ἑλληνίζω), applied to Hebrews, or others of foreign birth, who used the Greek language.

g. The *Modern Greek*, or popular language for the last thousand years, found in written works since about 1150 A. D. It is also called *Romaic* from Ῥωμαῖοι (*Romans*), the name assumed in place of Ἕλληνες by the Greeks of the middle ages.

NOTE. Through the first two Parts of the Grammar, the forms of Attic Greek, especially the Attic prose, are described in the body of the text; while the peculiarities of other dialects (particularly those of Homer and Herodotus) are added in smaller type at the foot of each page.

Hm. stands for *Homer*, and *Hd.* for *Herodotus*;—*cf.* is used for *Lat. confer* (compare);—*sc.* for *scilicet* (to wit);—*ib.* for *ibidem* (in the same place);—*i. e.* for *id est* (that is);—*e. g.* for *exempli gratia* (for example);—καὶ. for *kai ta λοιπά* (*Lat. et cetera*). Other abbreviations will explain themselves.

PART FIRST.
ORTHOGRAPHY AND EUPHONY.

Alphabet.

5. The Greek is written with twenty-four letters, viz.

Form.		Name.		Roman.
A	α	*Αλφα	Alpha	a
B	β	Βητα	Beta	b
Γ	γ	Γάμμα	Gamma	g
Δ	δ	Δέλτα	Delta	d
E	ε	*Ε ψιλόν	Epsilon	ē
Z	ζ	Ζητα	Zeta	z
H	η	*Ητα	Eta	ē
Θ	θ θ	Θητα	Theta	th
I	ι	Ιώτα	Iota	i
K	κ	Κάππα	Kappa	o
Λ	λ	Λάμβδα	Lambda	l
M	μ	Μῦ	Mu	m
N	ν	Νῦ	Nu	n
Ξ	ξ	Ξι	Xi	x
O	ο	*Ο μικρόν	Omicron	ō
Π	π	Πι	Pi	p
P	ρ	*Ρῶ	Rho	r
Σ	σ ς	Σίγμα	Sigma	s
T	τ	Ταῦ	Tau	t
Υ	υ	*Υ ψιλόν	Upsilon	y
Φ	φ	Φι	Phi	ph
X	χ	Χι	Chi	ch
Ψ	ψ	Ψι	Psi	ps
Ω	ω	*Ω μέγα	Omega	ō

REMARK. a. Sigma has the form σ in the beginning and middle of a word, ς at the end of a word: *στράως faction*.

The final ς is retained by some editors, even when it is brought by composition into the middle of a word: thus the compound word made up of *δυσ ill* (never used separately), *πρός to*, and *όδός way*, is written by some *δυσπρόσodos*, by others *δυσπρόσodos*, *difficult of access*.

REM. b. *Abbreviations*. For many combinations of two or three letters, and for many short words in frequent use, the manuscripts and old editions have peculiar forms, connected and abridged. Two of these are still occasionally used: σ for *qu*, and ς (named *στί* or *στίγμα*) for *στ*.

6. REM. c. The term *alphabet* is formed from the names of the first two letters. The Greek alphabet is not essentially different from the Roman, and from those of modern Europe. They are all derived from the alphabet of the Phoenicians.

NOTE. d. Various other signs, beside the letters of the alphabet, are used in writing Greek. Such are the *breathings* (14), the *coronis* (68) and the *apostrophe* (70), the *accents* (89) and the *marks of punctuation* (113).

Vowels.

7. The vowels are α , ϵ , η , ι , o , ω , u .

Of these, ϵ , o , are always *short*,

η , ω , always *long*,

α , ι , u , short in some words, long in

others, and hence called *doubtful* vowels.

8. The short sounds of α , ι , u , are indicated in the grammar by α , ι , υ ; the long sounds, by $\bar{\alpha}$, $\bar{\iota}$, $\bar{\upsilon}$. We have then

the *short* vowels, $\check{\alpha}$, ϵ , $\check{\iota}$, o , $\check{\upsilon}$, and

the *long* vowels, $\bar{\alpha}$, η , $\bar{\iota}$, ω , $\bar{\upsilon}$.

9. The long vowels were sounded as α , e , i , o , u , in the English words *par*, *prey*, *caprice*, *prone*, *prune*, slowly and fully uttered. The short vowels had the same sounds, only less prolonged in utterance,—a little different, therefore, from the English short sounds in the words *pat*, *pet*, *pit*, *pot*, *put*.

10. The vowels (sounded as above) are *close* or *open*. The *most open* vowel is α ; *less open* are ϵ , η , o , ω ; the *close* vowels are ι , u . Thus we have

the *open short* vowels, $\check{\alpha}$, ϵ , o ,

the *open long* vowels, $\bar{\alpha}$, η , ω ,

the *close* vowels, ι , u .

Diphthongs.

11. The diphthongs (διφθογγαὶ *double-sounds*) combine two vowels—an open and a close vowel—in one syllable. They are

αι, ει, ου, αυ, ευ, ου,

φ, η, ω, also ηυ, ωυ, and υι:

but in υι, both the vowels are close.

Of these, φ, η, ω, are called *improper* diphthongs. Their second vowel is called *iota subscript* (written below the first). But when the first vowel is a capital letter, ι stands upon the line: ΩΙΑΗΙ = Ωιδῆι = ᾠδῆι.

REM. a. In the diphthongs, as at first pronounced, each vowel received its proper sound, while the two, being uttered without break, coalesced in one syllable. Thus αι, pronounced *ah-ee*, giving the sound of Eng. *ay* affirmative: αυ, *ah-oo*, like Eng. *ou* in *our*: ευ, οι, υι, not quite like *eu* in *feud*, οι in *foil*, υι in *quit*: ει, ου, still further from *ei* in *height*, *ou* in *youth*; though ου afterwards assumed the latter sound (12 b).

REM. b. In φ, η, ω, the second vowel was at first written on the line and sounded, as in other diphthongs. But it early ceased to be pronounced, being swallowed up by the long α, η, ω, before it. For a long time it was generally omitted in writing, and, when afterwards restored, was placed as a silent letter under the line. Hence φ, η, ω, were called *improper* diphthongs, their second vowel having no effect upon the sound. The same name has sometimes been extended to include ηυ, ωυ, and υι, which are distinguished from the other diphthongs by special peculiarities. Thus ηυ is always the result of augment (310) or of crasis (68), ωυ of crasis only; υι is composed of two close vowels, and is never followed by a consonant in the same word.

12. In *Roman letters* the diphthongs were represented,

αι, ει, οι, αυ, ευ, ου, υι, α, η, φ,

by æ, ē or ī, oe, au, eu, ū, yī, ā, ē, ō.

Exc. a. For αι, οι, in a few proper names, we have Roman *ai*, *oi*; Μαία Μαία, Τροία Τροία or Τροја, Αίας Αjaz. For φ, in a few compounds of φῆδρ *song*, we have *oe*: τραγῳδός *tragoedus*.

REM. b. From the representation of Greek words by Roman letters, it appears that at an early time (as early as 100 B. C.) several of the diphthongs had become simple sounds. Thus ει had assumed the sound

11 D.b. The Ionic has ηυ also in νηῦς (Hm. Hd.) Att. ναῦς *ship*, and γηῦς (Hm.) Att. γηαῦς *old woman*.—ωυ is scarcely Attic. The New Ionic has it in αὐτός, αὐτόν, etc., by crasis for δ αὐτός, τὸ αὐτό (68 D);—also in reflexive pronouns, as ἑαυτοῦ (235 D), which seems to have arisen by crasis from εἰ αὐτοῦ;—further in δαῦμα Att. δαῦμα *wonder*, and words derived from it; though here some deny the diphthong and write δάυμα or δᾶμα.

of Eng. *ei* in *rein* or in *seize*—most commonly the latter; *ou* that of *ou* in *your*. For *q*, *n*, *q*, see 11 b.

REM. c. It appears also that, prior to the same time, *υ* had taken the sound of French *u*, or German *ü*, intermediate between Eng. *oo* and *ee*—which the Romans, not having this sound, represented (as they did the sound of *ζ*) by using the Greek letter for the purpose (*υ* = *υ*). The diphthong *υι* underwent a corresponding change. But *υ* at the end of a diphthong retained its earlier sound.

13. *Diaeresis*. Sometimes two vowels, which might coalesce as a diphthong, are separated in pronunciation. A mark of diaeresis (*separation*) is then placed over the second vowel: *παῖζόντων, προὔπαρχω, βότρυι*.

REM. a. The diaeresis is sometimes omitted, when it is evident from a breathing (14), or an accent (89), or from *ι* written on the line (11), that the two vowels do not unite as a diphthong. Thus in *αὐτή, ἰχθύι, ληζόμενος*, the vowels are evidently separate (= *αὐρή, ἰχθύι, ληζόμενος*), while in *αὐτή, ἰχθυί, ληζόμενος*, they unite as diphthongs.

Breathings.

14. The weak sound *h*, at the beginning of a word, was indicated by the mark ' placed over the initial vowel, and called the *rough breathing* (*spiritus asper*): thus *ἔναι* (pronounced *hē-nai*) *to send*.

The *absence* of this sound was also indicated by a mark ' placed over the initial vowel, and called the *smooth breathing* (*spiritus lenis*): thus *ἐναι* (pronounced *i-ē-nai*) *to go*.

Words beginning with a *diphthong* take the breathings over the *second* vowel: *αὐτοῦ of himself, αὐτοῦ of him*. But in the *improper* diphthongs, *ι* never takes the breathings, even when it stands upon the line: *Ὀδὴ = ᾠδή song*.

15. All words which begin with *υ* have the rough breathing. Further, the initial consonant *ρ* always has the rough breathing (thus *ῥ*, Roman *rh*): *ῥήτωρ rhetor orator*.—*ρρ* appears in most editions as *ῖρ* (Roman *rrh*): *Πύρρος Pyrrhus*; though some write *Πύρρος*.

REM. a. Except in *ῥῶ*, the breathings belong only to *initial* letters; if brought into the middle of a word by composition, they disappear: *προ-ἔναι* (from *πρό+ἔναι* and from *πρό+ἔναι*); though the Roman form in some such cases shows an *h*: *ἐνυδρις enhydriς, πολυῖστωρ Polyhistor*.

15 D. The Epic pronouns *ἔμμε, ἔμμι, ἔμμε* (233 D) have the smooth breathing. The Aeolic dialect had other exceptions.

Consonants.

16. The consonants were sounded, for the most part, as we sound the Roman letters used to represent them (5). To *c, g, s, t*, we give a variety of sounds: the corresponding Greek letters *κ, γ, σ, τ*, had only the sounds which are heard in Eng. *coo, go, so, to*: thus in *Λυκία Lycia, Φρυγία Phrygia, Μυσία Mysia, Βοιωτία Boeotia*. But

Gamma (*γ*) before *κ, γ, χ, or ξ*, had the sound of *n* in *anger, anxious*, and was represented by a Roman *n*: *ἄγκυρα* Lat. *ancōra anchor, ἑλεγχος elenchus proof*.

17. The letters *φ, θ, χ*, seem to have had at first the sounds of *ph, th, ch*, in Eng. *uphill, hothouse, blockhead*. But afterwards they came to sound as in Eng. *graphic, pathos*, and German *machen* (the last being a rough palatal sound no longer heard in English).

REM. a. Every consonant was sounded: thus *κ* was heard in *κνίω to scratch, κτήμα possession*, and *φ* in *φθίσις phthisis consumption*. Similarly *ξίνος stranger, ψάμμος sand*, were pronounced *kēnos, psammos*, with *k* and *p* distinctly heard.

Among consonants, we distinguish *semivowels, mutes, and double consonants*.

18. The SEMIVOWELS are *λ, μ, ν, ρ, σ*; of which,
σ is called a *sibilant*, from its hissing sound,
λ, μ, ν, ρ, *liquids*, from their flowing sound,
μ, ν, *nasals*, being sounded with the nose.

To the semivowels must be added also *γ nasal*, that is, *γ* before *κ, γ, χ, ξ* (16).

19. The MUTES are

<i>π-mutes</i>	<i>π</i>	<i>β</i>	<i>φ</i>	or <i>labial mutes</i> ,
<i>τ-mutes</i>	<i>τ</i>	<i>δ</i>	<i>θ</i>	<i>lingual mutes</i> ,
<i>κ-mutes</i>	<i>κ</i>	<i>γ</i>	<i>χ</i>	<i>palatal mutes</i> .

Those in the same horizontal line are said to be *cognate*, or *mutes of the same organ*.

20. According to another division, the mutes are

<i>smooth mutes</i>	<i>π</i>	<i>τ</i>	<i>κ</i>	(<i>tenuēs</i>),
<i>middle mutes</i>	<i>β</i>	<i>δ</i>	<i>γ</i>	(<i>mediae</i>),
<i>rough mutes</i>	<i>φ</i>	<i>θ</i>	<i>χ</i>	(<i>aspiratae</i>).

Those in the same horizontal line are said to be *co-ordinate*, or *mutes of the same order*.

REM. a. The *middle mutes β, δ, γ*, are so named from the place given them in the arrangement. They are also called *sonant* (sounding with loud voice), in distinction from *π, τ, κ, φ, θ, χ*, which are *surd* (hushed

or whispered). Of the latter, ϕ , χ , are called *rough*, aspiratae, on account of the h (rough breathing, spiritus asper) contained in them (17); while π , τ , κ , which have no h , are called *smooth*.

21. The DOUBLE CONSONANTS are ζ , ξ , ψ ; of which, ψ is written for $\pi\sigma$, and ξ for $\kappa\sigma$.

REM. a. Zeta (ζ) is not written for $\tau\sigma$, a combination of sounds rejected by the Greek ear as offensive. But it has in prosody the force of two consonants,—placed after a short vowel, it makes a syllable long by position (86). Many scholars pronounce it as *ds*; but it is at least very doubtful whether it ever had that sound.

22. The relations of the consonants may be seen from the following table:

	Semivowels.		Mutes.			Double Consonants.
	Sibilant.	Liquids.	Smooth.	Middle.	Rough.	
		Nasals.				
Labials		μ	π	β	ϕ	ψ
Linguals	σ	λ, ρ, ν	τ	δ	θ	ζ
Palatals		(γ)	κ	γ	χ	ξ

REM. a. σ , ψ , ξ , are *surd* like the smooth and rough mutes; the other consonants and all the vowels are *sonant* (20 a).

23 D. DIGAMMA. The oldest Greek had another consonant sound, represented by the sixth letter of the primitive alphabet. This was the semivowel *F*, named *Faū Vau*,—named also from its form *Digamma* (δίγαμμα i. e. double gamma, one placed upon another). It corresponds in place and form to Lat. *f*, but in power to Lat. *u* consonant (*v*), being sounded probably much like Eng. *w*. Thus *ols sheep* was originally *ovis* Lat. *ovis*. It is sometimes called *Aeolic digamma*, having been retained by the Aeolians and Dorians long after it was lost by the Ionians: thus *ētos year* Aeol. *vetos*, *īdios own* Dor. *fidios*. It must have existed, however, in the old Ionic of Homer, although not written in the text of his poems. Thus it must have been sounded by Hm., more or less constantly, at the beginning of these words:

ἔγγωμι to break, *ἔλις* in numbers, enough, *ἀλλασκομαι* to be taken, *ἄναξ* lord, *ἀνδρῶν* to be lord, *ἀνδρῶν* to please, *ἀραιὸς* slender, *ἄστυ* city, *ἔαρ* (ver) spring, *ἔδνον* bride-gift, *ἔδνος* host, people, *εἰκοσι* twenty (Dor. *ἑκατῆ*, Lat. *viginti*), *εἰκω* to yield, *εἰλω* to press, *ἐκῆτι* by will of, *ἐκπὺς* father-in-law, *ἐκὼν* willing, *ἐλπομαι* to hope, the pronoun-stem *ἐ* (*ἐὼ sui*), *ἔπος* word (*εἶπον* I said), *ἔργον* work, (*ἔρδω* to do), *ἔργω* to shut in or out, *ἐρῶς* to go to harm, *ἐρῶς* to draw, *ἐσθῆς* dress, *ἔσua* vest (root *ves*, Lat. *ves-tis*), *ἔσπερος* (vesper) evening, *ἐτης* clansman, *ἡδὺς* pleasant, *ἰάω* to cry, root *ιδ* (*ιδεῖν* videre, *οἶδα* I know), root *ικ* (*ἰκελος* and *εἰκελος* like, *οἶκα* I am like, *seen*), *Ἴλιος* Troy, *ἴσος* equal, *οἶκος* house, *οἶνος* (vinum) wine, *ὄς*, *ῆ*, *ὄν* suus, -a, -um.

REM. a. At the beginning of some words, Hm. has *ε* at times in place of an original *τ*: *ἐέ him*, *εἰκοσι* twenty, *ἔσῃ* fem. of *ἴσος* equal.

For effects of the digamma in Hm., see 67 D a, 86 D, 87 D.

EUPHONY OF VOWELS.

Vowels Interchanged.

25. The open short vowels (ǎ, ε, ο) are often interchanged in the inflection and formation of words: τρέφ-ω *to nourish*, ἐ-τρέφ-ην *was nourished*, τέ-τροφ-α *have nourished*; γένος (for γενες) *race*, Gen. γένεος for γενεο-ος; λύκε (for λυκο) from λύκο-ς *wolf*.

In like manner, ει (when made by lengthening ῑ, 30) is interchanged with οι: λείπ-ω (stem λίπ) *to leave*, λέ-λοιπ-α *have left*, λοι-πός *left*.—And η is sometimes interchanged with ω: ἀρήγ-ω *to help*, ἀρωγ-ός *helper*.

26. ᾠο, αω, interchange with εω: νᾠός and νεός *temple*, μετέωρος (for μετᾠoros) *raised aloft*, τεθνεώς (for τεθνηως, earlier form τεθνᾠως) *dead*.

27. A close and open vowel are much less often interchanged: ἐστὶ *is*, ἵσθι *be thou*; ἤκω, poet. ἴκω, *am come*; ὄνομα *name*, ἀνώνυμος *nameless*;

24 D. DIVERSITY OF VOWELS IN THE DIALECTS. The other dialects, in many words and forms, have different vowels from the Attic. The most important differences are these:

a. The Ionic (Epic and New Ionic) has η for Attic ᾱ: Ion. νεηνίης for Att. νεανίας *young man*, θάρηξ for θάρᾱξ *breast-plate*: so also γενεῇ for γενεᾷ *to birth*, νηὺς for ναὺς *ship*.—But not so, when ᾱ arises by contraction, or when ᾱ is lengthened on account of ν omitted after it (48, 49): Ion. and Att. τίμα (for τίμα-ε) *honor thou*, νικᾷ (for νικᾶ-ει) *he conquers*, μέλας (for μελαν-ς) *black*.—(Conversely, Hd. in a few instances has ᾱ for η: μεσαμβρία for μεσημβρία *mid-day, south*.)

b. The Doric, on the other hand, has ᾱ for Attic η: Dor. δᾱμος for Att. δῆμος *people*, μάτηρ (Lat. mater) for μήτηρ *mother*, Ἀδᾱνα (found also in Trag.) for Ἀθηνᾶ *the goddess Athena*; so Μούσα for Μοῦσα *to a Muse*.—But not so, when η arises from a lengthening of ε: Dor. and Att. τῖσημι (stem δε) *to give*, λιμήν (Gen. λιμέν-ος) *harbor*.

The Attic dramatists in lyric passages use the Dor. ᾱ for η (3 b).

c. The Ion. often lengthens ε to ει, and ο to ου: ξείνος for ξένος *stranger, guest*, εἵνεκα (found also in later Att.) for ἔνεκα *on account of*, μῶνος for μόνος *alone*, ὄνομα for ὄνομα *name*.—Hm. sometimes lengthens ο to οι: ἡγνόησε for ἡγνόησε *from ἄγνοῖα to be ignorant of*; and ᾱ to αι: παρὰ for παρά *by, near*.

d. The Dor. sometimes has ω for Att. ου: Μᾶσα for Μοῦσα (Aeolic Μοῖσα, usual in Pindar and Theocritus), δῶλος (Theoc.) for δούλος *slave*. So ὦν Dor. (and Hd.) for οὖν *therefore*.

25 D. A similar variation of εω to ου is seen in εἰλήλουθα (Hm.) for ἐλήλυθα *I have come* (stem ελῦθ, lengthened ελευθ, 80). Even in the Attic, we find σπουδῇ *haste* from σπεύδω *to hasten*.

26 D. So Ion. Ἀτρεῖδαι, originally Ἀτρεῖδαι, Att. Ἀτρεῖδου of *Atrides*; Ion. πυλάων, orig. πυλάων, Att. πυλῶν of *gates*; Ion. Ποσειδῶν, orig. Ποσειδάων, Att. Ποσειδῶν the god *Poseidon*.

poetic μῶμος *blame*, ἀμύμων *blameless, illustrious*; πόλις *city*, πῆχυς *cubit*, Gen. πόλε-ως, πῆχε-ως; ὀνύχη (for ον-ονχη) *to benefit*; poetic ἀτεύαλλω (for ατ-αταλλω) *to foster*.

Vowels Lengthened.

28. Lengthening of Vowels (*Protraction*) is

A. *Formative*, when it is used as a means for the inflection and formation of words.

By this,	ᾱ,	ε,	ι,	ο,	υ,
become	η or ᾱ,	η,	ι,	ω,	ῠ.

Thus the verbs τιμᾶω, φιλέω, φθίνω, δηλόω, φύω (ῡ),
make the futures τιμήσω, φιλήσω, φθίσω, δηλώσω, φύσω.

29. After ε, ι, ρ, the lengthened form of ᾱ is ᾱ, not η: thus the verbs ἔδω *to permit*, ἰάομαι *to heal*, περάω *to pass through*, make the futures ἐάσω, ἰάσομαι, περάσω.

REM. a. In general, the use of η was avoided in the Attic after ε, ι, ρ, and α was used instead.

30. The close vowels (ι, υ) are sometimes lengthened by a prefixed ε, giving ει, ευ, instead of ι, ῡ. Thus from the stems λῖπ, φύγ, are formed λείπω *to leave*, φεύγω *to flee*.

31. B. *Vicarious*, when it takes the place of an omitted consonant.

By this,	ᾱ,	ε,	ι,	ο,	υ,
become	ᾱ,	ει,	ι,	ου,	ῡ.

Thus for ἀπα-ντ-σι, σπε-νδ-σω, γί-γ-νομαι, λυο-ν-σι, ἐπλῦν-σ-α,
we have ἀπασι, σπείσω, γίνομαι, λύουσι, ἐπλῦνα.

• For an exception in which α becomes η, see 337: for one in which ε, ο, become η, ω, see 156.

28 D. Hm. lengthens a short vowel in many words which would otherwise be excluded from his verse, or could only come in by crasis (68) or elision (70). This occurs chiefly under the rhythmic accent (in *arsis*, 894), and most frequently in the first syllable of a word. Thus, where otherwise three short syllables would stand in succession: ἡγορέη (for ἄγορη) from ἄνθρωπος, εἰαρινός from ἔαρ *spring*, οὐλόμενος for δλόμενος *destroying*, οὐρεος, οὐρεα, from ὄρος (never οὐρος) *mountain*, ὑψιπέτης from πέταλον *leaf*, τιθήμενος for τιθέμενος *putting*, δυσάων for δυσάω from δυσάης *ill-blowing*.—Also, where two long syllables would stand between two short ones: Οὐλύμπιοι (for Ὀλύμπιοι) of *Olympus*, εἰλήλουδα (for ἐληλουδα) *I have come*.

29 D. In the Ionic (Old and New), the combinations εη, ιη, ρη, are not avoided: ἰτέη for ἰτέα *willow*, ἡτηρός for ἰατηρός *physician*, περήσομαι for περάσομαι *I shall try*.

The Doric, on the other hand, uniformly lengthens ᾱ to ᾱ: τιμᾶω for τιμήω *I shall honor* (24 D b).

Vowels Contracted.

32. Contraction unites concurrent vowels of different syllables into one long vowel or diphthong.

Concurrent vowels are generally contracted, when the first is short and open (ᾱ, ε, ο). Thus,

An open short vowel (ᾱ, ε, ο),

a. before a close vowel (ι, υ), forms a diphthong with it ;

b. before α, ε, η, goes into the open long ;

c. before ο, ω, gives ω.

d. But εε gives ει ; εο, οε, οο give ου.

a. ε-ι	ει	πόλε-ι	πόλει	c. α-ο	ω	τιμά-ομεν	τιμῶμεν
ο-ι	οι	πειθό-ι	πειθοῖ	α-ω	ω	τιμά-ωμεν	τιμῶμεν
b. α-α	ᾱ	γέρα-α	γέρα	ε-ω	ω	φιλέ-ωσι	φιλήωσι
α-ε	ᾱ	τιμά-ετε	τιμάτε	ο-ω	ω	δηλό-ωσι	δηλώσι
α-η	ᾱ	τιμά-ητε	τιμάτε	d. ε-ε	ει	φιλε-ε	φιλει
ε-α	η	τείχε-α	τείχη	ε-ο	ου	γίνε-ος	γίνους
ε-η	η	φιλέ-ητε	φιλήτε	ο-ε	ου	δήλο-ε	δήλου
ο-α	ω	αἰδό-α	αἰδω	ο-ο	ου	πλό-ος	πλοῦς
ο-η	ω	δηλό-ητε	δηλώτε				

REM. c. ᾱ before ι gives α : γήρα-ι, γήρα (but see 183).

33. Concurrent vowels are not generally contracted, when the first is either *long* or *close*. But sometimes,

ᾱ, ε, ι, after a close or long vowel, are absorbed.—ι, when it is thus absorbed in an open long vowel, becomes ι subscript.
—ηο gives ω.

ιχθύ-ας	ιχθῦς	νη-οδυνος	νώδυνος	ῥω-α	ῥω
ῥά-των	ῥάων	τιμή-εντι	τιμῆντι	λώ-ϊστος	λῶστος

32 D. The dialects differ widely in respect to the contraction of vowels. Thus,

e. The Ionic (Old and New) has *uncontracted* forms in very many cases, where the Attic contracts: νόος for νοῦς *mind*, τείχεα for τείχη *walls*, φιλέης for φιλεῖς *thou mayst love*, ἀέκων for ἄκων *unwilling*, ἀοιδῆ for ᾠδῆ *song*.—In a few instances, however, these dialects have contracted forms, where the Attic does not contract: Ion. ἱρός (and ἱερός) Att. ἱερός *sacred*, βόσσομαι for βοήσσομαι *from βοάω to cry*.

f. The Ionic (especially the New Ionic) contracts εο, εου, into ευ (instead of ου): ποιούμεν, ποιεῖσι, (from ποιεό-μεν, ποιεό-ουσι,) for Att. ποιούμεν *we do*, ποιοῦσι *they do*. This contraction is found also in the Doric.

g. The Doric often contracts αε, αει, to η, η: ἔρη, ἔρης, (from δρα-ε, ὀρά-εις,) for Att. ἔρα *see thou*, ὀρεῖς *thou seest*.

h. The Doric sometimes contracts αω, αω, to ᾱ: Ἀρτεῖδᾱ, orig. Ἀρτεῖδᾱο, Att. Ἀρτεῖδου; Ποσειδᾱν (or Ποσειδᾱν), Hm. Ποσειδᾱν, Att. Ποσειδᾶν; δεῶν, orig. δεῶων *dearum*, Att. δεῶν.

34. A simple vowel before a *diphthong* is often contracted with its first vowel; the *last* vowel is then rejected, unless it can be written as *i* subscript.

Exc. a. *οι* and *οοι* give *οι*.

α-ει	α	τιμά-ει	τιμά̃	η-αι	η	λύη-αι	λύη
α-η	α	τιμά-η	τιμά̃	η-ει	η	τιμή-εις	τιμήs
α-οι	φ	τιμά-οι	τιμά̃	η-οι	φ	μεμνη-οίμην	μεμνήμην
α-ου	ω	τιμά-ου	τιμά̃	η-ου	ω	μή οὖν	μῶν
ε-αι	η	λύε-αι	λύη	ο-ει	ου	οἶνό-εις	οἶνοῦs
ε-ει	ει	φιλέ-ει	φιλεῖ	ο-ου	ου	δηλό-ου	δηλοῦs
ε-η	η	φιλέ-η	φιλη̃	ε-οι	οι	φιλέ-οι	φιλοῖ
ε-ου	ου	φιλέ-ου	φιλοῦ	ο-οι	οι	δηλό-οι	δηλοῖ

35. In a few exceptional cases, the contraction is made with the *last* vowel of the diphthong. Thus,

a. *αι* sometimes gives *αι* instead of *α*: αἰκής *unseemly* from αἰκής, αἶρω *to take up* from αἶρω.

b. *εαι* in the second person singular of verbs gives both *η* and *ει*: λύη or λύει from λύεαι.

c. *οει* and *οη*, in the second and third persons of verbs in *όω*, give *οι*: δηλοῖs from δηλόεις and δηλόης.

36. Important cases of *irregular contraction* depend upon the following rules:

a. In contracts of the vowel-declension (Decl. I and II.), a short vowel followed by *α*, or by any long vowel-sound, is absorbed: ὅστί-α, ὅστί̃ (not ὅσση); ἀργυρέ-αν, ἀργυρᾶν; ἀπλό-η, ἀπλη̃ (not ἀπλω); διπλό-αις, διπλαῖs.—Only in the singular, *εα*, after any consonant but *ρ*, is contracted to *η*: χρυσί-α, χρυσῆ.

b. In the consonant-declension (Decl. III.), the contracted *accusative* plural takes the form of the contracted *nominative* plural: thus Nom. Pl. εὐγενέ-ες, εὐγενεῖs, Acc. Pl. εὐγενέ-ας, εὐγενεῖs (not ευγενης); Nom. Pl. μείζονες [μειζο-ες] μείζους, Acc. Pl. μείζονας [μειζο-ας] μείζους (not μειζως).

Other cases of irregular contraction will be noticed as they occur.

37. **SYNIZESIS.** Sometimes two vowels, which could not form a diphthong, were yet so far united in pronunciation, as to pass for one syllable: thus θεός *god*, used in poetry for one syllable. This is called *synizēsis* (settling together). It is not indicated in the writing, and therefore appears only in poetry, where it is detected by the measure of the verse.

η̃ D. Synizesis is very frequent in Hm., especially after *ε*: θυρών *of doors*, χρύσεα *golden*, στῆθεα *breasts*, πόλεις *cities*, ὀγδοὺς *eighth*, all used as words of two syllables.

Vowels Omitted.

38. A short vowel between two consonants is sometimes dropped (*syncöpe*): πατρός (for πατέρος) from πατήρ *father*, ἤλθον (for ἤλυθον) from ἔρχομαι *to come*.

39. *υ* at the end of a stem is often dropped between two vowels: βασιλέ-ων (for βασιλευ-ων) from βασιλεύς *king*, ἀκο-ή (for ἀκου-ή) *hearing* from ἀκού-ω *to hear*.

In this case, *υ* was first changed to the cognate semivowel, the digamma (βασιλειῶν, ἀκοῆ), which afterwards went out of use (23 D).

REM. a. Similarly, *ι* is sometimes dropped between two vowels: κά-ω for καί-ω *to burn*, πλεί-ων for πλεί-ων *more*.

EUPHONY OF CONSONANTS.

Consonants Doubled.

40. The semivowels are often found doubled; less often, the smooth and rough mutes; the middle mutes and double consonants, never. Thus βάλλω *to throw*, ψάμμος *sand*, ἐννία *nine*, κόρη *temple*, τάσσω = τάττω *to arrange*, ἵππος *horse*, κόκκυξ *cuckoo*.

REM. a. Double gamma (γγ = ng) is not an exception; the two letters, though alike in form, are different in sound.

REM. b. When the rough mutes are doubled (which occurs mostly in proper names), the first goes into the cognate smooth, making πφ, τζ, κχ, instead of φφ, ζζ, χχ: thus Σαπφώ, Ἀρτίς, Βάκχος.

41. Double tau (ττ) occurs mostly as the later Attic form, for σσ in the earlier Attic and the other dialects: τάττω *to arrange*, κρείττων *stronger*, later Attic for τάσσω, κρείσσω.

42. Double sigma (σσ) is sometimes produced by composition of words: σύσσιτος *messmate* from σύν *with* and σίτος *food* (52). But usually it is the result of euphonic changes described in 58-60. Only in the latter case does it become ττ in the later Attic.

38 D. Syncöpe is frequent in Hm.: τίπτε for τίποτε *wherefore*, ἐκέκλετο for ἐκε-κελ-ετο *he cried*.

40 D. Hm. in many words doubles a consonant which is single in the common form, espec. a semivowel: ἔλλαβε for ἔλαβε *he took*, φιλομειδής for φιλομειδής *fond of smiles*, ἐννηγτος for ἐν-νηγτος *well-spun*, ὅσον for ὅσον *quantum*, ὀπίσσω for ὀπίσω *backward*;—less often a mute: ὅπως for ὅπως *as*, ὅτι for ὅτι *that*, ἐβδεις for ἐβεισε *he feared*. In some words he has both a single and a double form: Ἀχλλεύς, Ὀδυσεύς, less often Ἀχιλεύς, Ὀδυσεύς.

For some cases in Hm. (καδδύσαι, ὀββάλλειν, etc.), in which a middle mute is found doubled, see 73 D.

43. Rho (ρ) at the beginning of a word is doubled, when, by formation or by composition, a simple vowel is brought before it: $\rho\acute{\epsilon}\omega$ *to flow*, $\acute{\epsilon}\text{-}\rho\acute{\rho}\epsilon\iota$ *was flowing*, $\kappa\alpha\tau\alpha\text{-}\rho\acute{\rho}\acute{\epsilon}\omega\upsilon$ *flowing down*.—After a *diphthong*, ρ remains single: $\epsilon\upsilon\text{-}\rho\acute{o}\sigma$ *fair-flowing*.

REM. a. In other cases, $\rho\acute{\rho}$ is the later Attic form, for $\rho\sigma$ in the earlier Attic and the other dialects: $\kappa\acute{o}\rho\acute{\rho}\eta$ *temple*, $\delta\acute{\alpha}\rho\acute{\rho}\circ\varsigma$ *courage*, for $\kappa\acute{o}\rho\sigma\eta$, $\delta\acute{\alpha}\rho\sigma\circ\varsigma$.

Consonant-Changes.

MUTES BEFORE MUTES.

44. Before a τ -mute, a π - or κ -mute becomes co-ordinate. Thus,

$\beta\tau$ and $\phi\tau$ become $\pi\tau$	$\gamma\tau$ and $\chi\tau$ become $\kappa\tau$
$\pi\delta$ " $\phi\delta$ " $\beta\delta$	$\kappa\delta$ " $\chi\delta$ " $\gamma\delta$
$\pi\varsigma$ " $\phi\varsigma$ " $\beta\varsigma$	$\kappa\varsigma$ " $\chi\varsigma$ " $\gamma\varsigma$
$\tau\acute{\epsilon}\tau\tau\iota\pi\tau\alpha\iota$ for $\tau\epsilon\tau\tau\iota\beta\text{-}\tau\alpha\iota$	$\lambda\acute{\epsilon}\lambda\epsilon\kappa\tau\alpha\iota$ for $\lambda\epsilon\lambda\epsilon\gamma\text{-}\tau\alpha\iota$
$\gamma\acute{\epsilon}\gamma\tau\alpha\pi\tau\alpha\iota$	$\gamma\epsilon\gamma\tau\alpha\phi\text{-}\tau\alpha\iota$
$\gamma\gamma\alpha\beta\delta\eta\upsilon$	$\gamma\gamma\alpha\phi\text{-}\delta\eta\upsilon$
$\epsilon\lambda\epsilon\iota\phi\delta\eta\upsilon$	$\epsilon\lambda\epsilon\iota\pi\text{-}\delta\eta\upsilon$
$\epsilon\tau\tau\iota\phi\delta\eta\upsilon$	$\epsilon\tau\tau\iota\chi\delta\eta\upsilon$
$\epsilon\tau\tau\iota\beta\text{-}\delta\eta\upsilon$	$\epsilon\lambda\acute{\epsilon}\chi\delta\eta\upsilon$
	$\epsilon\lambda\epsilon\gamma\text{-}\delta\eta\upsilon$

REM. a. The combinations allowed by this rule ($\pi\tau$, $\kappa\tau$, $\beta\delta$, $\gamma\delta$, $\phi\varsigma$, $\chi\varsigma$), and the double mutes in 40 ($\pi\pi$, $\pi\phi$, $\tau\tau$, $\tau\varsigma$, $\kappa\kappa$, $\kappa\chi$), are the only combinations of mutes with mutes, which occur in Greek.

45. A τ -mute before another τ -mute is changed to σ .

$\iota\sigma\tau\epsilon$ for $\iota\delta\text{-}\tau\epsilon$	$\pi\acute{\epsilon}\pi\epsilon\iota\sigma\tau\alpha\iota$ for $\pi\epsilon\pi\epsilon\iota\delta\text{-}\tau\alpha\iota$
$\iota\sigma\varsigma\iota$	$\epsilon\pi\epsilon\iota\sigma\delta\eta\upsilon$
$\iota\delta\text{-}\varsigma\iota$	$\epsilon\pi\epsilon\iota\delta\text{-}\delta\eta\upsilon$

But $\tau\tau$ and $\tau\varsigma$ stand without change, when both letters belong to the stem: $\tau\acute{\alpha}\tau\tau\omega$, $\text{'}\text{A}\tau\tau\acute{\iota}\varsigma$.

MUTES BEFORE LIQUIDS.

46. Before μ , a π -mute becomes μ ;

a κ -mute " γ ;

a τ -mute " σ .

$\lambda\acute{\epsilon}\lambda\epsilon\iota\mu\mu\alpha\iota$ for $\lambda\epsilon\lambda\epsilon\iota\pi\text{-}\mu\alpha\iota$	$\delta\acute{\epsilon}\delta\epsilon\gamma\mu\alpha\iota$ for $\delta\epsilon\delta\epsilon\chi\text{-}\mu\alpha\iota$
$\tau\acute{\epsilon}\tau\tau\iota\mu\mu\alpha\iota$	$\pi\acute{\epsilon}\pi\alpha\sigma\mu\alpha\iota$
$\gamma\acute{\epsilon}\gamma\tau\alpha\mu\mu\alpha\iota$	$\pi\epsilon\pi\alpha\tau\text{-}\mu\alpha\iota$
$\pi\acute{\epsilon}\pi\lambda\epsilon\gamma\mu\alpha\iota$	$\acute{\epsilon}\psi\epsilon\upsilon\sigma\mu\alpha\iota$
	$\epsilon\psi\epsilon\upsilon\delta\text{-}\mu\alpha\iota$
	$\pi\acute{\epsilon}\pi\epsilon\iota\sigma\mu\alpha\iota$
	$\pi\epsilon\pi\epsilon\iota\delta\text{-}\mu\alpha\iota$

43 D. In Hm., ρ sometimes remains single, even after a simple vowel: $\acute{\epsilon}\text{-}\rho\epsilon\acute{\epsilon}$ from $\rho\acute{\epsilon}\omega$ *to do*, $\acute{\omega}\kappa\acute{\upsilon}\text{-}\rho\acute{o}\sigma$ *swift-flowing*.

46 D. In Hm., a final κ -mute or τ -mute in the stem often remains unchanged before μ in the ending: $\iota\kappa\text{-}\mu\epsilon\upsilon\sigma$ *favoring* (stem $\iota\kappa$: $\iota\kappa\acute{\iota}\nu\omega$ *to come*), $\acute{\alpha}\kappa\alpha\chi\text{-}\mu\epsilon\upsilon\sigma$ *sharpened* (stem $\alpha\kappa$ or $\alpha\chi$: Lat. *acuō*), $\delta\delta\text{-}\mu\acute{\eta}$ Att. $\delta\sigma\mu\acute{\eta}$ *smell* (stem $\delta\delta$: $\delta\acute{\omega}$ *to smell*, Lat. *odor*), $\iota\delta\text{-}\mu\epsilon\upsilon$ Att. $\iota\sigma\mu\epsilon\upsilon$ *we know* (stem $\iota\delta$: $\sigma\acute{\iota}\delta\alpha$), $\kappa\epsilon\kappa\alpha\upsilon\delta\text{-}\mu\epsilon\upsilon\sigma$ *equivipped* (stem $\kappa\alpha\upsilon\delta$: $\kappa\alpha\upsilon\beta\acute{\omega}\sigma\omega$).

REM. a. This rule seldom fails, when a final mute in the stem is followed by μ in the ending: ἀκ-μή *acme*. In other cases it is not much observed: κέ-κμη-κα *am wearied out*, ἐ-τμή-σθη *was cut*, ῥυ-θμός *rhythm*, ἰ-σμός *isthmus*.

REM. b. Before the other liquids, λ, ρ, ν, the mutes remain unchanged. Yet we find σεμνός *revered* for σεβ-νος (σιβ-ομαι *to revere*), and ἱρεμνός *murky* for ερεβ-νος (ἱρεβος *thick darkness*).

MUTES BEFORE Σ.

47. Before σ, a π-mute forms ψ (= πσ);
 a κ-mute forms ξ (= κσ);
 a τ-mute is dropped without further change.

λείψω	for	λειπ-σω	κόραξ	for	κορακ-ς	σώμασι	for	σωματ-σι
τρίψω		τριβ-σω	φλόξ		φλογ-ς	ἐλπίδι		ελπιδ-σι
γράφω		γραφ-σω	βήξ		βηχ-ς	ὄρνισι		ορνιθ-σι

REM. a. The preposition ἐξ (= ες) in composition drops s before any consonant (54), but undergoes no further change: ἐκ-βαίνω *to go out*, not εγβαίνω, ἐκ-στρατεύω *to march out*, not εξτρατευω.

N AND Σ BEFORE OTHER CONSONANTS.

48. N before a labial becomes μ;
 before a palatal becomes γ (nasal);
 before λ, ρ, is assimilated;
 before σ is dropped, and the preceding vowel is lengthened (31).

ἔμπας	for	εν-πας	συγκαίω	for	συν-καιω	ἐλλείπω	for	εν-λειπω
ἐμβαίνω		εν-βαινω	συγγενής		συν-γενης	συρρέω		συν-ρεω
ἐμφανής		εν-φανης	συγχέω		συν-χεω	μέλας		μελαν-ς
ἐμψυχος		εν-ψυχος	ἐγξέω		εν-ξεω	κτεῖς		κτεν-ς
ἐμμένω		εν-μενω				λύουσι		λυον-σι

49. So also ντ, νδ, νθ, are dropped before σ (47), and the preceding vowel is lengthened (31).

δούς for δοντ-ς σπείσω for σπενδ-σω πείσομαι for πενθ-σομαι

50. Before σι of the dative plural, the vowel remains unchanged, when ν alone is dropped: μέλασι, λιμέσι, δαίμοσι, for μελάν-σι, λιμεν-σι, δαμον-σι. But when ντ is dropped, the vowel is lengthened; πᾶσι, θεῖσι, λύουσι, for παντ-σι, θεντ-σι, λυοντ-σι.

Exc. a. Adjectives (not participles) in -εις make -εσι, instead of -εισι, in the dative plural: χαρίεσι for χαριεντ-σι from χαριεις *pleasing*.

51. a. Before μ in the endings of the perfect middle, ν is commonly changed to σ: πέφασμαι for πεφαν-μαι.

47 D. In Hm., a τ-mute is sometimes assimilated to a following σ: ποστ-σι for ποδ-σι Att. ποσί *to feet*.

b. Before σ in the endings of the perfect middle, ν retains its place: *πέφαν-σαι*. Similarly we find $\nu\varsigma$ in the nominatives *ἐλμινς ιωστη*, *τίρυνς Τίρυντα*, for *ἐλμινς-ι*, *τίρυνς-ς* (47).

52. In composition,

ἐν before ρ , σ , retains ν : *ἐν-ρυσμος*, *ἐν-στάζω*.

πᾶν, *πᾶλιν*, before σ , retain ν : *πάν-σοφος*;

or change ν to σ : *παλίσ-συντος*.

σύν, before σ with a vowel, becomes *συσ-*: *συσ-σίτιον*;

before σ with a cons., or ζ , becomes *σν-*: *σν-στήμα*, *σν-ζυγον*.

53. N, brought by syncope before ρ , is strengthened by an inserted δ : this happens in the declension of *ἀνὴρ πατήρ*: *ἀνδρός* for *αρος* for *ἀνείρος*. Similarly, μ before ρ is strengthened by an inserted β , in *μεσημβρία* *mid-day*, *south*, for *μεσημ(ε)ρια* from *μέσος* and *ἡμέρα*.

54. Sigma (σ) between two consonants is dropped: *γεγράφ-θαι* for *γεγραψθαι*, *ἐκβαίνω* for *ἐξ-βαίνω* (47 a).

Not so, however, when initial σ is brought by composition between two consonants: *ἐν-στάζω* not *εν-τάζω*.

55. When two sigmas are brought together by inflection, one of them is dropped: *τείχεισι* for *τειχεσ-σι*, *ἐσπασαι* for *εσπασ-σαι*.

56. The combination $\sigma\delta$, in some adverbs of place (204), passes into ζ : *ὑπάγε* out for *ὑπασ-δε*.

For σ omitted, in the nom. sing. 3d decl., see 156; in the 1 Aor. of liquid verbs, see 382; in the verbs *εἰμί* to be and *ἵμαι* to sit, see 406.

CONSONANTS AND VOWELS TRANSPOSED (*Metathesis*).

57. The *liquids* (especially ρ , λ) are subject to this change: *δάρσος* (43 a) *courage*, also *δράσος*; thus, too,

aorist *ἔ-δωρ-ον*, present *δρώ-σκω*; present *βάλ-λω*, perfect *βέ-βλη-κα*;

" *ἔ-δάν-ον*, " *δνή-σκω*; " *τέμ-νω*, " *τέ-τμη-κα*.

In the last four examples the vowel is also lengthened.

58 D. In a few Epic words, μ before ρ or λ is strengthened by an inserted β : *μέ-μβλω-κα* have gone (from stem *μολ*, by transposition *μλο*, *μλω*, 57). At the beginning of a word, μ before ρ or λ becomes β : *βλώσσω* to go, from stem *μολ* (cf. *δρώσσω* from stem *δωρ*, 57); *βροτός* mortal, from stem *μωρ*, *μωρ* (57), Lat. *mor-ior*, *mor-tuus*.

55 D. In Hm., both sigmas are often retained: *ἔπες-σι* Att. *ἔπеси* to words, *ἐσ-σί* Att. *ἐι* *thou art*.

56 D. The Aeolic has $\sigma\delta$ for ζ in the middle of a word; this is often found in Theocritus: *μελίσσω* Att. *μελίζω* to make melody.

57 D. Metathesis is very frequent in Hm.: *καρτερός* and *κρατερός* powerful, *κράτιστος* = Att. *κράτιστος* most powerful, *best*, from *κράτος* power; *ἀταπρός* Att. *ἀτραπρός* path, *τραπέλομαι* for *ταρπειομαι* (stem *τερπ*: *τέρπω* to delight); similarly, *ἔδρακον* from *δέρκ-ομαι* to see, *ἔτραδον* from *περδ-ω* to destroy.

CONSONANTS BEFORE I.

58. The close vowel ι, following a consonant, gives rise to various changes. Thus, frequently,

1. Iota, after ν and ρ, passes over to the preceding vowel and unites with it by contraction.

χείρων	for	χερ-ων	τείνω	for	τεν-ω
δοτειρα		δοτερ-ια	κρίνω		κρίν-ω
μαίνομαι		μάν-ιομαι	σῦρω		σῦρ-ω

REM. a. In like manner we have -εις, originally -εσι, in the second person singular of verbs: λύεις for λυ-εσι.

59. 2. Iota, after λ, is assimilated.

μᾶλλον	for	μαλ-ιον	ἄλλος	for	αλ-ιος	Lat. alius,
στέλλω		στελ-ω	ἄλλομαι		ἀλ-ιομαι	Lat. salio.

60. 3. Iota, after κ-mutes (less often after τ, θ), forms with them σσ (later Attic ττ, 41).

ῥισσων	for	ῥκ-ων	ἐλάσσων	for	ελαχ-ων
Θρῆσσα		Θρακ-ια	Κρήσσα		Κρητ-ια
τάσσω		ταγ-ω	κορύσσω		κορυβ-ω

For πίσσω to cook from stem πεπ, see 429.

61. 4. Iota, after δ (sometimes after γ), forms with it ζ.

ἐπιζω	for	επιδ-ω	μείζων	for	μεγ-ων
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For νίζω to wash from stem νιβ, see 429.

62. 5. Tau, before ι, often passes into σ.

δίδωσι,	originally	διδωτι	πλούσιος	for	πλουτιος	from πλοῦτος
λύουσι	for	λυονσι,	στάσις	for	στατις	Lat. statio.

REM. a. The same change occurs, though rarely, before other vowels: σύ, σοί, σέ, originally τύ, τοί, τέ, σήμερον to-day for τήμερον.

Σ WITH VOWELS.

63. Sigma, when not supported by a consonant before or after it, often disappears. Thus, in many cases,

1. Initial sigma, followed by a vowel, goes into the rough breathing: ὕς for σῦς Lat. sus, ἴσθημι for σισσημι Lat. sisto.

64. 2. Sigma between two vowels is dropped:

Thus λύη contracted from λύει for λυεσαι, λύσαιο for λυσαισο, γένους contracted from γένεος for γενεσος Lat. generis.

REM. a. Similarly, ν in some forms of the comparative is dropped between two vowels: μείζω contracted from μείζοα for μείζονα.

62 D. The Doric often retains the original τ: δίδωτι, λύνοντι, τύ, τοί, τέ. Even the older Attic retains it in τήμερον and a few other words.

ASPIRATION REJECTED OR TRANSFERRED.

65. To avoid the harshness felt when two successive syllables begin with rough sounds, a change was often made in one of them. Thus,

a. Reduplications change a rough mute to the cognate smooth: *πέ-φν-κα* for *φε-φν-κα*, *τί-θη-μι* for *θι-θη-μι*, *έ-κε-χύ-μην* for *ε-ε-χύ-μην*, Hm. *ἀκ-άχη-μαι* for *αχ-αχη-μαι*.

b. The imperative ending *θι* becomes *τι* after *θη* in the first aorist passive: *λύ-θη-τι* for *λυ-θη-θι*.

c. The stems *ζε*, *zu*, of *τίθημι* to *put*, *ζύω* to *offer*, become *τε*, *τυ*, before *θη* in the first aorist passive: *έ-τέ-θην*, *έ-τύ-θην*.

d. Single instances are *ἀμπέχω*, *ἀμπίσχω*, to *clothe*, for *αμφ.*, *έκεχειρία* *truce* for *εγε-χειρία* (from *έχω* and *χείρ*), and a few other words.

e. To the same rule we may refer *έχω* to *have*, *hold*, for *ι-χω* (future *έξω*) originally *σεχω* (424, 11), and *ἴσχω* for *ισχω* orig. *σι-σ(ε)χ-ω*.

66. Transfer of aspiration is found in a few stems which begin with *τ* and end with *φ* or *χ*. When, for any cause, the rough sound is lost at the end of the stem, it appears in the first letter, changing *τ* to *ζ*. This occurs,

a. In the substantive-stem *τριχ* *hair* (gen. sing. *τριχός*, nom. plur. *τρίχες*, but) nom. sing. *τρίξ*, dat. plur. *τρίξι*.

b. In the adjective *ταχύς* *swift*, superlative *τάχιστος*, but comparative *ζάσσων* (*ζάττων*) for *ταχίων* (222).

c. In the verb-stems,

<i>τρέφ</i> , pres.	<i>τρέφω</i> to <i>nourish</i> ,	fut. <i>τρέψω</i> ,	subst. <i>τρέμμα</i> <i>nursling</i> ;
<i>ταφ</i> , "	<i>τάπτω</i> to <i>bury</i> ,	" <i>τάψω</i> ,	" <i>τάφος</i> <i>tomb</i> ;
<i>τρέχ</i> , "	<i>τρέχω</i> to <i>run</i> ,	" <i>τρέξομαι</i> ,	
<i>τρυφ</i> , "	<i>τρύπτω</i> to <i>weaken</i> ,	" <i>τρύψω</i> ,	<i>τρυφή</i> <i>delicacy</i> ;
<i>τυφ</i> , "	<i>τύφω</i> to <i>smoke</i> ,	perf. <i>τέ-θυμμαι</i> .	

REM. d. We find *τρέφθην* in the aorist passive, *τρέφῃσθαι* in the perfect middle infinitive. In these forms, *θ* was used as the first letter of the stem, because the last letter was supposed to be properly a *π*, but changed to *φ* by 44. The same remark applies to the other stems in c.

For the aspiration of a smooth or middle mute in the formation of the second perfect active, see 341, cf. 392.

65 D. Hm. often has a smooth breathing, where the Attic has the rough: **Αἴδης* (from a privative and *ιδεῖν* to see) Att. **Αἰδης* the god *Hades*, *ἡμαξα* Att. *ἡμαξα* wagon, *ἡέλιος* Att. *ἥλιος* sun, *ἥώς* (so Hd.) Att. *ἕως* dawn, *ἱρήξ* (so Hd., cf. 32 D e) Att. *ἰεράξ* hawk. Cf. Hd. *ὄρος* Att. *ὄρος* boundary.—A smooth mute used instead of a rough, is seen in *αἶδρις* (Hm. Hd.) Att. *αἰδρις* again, *ὀκλι* (Hm. Hd.) Att. *ὀκλί* not, *δέκομαι* (Hd.) Att. *δέχομαι* to receive.

66 D. Hd. shows a transfer of aspiration in *κιδών* Att. *χιτών* tunic, and *ἐρ-ζαῦτα* there, *ἐρ-ζεύρεν* thence, Att. *ἐρταῦσα*, *ἐρτεύειν*.

SPECIAL EUPHONY OF FINAL SOUNDS.

67. **HIATUS.** When a word ending with a vowel and another beginning with a vowel are pronounced in immediate succession, the result is a *hiatus*. This, though not agreeable to the Attic ear, was often endured in prose: often, however, it was obviated by *crasis* or *elision* or the addition of a *movable consonant*. Crasis and elision occur especially when the first of the two words is short and unimportant, or when the two words are often used together.

Crasis.

68. **Crasis (mingling)** is a *contraction* of the final and initial vowels in two successive words. The two words are then written as one, with a *corōnis* (hook) ' over the vowel in which they join. Thus τοῦναντίον for τὸ ἐναντίον, δοιμάτιον (72) for τὸ ἱμάτιον, προὔρου for πρὸ ἔργου, ἀγαδέ for ὦ ἀγαδέ.

Crasis is used chiefly after forms of the article, the relative pronouns δ, ᾧ, the preposition πρό, the conjunction καί, and the interjection ὦ. It follows, generally, the rules already given for contraction.

REM. a. If the first word *ends* in a *diphthong*, its last vowel disappears in crasis; if the second word *begins* with a *diphthong*, its last vowel remains (as : subscript or υ): κᾶν for καὶ ἐν, κᾶν for καὶ ἄν or καὶ δάν, κᾶτα for καὶ εἶτα, καῖτή for καὶ αὐτή (χῶ, χῶι, poetic for καὶ ὁ, καὶ οἱ), ἐγῶμαι for ἐγὼ οἶμαι.

67 D. **HIATUS IN EPIC POETRY.** In Epic poetry, the hiatus is allowed in many cases; the most important are the following:

a. when the second word begins with digamma: κατὰ οἶκον = κατὰ τοῖκον *in the house*. Here the hiatus is only *apparent*.

b. when the first word ends in a close vowel (ι, υ) and seldom or never suffers elision: παῦλ ἔτασσε *he bestowed on his son*.

c. when the two words are separated by a mark of punctuation: κέδησο, ἐμῶ δ' ἐπιτέλδω *sit down, and comply with my saying*.

d. when the vowels, which make hiatus, are the two short syllables of the third foot: τῶν οἱ | ἔξ ἐγῶ | νοστο ἐ | νὶ μεγά | ροισι γε | μέλλη. The two words are then separated by the *feminine caesura* of the third foot (910).

e. when a long vowel or diphthong at the end of the first word gives up a part of its quantity, and becomes short before the following initial vowel: Ἀτρεΐδαι τε καὶ ἄλλοι ἐυκνήμιδες Ἀχαιοί (— — — — — — — — — —). This is regarded as a *weak* (improper) hiatus, being relieved by the sacrifice of quantity.

68 D. Crasis is rare in Hm.; in Hd., it is not frequent. It is most extensively used in Attic poetry. In cases where a short initial vowel is swallowed up by a final long vowel or diphthong, the two words are sometimes written separately, with an apostrophe in place of the initial vowel: μὴ γῶ for μὴ ἐγῶ, ἦθ' ἔξέρχεται for ἦθ' ἐξέρχεται.

REM. b. The *rough breathing* of the article or relative pronoun, if these stand first, is retained, and takes the place of a coronis: *ἄν* for *ἀν* (*οὐκ, οὐπί*, poetic for *ὁ ἐκ, ὁ ἐπί, οὐνεκα* poetic for *οὗ ἐνεκα*).

REM. c. In crasis of the *article*, its final vowel or diphthong, when followed by initial *α*, disappears in it: *ἀνὴρ* (*ᾱ*) for *ὁ ἀνὴρ*(*ᾱ*), *τάνδρι* for *τῷ ἀνδρί*, *ταῦτά, ταῦτόν*, for *τὸ αὐτό, τὰ αὐτά, τοῦ αὐτοῦ*. The particle *τοί* in this respect follows the article: *μεντᾶν* for *μέντοι ἄν*.

"*Ἄτερος* *other* enters into crasis under the form *ἄτερος* (*υ*): thus *ἄτερος* (*ᾱ*) for *ὁ ἕτερος, ὁ ἄτερον, ὁ ἄτερον*, for *τὸ ἕτερον, τοῦ ἑτέρου*.

69. SYNIZESIS (37). Sometimes the final and initial vowels, though not contracted by crasis, were so far united in pronunciation, as to serve in poetry for one syllable. This occurs only after a long vowel or diphthong; especially after the conjunctions *ἐπεὶ* *since*, *ἦ* *or*, *ἦ* *interrogative*, *μή* *not*, and the pronoun *ἐγώ* *I*: thus *ἐπεὶ οὐ*, as two syllables; and so *μή ἄλλοι, ἐγὼ οὐ*.

Elision.

70. Elision is the *cutting off* of a final *short* vowel before a following initial vowel. The place of the elided vowel is marked by an *apostrophe*. Thus *ἐπ' αὐτῷ* for *ἐπὶ αὐτῷ*.

The following words are generally subject to elision :

- a. Words of one syllable in *ε*, as *γέ, δέ, τέ*.
- b. Prepositions and conjunctions of two syllables;
except *περί, ἄχρι, μέχρι, ὅτι*.
- c. Some adverbs in common use, such as *ἔτι, ἅμα, εἴτα, μάλα, τάχα*.

Exempt from elision are

- d. The vowel *υ*.
- e. Final *α, ι, ο*, in words of one syllable.
- f. Final *α* in the nominative of the first declension, and *ι* in the dative of the third.

REM. g. Forms, which can take *ν* movable (79), are not affected by elision in prose, except only *ἐστὶ* *is*.

Remark c is nearly confined to the Attic. Hm. has *ἔριστος, αὐτός* (with coronis in place of the rough breathing) for *ὁ ἔριστος, ὁ αὐτός*. Hd. has *ἄνθρωπος, τῶν ἀνθρώπων* for *ὁ ἀνὴρ, τῶν ἀνδρῶν*, *ἐνδρακοί* for *οἱ ἄνδρακοί* (yet *τῶν ἀνδράκων* for *τοῦ ἀνδράκου*), *αὐτός, αὐτοί, τῷ αὐτῷ* (cf. 11 D), for *ὁ αὐτός, οἱ αὐτοί, τοῦ αὐτοῦ, τοῦτέρον* for *τὸ ἕτερον*.

70 D. Elision is less frequent in Hd. than in Attic prose. It is most extensively used in poetry, even in Epic poetry, being applied not only to short vowels, but even to the diphthongs *αι* and *οι* in the verb-endings *μαι, σαι, ται, σδαι*, and in the forms *μοί, τοί*.

"*Οτι* is subject to elision in Hm., never in Attic poetry. The same is true of *ι* in the dative (sing. and plur.) of the third declension. Many forms, which might take *ν* movable, suffer elision in poetry: and so, further, the particle *ῥα* (only used in Epic, cf. 865), the possessive pronoun *οὗ*, and the nom. sing. in *ᾱ* of the first declension.

71. Elision occurs also in the formation of *compound* words, but then without the apostrophe to mark it: ἀπαυτέω from ἀπό and αἰτέω, οὐδέις from οὐδέ and εἰς, διέβαλον from διά and ἔβαλον, ἀμπέχω (cf. 65 d) from ἀμφί and ἔχω.

72. A *smooth mute* and *rough breathing*, brought together by elision, give the cognate *rough mute*:

ἀφ' ἐστίας for ἀπ(ὸ) ἐστίας, καὶ ἡμέραν for κατ(ὰ) ἡμέραν,
ἡδίκηχ' ὑμᾶς for ἡδίκηκ(α) ὑμᾶς, νύχθ' ὄλην for νύκτ(α) ὄλην (44).

So also in *compound* words:

ἀφαιρέω from ἀπό and αἰρέω, καδίημι from κατά and ἵημι,
δεχήμερος from δέκα and ἡμέρα, ἐφθήμερος from ἐπτά and ἡμέρα.

The same effect is seen also in *crasis*: ἄατερον for τὸ ἕτερον (poet. χῶ for καὶ ὁ, ὁσοῦνεκα for ὅτου ἐνεκα).

REM. a. The same change of mute takes place, notwithstanding an intervening ρ, in φροῦδος (from πρό and ὁδός), φρουρός (from πρό and δράω), τέτριππος (from τέτταρα and ἵππος).

Final Consonants.

74. At the end of a Greek word,

- a. the only consonants allowed to stand are ν, ρ, σ;
- b. the only combinations of consonants are ψ (πς), ξ (κς), and γξ (νξ).

Exc. c. Ἐκ from (80 c) and οὐκ, οὐχ not (80 a) have no accent of their own, and were hardly felt to be separate words.

Exc. d. Final λς, νς, are found only in the nominatives ἄλς salt, sea, ἔλμυς worm and Τίρυνς Τίρυνς (51).

72 D. In the New Ionic (Hd.), the smooth mute remains unchanged before the rough breathing: ἀπ' οὐ for ἀπ' οὐ, οὐκ οὕτως for οὐχ οὕτως, κατίημι for καδίημι, τεττερον for τὸ ἕτερον.

73 D. APOCOPE. Similar to elision, but confined to poetry, is apocope, the cutting off of a final short vowel before an initial consonant. In Hm., this is seen in the conjunction ἔρ for ἐρά, the prepositions ἐν, κάρ, πάρ, for ἐν, κατά, παρά (and rarely in ἀν, ὑν for ἀπό, ὑπό). The apocope forms are used both as separate words and in composition. The ν of ἐν is subject to the rules in 48. The τ of κάρ is assimilated to the following consonant; but before two consonants it is dropped. Thus τίς τ' ἄρ τῶν, παρμένετε for παραμένετε, ἄμ πεδίον for ἀνὰ πεδίον, ἀλλύω for ἀναλύω, κάρ ῥόον for κατὰ ῥόον, κὰκ κορυφήν for κατὰ κορυφήν, κὰγ γόνυ (pronounced *kag gonu*) for κατὰ γόνυ, κὰδ δέ for κατὰ δέ, καδδῦσαι for καταδῦσαι, κὰπ φάλαρα (40 b) for κατὰ φάλαρα, κατθανεῖν for καταθανεῖν, κάκτανε for κατέκτανε (ἀππέμψει for ἀποπέμψει, ὑββάλλειν for ὑποβάλλειν).—Compare κἀμμορος (Hm.) *ill-fated* for κακ-μορος for κακο-μορος.—Here belongs also Dor. πότ (only before the article) for ποτὶ = Att. πρὸς: thus πόντ τὰν (or ποττὰν) ματέρα.

74 D. For some apparent exceptions (ἄμ πεδίον, κὰγ γόνυ, etc.), see 73 D.

75. Other consonants at the end of a word are *dropped*:

σῶμα <i>body</i> ,	for	σωματ,	genitive	σώματ-ος,
μέλι <i>honey</i> ,		μελιτ,	"	μέλιτ-ος,
γάλα <i>milk</i> ,		γαλακτ,	"	γάλακτ-ος,
ἦσαν <i>were</i> ,		ἦσαντ,	cf. Lat.	<i>erant</i> ,
παῖς <i>O boy</i> ,		παῖδ,	genitive	παῖδ-ός,
γυναῖς <i>O woman</i> ,		γυναικ,	"	γυναικ-ός.

76. A final τ-mute is also changed to σ:

τίρας <i>prodigy</i> ,	for	τερατ,	genitive	τέρατ-ος,
πρός το,		προςτ,	from	πρωτί (Hm.),
δός <i>give</i> ,		δός,	from	δοσι.

77. A final μ is changed to ν, but after α it is often dropped:

ἐτίθην <i>I placed</i> ,	originally	ετισημ,	present	τίσημ,
μήλον <i>apple</i> ,	"	μηλομ,	cf. Lat.	<i>malum</i> ,
νύκτα <i>night</i> ,	"	νυκταμ,	cf. Lat.	<i>noctem</i> ,
ἔλυσα <i>I loosed</i> ,	"	ελυσαμ.		

Movable Consonants.

78. N MOVABLE. Some words ending in a vowel annex ν,

- before a word beginning with a vowel, and
- at the end of a sentence.

Thus, a. πάνων ἔδωκα, b. ἔδωκα πάνων, *I gave to all*: but, before a consonant, πάνσι δίδωμι *I give to all*.

REM. c. This ν is also called ἐφελευστικόν (*dragging after*): in the first case (a), it obviates hiatus: in the second (b), it gives a fuller close. The poets, for the latter reason, use it generally at the end of a line or verse. Often, also, they use it before a consonant, thus making a final short syllable long by position (86). Even in prose, it would seem, from many inscriptions and old manuscripts, that ν movable was often used before a consonant.

79. N movable is added,

- after ε in the third person singular: ἔδωκε(ν) *he gave*.
- after σι in all words, viz.

(a) in the third person singular and plural: δίδωσι(ν) *he gives*, δίδασσι(ν) *they give*. So, also, ἐσσι(ν) *is*.

78 D. In the New Ionic (Hd.), which does not avoid a concurrence of vowels, ν movable is not used.

79 D. In Hm., the pronoun ἐγώ(ν), and the plural datives (238 D) ἡμῖν(ν), σοῖ(ν), ἡμῖν(ν), ἡμῖν(ν), have ν movable. So also forms with the suffix φι (206 D): θεοῖ(ν) *to gods*. Likewise most adverbs of place in δειν (208): ἀνευθε(ν) *away from, without*, πρόρθε(ν) *before* (in place or time). Further νόσφι(ν) *apart*, and the enclitic particles κέ(ν) = Att. *καί*, and νύ(ν) *now*.

In Hd., some adverbs in δειν reject ν: so πρόρθε *before*, ὀπίρθε *behind*, ὑπερθε *above*, ὑνερθε *below*.

(β) in the dative plural: *πᾶσι(ν)* to all.

(γ) in adverbs of place: *Ἀθήνῃσι(ν)* at Athens.

(δ) in *εἴκοσι* twenty, *πέρυσι* last year, *παντάπασι* altogether.

80. a. The adverb *οὐ* not, before a vowel, becomes *οὐκ*, but before the rough breathing, *οὐχ* (cf. 72): *οὐ λέγω*, *οὐκ αὐτός*, *οὐχ οὕτως*.

b. *Μή* not follows the analogy of *οὐ*, only in the compound *μηκέτι*, like *οὐκίτι*, no longer.

c. *Ἐξ* (εξ) from and *οὕτως* thus drop *ς* before consonants: *ἐξ ἀκροπόλεως*, but *ἐκ τῆς πόλεως* (cf. 47 a); *οὕτως ἀπέβη*, but *οὕτω δεινός*.

SYLLABLES.

81. Every single vowel or diphthong, whether with or without consonants before or after it, makes a distinct syllable. Thus *ὑγίεια* has four syllables.

82. In the division of syllables,

a. Consonants at the *beginning* of a word connect themselves with the following vowel; at the *end* of a word, with the preceding vowel: *προ-εἰρεῖ-αν*, *στρο-φά-λιγξ* (Hm.).

b. Consonants in the *middle* of a word, between two vowels, are assigned to the following vowel. This is always the case with *one* consonant, even if it be a double consonant: *ἰ-κα-νός*, *ῥ-ψο-μαι*. It is the case also with most *combinations* of two or more consonants: *ῖ-σχιον*, *ἰ-σμοί*, *ῖ-χθρός*, *ῥά-βδος*, *ἀ-μνός*.

83. But in a combination of two or more consonants, the first connects itself with the *preceding* vowel,

a. when it is a *liquid* or a *nasal*: *ἄρ-μα*, *ἐλ-πίς*, *ἐν-δόν*, *καγ-χάζω*. Only *μν* go together: *κά-μνω*.

b. when the same consonant is *doubled*: *θάσ-σων*, *ἱπ-πος*: so too *σαπ-φώ*, *Ἄρ-ῖς*, *Βάκ-χος* (40 b).

84. Further, in the division of syllables,

a. Words connected by *elision* are treated as a single word: *ἀλ-λ' ἀν-δ' ὅ-του*. So in *composition*: *ἰ-πα-νά-γειν* from *ἐπί, ἀνά, ἄγειν*.

b. *Compounds* formed *without elision* are treated as if their elements were separate words: *προσ-εκ-τίνω*, not *προ-σε-κτινω*.

85. a. *Pure Vowels and Syllables*. When two successive vowels of a word belong to different syllables, the second vowel and syllable are said to be *pure* (not mixed with a preceding consonant): *ταμί-ας*, *βουλεύ-ω*.

80 D. A movable *ς* is found, though used with little reference to euphony, in the following adverbs: *ἀμφί* about, Hm. also *ἀμφίς*; *ἀντικρυς* right opposite, Hm. only *ἀντικρύ*; *ἡστέμια* and *ἡστέμας* quietly, mostly poet.; *ἕχρι, μέχρι*, until, rarely *ἕχρως, μέχρις*; *εὐθεῖ* (Hd. *ἰθύ*) straight towards, *εὐθύς* (Hd. *ἰθύς*) straight-way, but in Hm. only *ἰθύς* straight towards; *μεσηγνύ* and *μεσηγνός* between (Hm. *μεσσ.*); *πολλάκις* often, Ion. also *πολλάκι* (Hm. Hd.).

b. *Ultima, Penult, Antepenult.* The last syllable of a word is called the *ultima*; the one next to the last, *penult* (penultima); the one before the penult, *antepenult* (antepenultima).

Quantity.

86. A syllable is long by *nature*, when it has a long vowel or diphthong: *κρί-νοί-μην*.

A syllable is long by *position*, when its vowel is followed by two consonants or by a double consonant: *ὄμ-φαξ*.

The consonants, which make a *final* syllable long by position, may be partly or wholly in the *following* word: thus the second syllable in *ἄλλος τόπος*, and in *ἄλλο στόμα*, is long by position.

REM. a. In a syllable long by position, the vowel was sounded long or short, according to its natural quantity, without reference to the following consonants. Thus the first vowel was sounded *short* in *λίξω*, *κάλλος*, *πίπτε*, *long* in *λήξω*, *μᾶλλον*, *ρίπτε*, though the first syllable in all these words was long.

87. When a vowel naturally short is followed by a *mute and liquid*, the syllable is *common*, that is, it may be used as *long or short*, at pleasure: thus in *τέκνον*, *τυφλός*, *τί δρας*, the first syllable is common. But,

a. The mute and liquid must be in the *same word*. Hence the preposition *ἐκ* before a liquid always (even in composition) makes a long syllable: *ἐκ νεῶν*, *ἐκλέγειν*.

b. The rule applies to *middle* mutes (β, δ, γ) only before ρ; before λ, μ, ν, they always make a long syllable: thus in *βίβλος*, *τάγμα*, *ἔδνα*, the first syllable is always long.

86 D. A long vowel or diphthong at the end of a word makes a short syllable, when the next word begins with a vowel: *εἰ δὴ ομοῦ* (—υυ—), *καὶ μοι ὕμνοσαν* (—υυ—υ), see 67 D c. This rule is observed in epic poetry, and in the choruses of the dramatic poets.—But the long vowel or diphthong remains long: (1) when the rhythmic accent falls upon it (in *arsis*, 894): *ἐν μεγάλῃ ἄδότης* (—υυ —υυ—); (2) when the next word began with the digamma: *ἐκατόν καὶ εἴκοσι* (υυ— —υυ—); (3) when it is followed by a pause in the sense.—A long vowel or diphthong is rarely made short before a vowel in the *same* word: *Hm. οἶος* (υυ), *βέβληται οὐδ'* (—υυ—).

One of the consonants, which make position, may be the (unwritten) digamma: *τοῖόν οἱ πῦρ* = *τοῖόν σοι πῦρ* (— — —).

87 D. In *Hm.*, a short vowel before a mute and liquid, generally makes a syllable long by position: *τέκνον*, *τί κλαίεις* (— — —), *ἕννος πανδαμάτωρ* (— — —).—Even before a simple liquid at the beginning of a word, a final short vowel often makes a long syllable: *καλὴν τε μεγάλην τε* (— — —). So too before a digamma: *ἀπὸ τοῦ* = *ἀπὸ τῆς* (υ — —). So also before δ in the stem *δει* (409 D, 5) and in *δὴν long*. In such cases, the liquid or digamma was perhaps doubled in pronouncing: *δει* and *δὴν* seem to have begun with *δν*.

88. The quantity of most syllables is obvious at once. Thus, syllables

- a. with η, ω, or a diphthong, are always long.
- b. with ε, ο, before a vowel or single consonant, are short.
- c. with ε, ο, before two cons. or a double cons., are long.
- d. with α, ι, υ, before two cons. or a double cons., are long.

Rules c and d are liable to the exception in 87. There remain, then, subject to uncertainty, only the syllables with α, ι, υ, before a vowel or single consonant. Even these are long,

e. when they have the *circumflex* accent: κρῖνε.

f. when they arise from a *contraction*: ἄκων from ἄέκων.

g. when ν or ντ is *dropped* after the vowel: λελύκασι for λελυκασι, δεικνύς for δεικνυντς; but see 50.

REM. h. The quantity of α, ι, υ, so far as it is connected with inflection, will be noticed in the course of the grammar. In other cases, it may be learned by consulting the lexicons, or by observing the usage of Greek poets.

Accent.

89. The accent of a word is indicated by a mark placed over the vowel of the accented syllable. The marks used for this purpose are themselves called accents; they are the *acute* ', the *circumflex* ^, and the *grave* `: λύσω, λύσον, λελυκώς.

In case of a *diphthong*, the accent stands over the *second* vowel; but over the *first* vowel of an *improper* diphthong (cf. 14): αὐτοῖς, αὐτοῖς, αὐτῶ.

The accent *follows* the breathing, when both belong to the same vowel: ὁλος, αἶρω; but the circumflex is placed *above* the breathing: ἦγε, οἶτος. When they belong to a capital letter, they are placed *before* it: Ἑλλην, ὦτος. When a vowel, which has the diaeresis, is accented, the acute and grave are placed *between* the points, the circumflex *above* them: αἰδῖος, βοῖ, παῖναι.

90. To the Latin terms *accent*, *acute*, *circumflex*, *grave*, correspond the Greek τόνος *tone* (straining or raising of the voice), ὀξύς *sharp*, περισπώμενος *twisted round* (in reference to the *form* of the circumflex accent), and βαρύς *heavy, flat*. From these words, together with the prepositions παρά *near* and πρό *before*, are derived the names in the following section.

88 D. The quantity of α, ι, υ, varies in many words, especially in Hm.; they often become long under the rhythmic accent (in *arsis*, see 894), when otherwise they would be short: ἴομεν or ἰώμεν *let us go*, Ἄπες, Ἄπες, Βοοτόλαργε (⋄⋄⋄⋄⋄⋄⋄).

91. The acute can stand only on one of the last three syllables of a word, the circumflex on one of the last two. A word which has the *acute*

on the <i>ultima</i>	is called	<i>oxytone</i> : βασιλεύς.
on the <i>penult</i>	"	<i>paroxytone</i> : βασιλείων.
on the <i>antepenult</i>	"	<i>proparoxytone</i> : βασιλεῦστος.

A word which has the *circumflex*

on the <i>ultima</i>	is called	<i>perispomenon</i> : ἀγαγῶν.
on the <i>penult</i>	"	<i>properispomenon</i> : ἀγαγούσα.

A word which has *no accent* on the *ultima* is called *barytone*. This name, of course, belongs alike to paroxytones, proparoxytones, and properispomena.

92. The *acute* over a vowel shows that it was uttered on a higher (*sharper*) key than other vowels. The *circumflex* (made up of the *acute* and *grave* ^) shows that the vowel commenced upon a higher key, but ended on the general pitch. The *grave* (flat) belonged in theory to every vowel that did not rise above the general pitch, i. e. to every vowel that had not the acute or circumflex. It was, therefore, the negation of an accent, and in general was not written; not even over the last vowel of a *barytone*, although that name implies a grave accent on the *ultima*: thus ἄνθρωπος, not ἄνθρωπός. In actual use, it occurs only as a substitute for the acute, when the last vowel of an oxytone, in close connection with following words, sinks from its proper key (101).

ACCENT AS AFFECTED BY QUANTITY.

93. a. The acute stands on long and short syllables alike, the circumflex only on syllables long by nature.

b. If the *ultima* is long by nature, the acute cannot stand on the antepenult, nor the circumflex on the penult.

c. Final ξ and ψ, after a short vowel, exclude the acute from the antepenult, but not the circumflex from the penult: thus we have ἡλιξ, but νυκτοφύλαξ instead of νυκτόφυλαξ.

94. Using now the words *long* and *short* to denote *natural* quantity (of vowel-sounds) without regard to position, we have the following rules.

A word with *short ultima*, if accented

- on the *antepenult*, has the *acute*: λυόμεθα, λυέτωσαν.
- on a *short penult*, has the *acute*: λευκός.
- on a *long penult*, has the *circumflex*: λευκυῖαν.
- on the *ultima*, has the *acute*: λευκός.

A word with *long ultima*, if accented

- on the *penult*, has the *acute*: λευκόντων, λευκυΐαις.
- on the *ultima*, has either the *acute* or the *circumflex*: λευκός, λευκυῶν.

g. The foregoing rules include every admissible variety of accent. But an acute on the ultima may become grave (see 101); and a word, in addition to its proper accent, may receive another (see 107).

95. It is important to observe, that

a. Final *αι* and *οι* have the effect of *short* vowels on the accent of the penult and antepenult: *λύονται*, *λνόμενοι* (94 a), *τοσοῦτοι*, *τοσαῦται* (94 c).

b. Not so, however, in the *optative* mode: *παιδεύοι*, *παιδεύσαι* (94 e); and the adverb *οἶκοι* at home.

96. *Exceptions* to 93 b. Some words which have *ω* lengthened from *ο*, in the ultima, with *ε* in the penult, are accented on the antepenult: *ἀνώγειν*, *πόλεως*, *δύσερως*.

Exceptions to 94 c. Some apparent exceptions (such as *ᾧστε*, *ἦδε*, etc.) are explained by the rules for enclitics (110).

REM. a. The preceding rules enable us often to determine the quantity of vowels from the accent. Thus the ultima must be short in *πέλεκυς*, *πράξις* (93 b), and long in *ὀπώρα* (94 c): the penult must be short in *times*, for, if long, it would be written *tíves* (94 c).

97. The accent of words must be learned, to a great extent, from the lexicons, or by observation in reading. In the majority of words, it recedes as far from the end as the foregoing rules allow; when thus placed, it may be called *recessive* accent. It is the accent of verbs, almost uniformly, in their personal forms (that is, *all* forms except infinitives and participles). It is also the accent of most compound substantives and adjectives.

ACCENT AS AFFECTED BY VOWEL-CHANGES.

98. *Contraction*. If either of the syllables contracted had an accent, the contract syllable receives one. For a contract *penult* or *antepenult*, the accent is determined by the rules in 94. A contract *ultima* receives the *acute*, if the ultima had it before contraction; otherwise, it takes the *circumflex*.

τιμώμενος from τιμα-όμενος
φιλείσθαι φιλέ-εσθαι
δηλούσθω δηλο-ίσθω

τιμῇ from τιμά-ει
ὀστῶ ὀστέ-φ
έστως έστα-ώς

If neither of the syllables contracted had an accent, the contract syllable receives none: *τίμα* from *τίμα-ε*.

99. *Crasis*. In crasis, the accent of the first word disappears; that of the last remains unchanged: *τάγαθά* from *τὰ ἀγαθά*.

But the lengthening of an accented penult by crasis may require a change from acute to circumflex (94 c): *τάλλα* from *τὰ ἄλλα*.

97 D. The Aeolic dialect has recessive accent in *all words*: *πόταμος*, *ποτάμον*, *τράχυν*, *λέλειφθαι*, for *ποταμός*, *ποταμοῦ*, *τράχυν*, *λέλειφθαι*. But in the accent of prepositions and conjunctions, it agrees with the other dialects: *περί*, *ἀνά*.

100. *Elision.* In elision, oxytone prepositions and conjunctions lose their accent; other oxytone words throw it back on the penult: ἐν' αὐτῷ (ἐπὶ αὐτῷ), οὐδ' ἰδυνάμην (οὐδέ neither), εἰμ' Ὀδυσσεύς (εἰμι I am), ἔπ' ἤσαν (ἐπτά seven).

ACCENT AS AFFECTED BY CONNECTION IN DISCOURSE.

101. *Change of Acute to Grave.* The acute, standing on an oxytone followed by other words in close connection with it, changes to the grave: ἀπό from, but ἀπὸ τούτου from this, βασιλεὺς king, but βασιλεὺς ἐγένετο he became king.

REM. a. The proper accent of an oxytone appears only when it stands before a pause in the discourse, or is used as an unconnected word.

102. *Anastrophe.* Oxytone prepositions of two syllables sometimes shift their accent from the ultima to the penult. This is called *anastrophē* (*retraction of the accent*). It occurs,

a. when such a preposition takes the place of a verb (ἵστί being omitted): πάρα for πάρεσσι it is permitted (as prep. παρὰ); ἐνὶ for ἐνεσσι it is possible (as prep. ἐνὶ poetic for ἐν).

b. when περὶ follows the genitive which it belongs to: τούτων πέρι instead of περὶ τούτων.

103. *PROCLITICS.* A few words of one syllable attach themselves so closely to a following word as not to have a separate accent. They are called *proclitics* (leaning forward); also *atōna* (unaccented words). They are

a. The forms δ, ἡ, οἱ, αἱ, of the article.

b. The prepositions ἐν in, εἰς (or εἰς) into, ἐξ (ἐκ) from.

c. The conjunctions εἰ if, ὥς as, that (also as prepos. to).

d. The adverb οὐ (οὐκ, οὐχ, 80) not.

REM. e. Οὐχί, a more emphatic οὐ, is always accented.

104. *Proclitics take an accent,*

a. when there is no following word to which they can attach themselves: thus at the end of a sentence, as φῆς ἡ οὐ sayest thou so, or not? —or when placed after the words which they belong to, as κακῶν ἐξ (Hm.) out of evils, θεὸς ὧς (Hm.) as a god.

b. when the following word is an *enclitic* (107 c).

100 D. The preposition with elided vowel loses its accent, even when it follows the word which it belongs to: τῆσι παρ' εἰσδέρτες for τῆσι πάρα (102) with them.

102 D. a. In poetry, we have πάρα for πάρεσσι, and even for other forms of the compound verb: thus ἐγὼ πάρα (for πάρεμι) I am present. Hm. has also ἐνὶ for ἐνεσσι.

b. In poetry, all oxytone prepositions of two syllables (except ἀμφί, ἀντί, ἀνά, διὰ) suffer *anastrophe*, when placed after their cases; and (in Hm.) when placed after verbs, to which they belong in composition: ἀλέσας ἀπο for ἀπολέσας. —ἀνά suffers *anastrophe* in the form ἀνα up! arise! (= ἀνδραγῆς).

105. **ENCLITICS.** Some words of one or two syllables attach themselves so closely to a preceding word, as to give up their separate accent. They are called *enclitics* (leaning on another word). They are

a. The pronouns of the first person, *μοῦ, μοί, μέ*; of the second, *σοῦ, σοί, σέ*; of the third, *οὗ, οἱ, ἐ, and σφίσι*.

b. The indefinite pronoun *τις, τι*, in all its forms (including *τοῦ, τῷ, for τινός, τινί*); and the indefinite adverbs *ποῦ* (or *ποῖ*), *πῇ, ποῖ, ποῖεν, ποῖε, πῶ, πῶς*. Used as interrogatives, these words are *orthotone* (erect in accent, not enclitic): *τίς, τί, ποῦ* (*πόῖ*), *πῇ, ποῖ, πόθεν, πότε, πῶς*.

c. The present indicative of *εἰμί* to be and *φημί* to say, except the second person singular, *εἶ, φῆς*.

d. The particles *γέ, τέ, τοί, πέρ*, and the inseparable *δε* (not the conjunction *δέ* but, and).

106. The usual effect of an enclitic on the word preceding it was this, that, in uttering its ultima, the voice was raised above the general pitch. Hence we find on that syllable either the acute accent or the circumflex; —the latter, only when the word was usually perispomenon. But a paroxytone was not required to sustain the acute or higher pitch through two successive syllables: its ultima, therefore, was not affected by a following enclitic: in this case, indeed, the enclitic, if of two syllables, retained its separate accent. Hence we have the following rules:

107. 1. The *word before an enclitic*

a. preserves its proper accent, and never changes an acute to grave: *ἀγαθόν τι, αὐτός φησι*.

b. if proparoxytone or properispomenon, adds an acute on the ultima: *ἀνδρῶνός τις, παιδές τις*.

c. if proclitic, takes an acute: *εἶ τις, οὗ φησι*.

108. 2. The *enclitic* loses its own accent; except an enclitic of two syllables after a paroxytone: *λόγος τις, λόγοι τινές*.

REM. a. A properispomenon ending in *ξ* or *ψ* is treated like a paroxytone: *φοῖνιξ τις, φοῖνιξ ἔστι*.

109. 3. Of *several enclitics* in succession, each one takes an acute from the succeeding, only the last appearing without accent: *εἶ τίς μοι φησὶ ποτε*.

110. In some cases, a word is combined so often with a following enclitic, that the two are regarded as *one* word: *ὥστε* for *ὥς τε, εἶτε, μήτε, οἷόστε, ὅστις, ἥτοι, καίτοι*. The enclitic *δε* is always treated thus: *ὅδε, τοῖςδε, οἴκαδε*. So *πέρ*, in prose, almost always: *ὥστερ*. Most of these are apparent exceptions to 94 c.

REM. a. *Εἴτε, ναίχι* from *εἰ, ναί*, are accented as if *τε* and *χι* were enclitic particles.

105 D. The personal pronouns *μέν, νῦν, σφί, and σφέ* are enclitic. So too the Ionic *ἐς* and Epic *ἐσσι* *thou art*. To enclitic particles belong the poetic *πό* or *πόρ*, and Epic *κέ* or *κέν*, *δήρ*, and *βδ* (for *ἔρα*).

111. The enclitics in some cases *retain* their accent (are *orthotone*):

a. when there is no preceding word to which they can attach themselves, as at the opening of a sentence: *τινὲς λέγουσι* *some say*. This, however, is not often the case.

b. when there is an *emphasis* on the enclitic: *ἀλλὰ σὲ λέγω* *but thee I mean* (no other). For the personal pronouns, cf. 232; for *ἔστι* as orthotone, 406, 1 b.

c. after *elision*, when the vowel to be affected by the enclitic is cut off: *ταῦτ' ἐστὶ ψευδῆ* for *ταῦτά ἐστι*.

d. enclitics of two syllables after a paroxytone; see 108.

112. The following particles are *distinguished* by the accent: *ἀνὰ* preposition *over*, from poetic *ἀνα* *up!* (102 D b); *ἀρα* *therefore*, from *ἀρα* interrogative; *ἤ* *or, than*, from *ἦ* *truly*, and *ἦ* interrogative; *νῦν* *now*, at present, from poetic *νί(ν)*, enclitic, *now* (inferential conjunction); *οὐκ οὖν* *not therefore*, from *οὐκοῦν* *therefore*; *περί* *round, about*, from poetic *πέρι* *exceedingly*; *ὥς* relative *as, that*, from *ὧς* demonstrative *thus*.

PUNCTUATION.

113. The *comma*, *period*, and *mark of exclamation*, are the same as in English; but the last is rarely used. The *colon*, a point above the line, takes the place alike of the colon and semicolon: *ἔσπερα ἦν · τότε ἦλθεν ἄγγελος* *it was evening: then came a messenger*. The *mark of interrogation* is like the English semicolon: *τί εἶπας;* *what saidst thou?*

REM. a. The *Diastöle* or *Hypodiastöle*, though it has the form of a comma, is not a mark of punctuation. It is placed between the parts of certain compound pronouns, merely to distinguish them from particles of the same sound: thus *ὁ,τι* and *ὅ,τε* *which*; but *ὅτι* *that, because, ὅτε* *when*. At present, however, this mark is generally omitted, a space being left instead: *ὁ τι* and *ὅ τε*.

PART SECOND.

INFLECTION.

NOUNS.

114. Inflection belongs to *nouns* (both *substantive* and *adjective*), *pronouns*, and *verbs*. It gives to the same word different forms according to its different relations in the sentence. These forms have a common *stem* followed by different *endings*.

The inflection of nouns and pronouns is called *declension*. Their endings are called *declension-endings*, or more commonly *case-endings*, since they mark the different cases.

115. The Greek distinguishes in its declension,

a. three **GENDERS**: *masculine*, *feminine*, and *neuter*.

b. three **NUMBERS**: the *singular* in reference to one object, the *plural* to more than one, the *dual* to two only.

c. five **CASES**: *nominative*, *genitive*, *dative*, *accusative*, and *vocative*. In the singular, the *vocative* is often like the *nominative*; in the plural, it is always so. In *neuter* words, the *nominative* and *vocative* are always like the *accusative*, and in the plural always end in *a*. The *dual* has but two forms, one for the *nominative*, *accusative*, and *vocative*, the other for the *genitive* and *dative*.

116. The *nominative singular* is not to be confounded with the *stem*. Often they are alike: thus *χώρα* *land* is at once the stem and the *nominative singular*. But oftener they are different: thus *ἄνθρωπος* *man* is the *nominative singular* of the stem *ἄνθρωπο*.

In distinction from the *nominative* and *vocative* (*casus recti*), the other cases are termed *oblique* (*casus obliqui*).

117. **GENDER**. Words which designate males are, of course, *masculine*; those which designate females, *feminine*. Further,

a. *Masculine* are names of *winds* (like *ὁ ἄνεμος* *the wind*), of *rivers* (*ὁ ποταμός* *the river*), and of *months* (*ὁ μήν* *the month*).

b. *Feminine* are names of *trees* (*ἡ δρυς* *the oak*), *lands* (*ἡ γῆ* *the land*), *islands* (*ἡ νῆσος* *the island*), and most *cities* (*ἡ πόλις* *the city*).

Also, most *abstract words* are *feminine*; that is, words which express *quality*, *state*, or *action* (bodily or mental): thus *ταχυτής* *swiftness*, *δικαιοσύνη* *justice*, *ἐλπίς* *hope*, *νίκη* *victory*.

c. Neuter are many names of *fruits* (τὸ σῦκον *the fig*); also, most *diminutives*, even when designating males or females: τὸ γερόντιον dim. of ὁ γέρων *the old man*, τὸ γύναιον dim. of ἡ γυνή *the woman*. The names of the *letters* are neuter: τὸ ἄλφα, τὸ σίγμα.

Any word may be neuter, when the object to be thought of is the *word itself*, rather than the thing which it signifies: τὸ ἄνθρωπος *the name man*, τὸ δικαιοσύνη *the term justice*.

REM. The gender may often be known by the final letter of the stem: see 152.

118. *Common Gender*. Some nouns are either masculine or feminine, according as they designate males or females: ὁ, ἡ θεός *the divinity, god or goddess*, ὁ, ἡ ἄνθρωπος *the human being, man or woman*. These are said to be of *common gender*.

Epicoene. In many names of animals, the same word with the same gender is used for both sexes: ἡ ἀλώπηξ *the fox, male or female*. These are said to be *epicoene*.

119. *ARTICLE*. Forms of the article ὁ, ἡ, τό, *the*, are often used with nouns in the grammar to mark the genders and cases. We therefore give here the inflection of the article.

Sing. Masc. Fem. Neut.	Dual. Masc. Fem. Neut.	Plur. Masc. Fem. Neut.
Nom. ὁ ἡ τό	N. A. τῷ τᾷ τῷ	Nom. οἱ αἱ τά
Gen. τοῦ τῆς τοῦ	G. D. τοῖν ταῖν τοῖν	Gen. τῶν τῶν τῶν
Dat. τῷ τῇ τῷ		Dat. τοῖς ταῖς τοῖς
Acc. τόν τήν τό		Acc. τοὺς τὰς τὰ

REM. a. In the dual feminine, τοῖν is often used for ταῖν, and τῷ almost always for τᾷ (cf. 521).

REM. b. The interjection ὦ is commonly used with the *vocative*: ὦ γύναι *O woman* (cf. 543 a).

120. *ACCENT*. The accent of a noun remains, in all the forms, on the same syllable as in the nominative singular, or as near that syllable as the general laws of accent allow: ἄνθρωπος *man*, acc. sing. ἄνθρωπον, nom. pl. ἄνθρωποι; but gen. sing. ἀνθρώπου (93 b), dat. pl. ἀνθρώποις: ὄνομα *name*, gen. sing. ὀνόματος (91), gen. pl. ὀνομάτων (93 b).

121. An *accented ultima*, in general, takes the *acute*: but

In the *genitive* and *dative* of all numbers, a *long ultima*, if accented, takes the *circumflex*: ποταμός *river*, gen. sing. ποταμοῦ, τιμὴ *honor*, dat. sing. τιμῇ, πούς *foot*, gen. pl. ποδῶν, μῆν *month*, gen. and dat. dual μηνῶν.

REM. a. The nominative and accusative have a circumflex on the ultima, only in contracted forms, as ὁστούν *bone* for ὁστέον, pl. ὁστά for ὁστέα; and in some words of one syllable, as μῦς *mouse*, acc. μῦν.

119 D. For dialectic forms of the article, see 239 D.

122. **DECLENSIONS.** Nouns are declined in two principal ways, which, however, were originally one. These are

1. The *Consonant-Declension*, for stems ending in a *consonant* or *close vowel*.

2. The *Vowel-Declension*, for stems ending in an *open vowel*.

The vowel-declension divides itself into two forms, according as the stem ends in *o* (*ω*) or *a*. Hence we have

I. The *Vowel-Declension*, including

The *A-Declension*, commonly called *First Decl.* (*a*), and

The *O-Declension*, commonly called *Second Decl.* (*o*).

II. The *Consonant-Decl.*, commonly called *Third Decl.* (*c*).

REM. d. These three correspond to the *first*, *second*, and *third* declensions in Latin. The Latin *fourth* and *fifth* declensions are only modifications of the *third* and *first* respectively.

FIRST DECLENSION (*A-Declension*).

123. To this declension belong all stems (both *masculine* and *feminine*) that end in *a*. The gender may be known from the nominative singular, where the masc. takes a case-ending *s*, which is wanting in the fem. Thus the nom. sing. of *feminines* ends in *a* or *η*; of *masculines*, in *as* or *ης*.

124.

I. FEMININES.

Example. Stem.		ἡ χώρα <i>land</i> χωρα	ἡ γλῶσσα <i>tongue</i> γλωσσα	ἡ τιμή <i>honor</i> τιμα
Sing. Nom.	ἡ	χώρα	γλῶσσα	τιμή
Gen.	τῆς	χώρας	γλώσσης	τιμῆς
Dat.	τῇ	χώρᾳ	γλώσσῃ	τιμῇ
Acc.	τὴν	χώραν	γλῶσσαν	τιμὴν
Voc.	ὦ	χώρα	γλῶσσα	τιμή
Du. N. A. V.	τὰ	χώρα	γλῶσσα	τιμά
G. D.	ταῖν	χωραῖν	γλώσσαιν	τιμαῖν
Plur. Nom.	αἱ	χώραι	γλώσσαι	τιμαί
Gen.	τῶν	χωρῶν	γλωσσῶν	τιμῶν
Dat.	ταῖς	χωραῖς	γλώσσαις	τιμαῖς
Acc.	τάς	χώρας	γλώσσας	τιμάς
Voc.	ὦ	χώραι	γλώσσαι	τιμαί

Other examples: βία *force*, σκιά *shadow*, ἡμέρα *day*,—δόξα *opinion*, ἄκανθα *thorn*,—πύλη *gate*, γνώμη *judgment*, διαθήκη *testament*.

125. A OR H IN THE SINGULAR. In the singular, the final *a* of the stem is often *changed* to *η*. In reference to this, we have the following rules (125-7).

In the *Nominative Singular*,

- a. after ε, ι, ρ, the α is retained (29 a); so also
- b. after σ (ξ, ψ, σσ or ττ), ζ, λλ, αυ; but
- c. after other letters, α is changed to η.

Thus, a. γενιά *generation*, φιλία *friendship*, θύρα *door*; —b. Μούσα *Muse*, ἄμαξα *wagon*, διψα *thirst*, εὐλασσα, later Attic εὐλαττα (41), θαλάσσα *sea*, ῥίζα *root*, ἀμύλλα *contest*, λείαυα *lioness*; —c. βοή *cry*, ὕλη *wood*, ἡδονή *pleasure*, ἀρετή *virtue*.

Exc. d. The principal exceptions are, —to a. κόρη *maiden*, δέρη *neck*; —to b. ἔραση *deu*, κόρη (later Attic κόρη, 43 a) *temple*; —to c. στοά *pillar-hall*, χρῶα *color*, τόλμα *courage*, διαίτα *mode of living*.

126. The *Genitive and Dative Singular* have α, when the nominative has α *pure* (85 a) or ρα (125 a); otherwise, they have η: nom. γενεά, gen. γενεᾶς, dat. γενεᾷ; so στοά, στοᾶς, στοᾷ; θύρα, θύρας, θύρα; but nom. Μούσα, gen. Μούσης, dat. Μούσῃ; διαίτα, διαίτης, διαίτῃ.

Exc. a. A few proper names with long α are exceptions: Λήδα, gen. Λήδας, dat. Λήδα.

127. The *Accusative and Vocative Singular* have the same vowel as the nominative: thus acc. χώραν, γλῶσσαν, τιμήν, from nom. χώρα, γλῶσσα, τιμή.

128. The *Genitive Plural* has the ending ων, which with α of the stem makes αων, contracted ων. Hence it comes, that in all words of this declension the *Genitive Plural* is *perispomenon*. Thus χώρα, gen. pl. (χωράων, 93 b) χωρῶν (98). For exceptions, see 137 and 207 b.

129. The *Dative Plural* had at first the ending σι, before which an ι was added to the α of the stem, making αισι. This was shortened to αι; yet αισι is often found in Attic poetry, rarely in Attic prose. Cf. 143.

125-7 D. 1. In the Doric, ā remains unchanged: τιμά, τιμάς, τιμᾶ, τιμᾶν.

2. In the Ionic, ā is changed to η in all cases of the sing.: γενεή, φιλίην, βασιλείης, μοιρῇ. —Short α generally remains unchanged: βασιλείᾱ, μοιρᾶν. But abstract words in εἰᾱ, οἰᾱ change it to η: ἀληθείᾱ Att. ἀλήθειᾱ *truth*, εὐπολίᾱ *favorable voyage*; the same change occurs also in κλισίᾱ *smoke of burnt fat*, and in ἑκίλλᾱ. —Hm. retains ā in θεά *goddess* and a few proper names.

3. From νύμφη *maiden, bride*, Hm. has Voc. Sing. νύμφᾱ.

128 D. In the *Genitive Plural*, Hm. has

- a. -ων, the original form: κλισίων *of tents*.
- b. -έων, the Ionic form (26 D): πυλών *of gates*. This -έων in Hm. is usually sounded as one syllable, by synizesis (37).

c. -ῶν, the Attic form, mostly after vowels: παρειῶν *of cheeks*.

The Doric form -ᾶν, a contraction of -ᾶων (32 D h), is used also in the dramatic choruses: θεᾶν *of goddesses*.

129 D. In the *Dat. Pl.*, Hm. has —(a) the Ion. form -ῃσι(ν): κλισίῃσι; —(b) also often -ῃς: πέτρῃς *to rocks*; —(c) rarely the Att. -αῖς: θεαῖς.

130. QUANTITY. In the Nominative Singular,—a. *a*, after a vowel or *ρ*, is generally long;—b. after other consonants, it is short: σοφία *wisdom*, πέτρα *rock*, μέλισσα *bee*.

Exc. c. The only exceptions to b are a few proper names, as Λήδα. To a, the principal exceptions are,—1. Female designations in τρια and εἰδ: βασίλεια *queen* (but βασιλεία *kingdom*).—2. Most compounds in εια and οια: ἀλήθεια *truth*, εὖ-νοιά *good-will*.—3. Most words in ρα after *υ* or a diphthong: ἄγκυρα *anchor*, μοῖρα *fate*.

REM. d. The quantity of *a* pure and *ρα* may always be known by the accent, it being true for these, that

In oxytones and paroxytones, *a* is long; while in proparoxytones and properispomena, it is of course short (93 b).

131. In the Accusative and Vocative Singular, *a* has the same quantity as in the Nominative; in the other cases (gen. sing., acc. pl., nom., acc., voc., dual), it is always long.

132. Contract Substantives and Adjectives. These follow the rule in 36 a: thus μῆνᾱ, μῆνᾱς, μῆνᾱ, μῆνᾱν (for μῆνᾱ-α, etc.) *mina*, γῆ, γῆς, γῆ, γῆν (for γε-α or γα-α) *land*. See Ἑρμῆς (133), βορρᾶς (136 d), and cf. 208.

133.

II. MASCULINES.

Example. Stem.	ὁ νεανίας <i>young man</i> νεάνια	ὁ πολίτης <i>citizen</i> πολίτα	ὁ Ἑρμῆς <i>Hermes</i> 'Ερμᾱ (for 'Ερμεα)
Sing. Nom.	ὁ	νεανιά-ς	πολίτη-ς
Gen.	τοῦ	νεανίου	πολίτου
Dat.	τῷ	νεανίᾳ	πολίτῃ
Acc.	τόν	νεανιά-ν	πολίτη-ν
Voc.	ὦ	νεανιά	πολίτᾱ
Du. N. A. V.	τῷ	νεανιά	πολίτᾱ
G. D.	τοῖν	νεανίαιν	πολίταιν
Plur. Nom.	οἱ	νεανίαι	πολίται
Gen.	τῶν	νεανιῶν	πολιτῶν
Dat.	τοῖς	νεανίαις	πολίταις
Acc.	τούς	νεανιάς	πολίτᾱς
Voc.	ὦ	νεανίαι	πολίται
			'Ερμαῖ <i>images</i> 'Ερμαῖν [of H.]

So ταμίας *steward*, Νεκίας, —κριτής *judge*, στρατιώτης *soldier*, παιδο-γυμναστής *gymnastic-master*, —ἀδολέσχης *prater*, Ἀλκιβιάδης.

134. In the Singular of masculines, *a* is retained after a vowel or *ρ*; and is always long (but see 135). After other letters, it is changed to *η*.

132 D. The Ion. generally has the uncontracted forms. Hd. uses γῆ (Hm. γαῖα or αἶα); but has μῆνᾱ for μῆνᾱ.

134 D. The Ion. has *η* for *ᾱ* through the Sing. (125 D, 2). The Dor. has *ᾱ* for *η*; and, in the Gen. Sing., has *-ᾱ* (contr. from *-αο*, 32 D h) for *-ου*: Ἀτρεΐδᾱ.

135. The *Vocative Singular* takes a short, when the nominative ends in *της*: thus πολῖτᾶ (nom. πολίτης citizen).

So, too, in names of *nations* and *compound* words, which make the nom. in *ης*: Πέρσᾶ (nom. Πέρσης Persian), γεω-μέτρᾶ (nom. γεω-μέτρης land-measurer). Other words in *ης* have *η* in the voc.: Κρονίδῃ (nom. Κρονίδης son of Cronus).

REM. a. Δέσποτα, voc. of δεσπότης master, has irregular accent (120).

136. The declension of masculines differs in only two points from that of feminines:

a. The Nom. Sing. takes the case-ending *s*.

b. The Gen. Sing. ends in *ου*.

REM. c. In the Gen. Sing. of masculines, the proper ending is *ο*, which with *α* of the stem gives *αο* (as in Homer); from this, by weakening *α* to *ε* (25), and then contracting (32 d), comes *ου* the common form: πολίτα-ο (πολίτεο) πολίτου.

REM. d. In the Gen. Sing. of βορρᾶς (contracted from βορέας north wind), the original *αο* has the Doric contraction to *ᾱ*: βορρᾶ. This occurs also in some Doric and Roman proper names, and in a few other words: Σύλλας Sulla, ὄρνιθοζήρας bird-catcher, G. S. Σύλλα, ὄρνιθοζήρα.

137. Two masculines have an *irregular accent* in the Gen. Pl. (128): χρήστης usurer, G. P. χρήστων (but χρηστῶν G. P. of the adj. χρηστός good), and ἐτησιαί annual winds, G. P. ἐτησίων. So also the fem. ἀφύη anchovy, G. P. ἀφύων (but ἀφύνων G. P. of the adj. ἀφύης dull).

SECOND DECLENSION (*O-Declension*).

138. To this declension belong stems that end in *ο*. They are chiefly *masculine* and *neuter*, with a few *feminines*.

The masculines and feminines have *ος* in the Nom. Sing., the neuters *ον*. The feminines are declined like the masculines: the neuters differ from them in two respects:

a. The Nom. and Voc. Sing. take *ν*, the accusative-ending.

b. The Nom., Acc., and Voc. Plur. end in *ᾱ*.

138 D. a. In some masculine words, Hm. has a Nom. Sing. in *τᾶ* for *της*: ἱππότην for ἱππότης horseman, ἀλχημῆν for ἀλχημῆς spearman, etc.: also, with accent thrown back, μητρίετα counsellor, ἀκἀκητα favorer. So too εὐρύσπᾱ far-sounding. Cf. Lat. poeta, scriba.

b. In the Gen. Sing., Hm. has

1. -ᾱο, the original form: Ἀτρεῖδᾱο.

2. -εω, the Ionic form (28 D): Ἀτρεῖδεω. This -εω in Hm. is always sounded as one syllable (37). The accent remains as in the original form (96).

3. -ω, a contraction of ᾱο, used after vowels: Ἐρμείω (nom. Ἐρμείας Att. Ἑρμῆς), Βορέω (nom. Βορέας, 136 d).

Example. Stem.	ὁ ἀνδρῶκος <i>man</i> ανδρωπο		ἡ ὁδός <i>way</i> οδο		τὸ δῶρον <i>gift</i> δωρο	
Sing. Nom.	ὁ	ἀνδρῶκος	ἡ	ὁδός	τὸ	δῶρον
Gen.	τοῦ	ἀνδρώπου	τῆς	οδοῦ	τοῦ	δώρου
Dat.	τῷ	ανδρώπῳ	τῇ	ὁδῷ	τῷ	δώρῳ
Acc.	τὸν	ἀνδρῶκα	τὴν	ὁδόν	τὸ	δῶρον
Voc.	ὦ	ἀνδρῶπε	ὦ	ὁδέ	ὦ	δώρον
Du. N. A. V.	τῶ	ἀνδρώπω	τὰ	ὁδῶ	τῶ	δώρῳ
G. D.	τοῖν	ἀνδρώποιν	ταῖν	οδοῖν	τοῖν	δώροι
Plur. Nom.	οἱ	ἀνδρῶποι	αἱ	ὁδοί	τὰ	δῶρα
Gen.	τῶν	ἀνδρώπων	τῶν	ὁδῶν	τῶν	δώρων
Dat.	τοῖς	ἀνδρώποις	ταῖς	ὁδοῖς	τοῖς	δώροις
Acc.	τούς	ἀνδρώπους	τάς	ὁδοὺς	τὰ	δῶρα
Voc.	ὦ	ἀνδρῶποι	ὦ	οδοί	ὦ	δῶρα

So νόμος *law*, κίνδυνος *danger*, ταῦρος *bull*, ποταμός *river*, πόνος *labor*, βίος *life*, θάνατος *death*, θεός *god* (141),—νήσος (fem.) *island*,—σῆκος *fig*, μέτρον *measure*, ἱμάτιον *outer garment*.

139. The *feminines* may be known, in part, by the general rules (117): ἡ φηγὸς *kind of oak*, ἡ ἀμπελος *vine*, ἡ ἡπειρος *mainland*, ἡ Σάμος (the island) *Samos*, ἡ Κόρινθος (the city) *Corinth*.

Of the remaining *feminines*, the most important are

a. Several names of *mineral* or *earthy* substances: ψάμμος *sand*, γύψος *chalk*, πλίνθος *brick*, σποδός *ashes*, κόπρος *dung*, ψήφος *pebble*, βάσαρος *touch-stone*.

b. Several words that denote something *hollow*: χηλός *coffer*, γνάθος *jaw*, κιβωτός *chest*, σορός *coffin*, ληνός *wine-press*, κάρδοπος *kneading-trough*, κάμινος *oven*. So τάφος *trench*.

c. Several words for *way*: ὁδός, κίλενος; ἀτραπός *foot-path*, ἀμαξιτός *wagon-road*; but ὁ στενωπός *narrow passage*.

d. Several *adjectives* used as *substantives*: ἡ διάμετρος (sc. γραμμὴ *line*) *diameter*, σύγκλητος (sc. βουλὴ *council*) *legislative assembly*.

e. Further, βιβλος *book*, ῥάβδος *staff*, διάλεκτος *dialect*, νόσος *disease*, δρόσος *dew*, δοκός *beam*.

140. In the *Genitive Singular*, the proper ending is *ο*, which, by contraction with *ο* of the stem, gives *ου*: ἀνδρῶπο-ο, ἀνδρῶπου.

141. In the *Vocative Singular* of masculines and feminines, *ο* of the stem becomes *ε* (25). But the *Nominative* is often used in place of the *Vocative*; in θεός *god*, it is always so: ὦ θεός (Lat. *deus*).

REM. a. The *vocative singular* of ἀδελφός *brother* is ἀδελφε, with irregular accent (120).

140 D. In the Gen. Sing., Hm. has two forms, -ου and -οιο; in the latter, *ο* of the stem is combined with an earlier ending *ιο*: ἀνδρῶποιο.—The Doric (but not Pindar) has sometimes *ω* for *ου* (24 D d).

Other peculiarities of dialect are the following:

• a. In the Gen. Dat. Du., Hm. has *ουν* for *ων*: ὅμων from ὅμος *shoulder*.

142. In the *Genitive Plural*, *o* of the stem is always lost in the ending *ων*: but this ending does not therefore (as in the A-D declension, 128) require the accent: *ανθρωπο-ων, ανθρωπων*.

143. The *Dative Plural* (formed as in the A-D declension, 129) ended at first in *οισι*; and this ending is found, not only in the other dialects, but often in Attic poetry, rarely in Attic prose.

144. *Contract Substantives and Adjectives*. Words which have stems in *eo*, *oo*, suffer contraction. This takes place according to the rules in 32 and 36 a.

Example. Stem.		ὁ νοῦς <i>mīnd</i> νοο		τὸ δοτοῦν <i>δοπε</i> οστεο	
Sing.	Nom.	(νόο-ς)	νοῦ-ς	(δοτέο-ν)	δοτοῦ-ν
	Gen.	(νόου)	νοῦ	(δοτέου)	δοτοῦ
	Dat.	(νόφ)	νόφ	(δοτέφ)	δοτῶ
	Acc.	(νόο-ν)	νοῦ-ν	(δοτέο-ν)	δοτοῦ-ν
	Voc.	(νόε)	νοῦ	(δοτέο-ν)	δοτοῦ-ν
Du.	N. A. V.	(νόω)	νώ	(δοτέω)	δοτῶ
	G. D.	(νόοιν)	νοῖν	(δοτέοιν)	δοτοῖν
Plur.	Nom.	(νόοι)	νοῖ	(δοτέα)	δοτᾶ
	Gen.	(νόων)	νών	(δοτέων)	δοτῶν
	Dat.	(νόοις)	νοῖς	(δοτέοις)	δοτοῖς
	Acc.	(νόους)	νοῦς	(δοτέα)	δοτᾶ
	Voc.	(νόοι)	νοῖ	(δοτέα)	δοτᾶ

So *πλοῦς* (from *πλόος*) *sailing*, *περίπλοος* (*περίπλοος*) *circumnavigation*, *ῥοῦς* (*ῥόος*) *stream*, *κανοῦν* (from *κάνεον*, cf. 145 c) *basket* (of cane).

145. The *accent* of the contract forms is, in some points, inconsistent with the rules in 98:

a. The Nominative Dual, when accented on the ultima, is oxytone: *δοτῶ* (from *δοτέω*) instead of *δοτῶ*.

b. Compounds keep the accent on the same syllable as in the contract Nominative Singular: *περίπλοος* (from *περίπλοος*), dat. sing. *περίπλω* (from *περίπλωφ*) instead of *περίπλωφ*.

c. Contracts are made in *οῦς* from barytone adjectives of material in *eos*, and oxytone names of kindred in *εός*: *ἀργυροῦς* (not *ἀργύρους*, from *ἀργύρεος*) *of silver*, *ἀδελφιδοῦς* (not *-ιδούς*, from *-ιδεός*) *brother's son*.

Attic Second Declension.

146. The O-D declension includes a few stems ending in *ω*. This *ω* appears in all the cases; but takes *ι* subscript where the

b. In the Dat. Pl., Hm. usually has *οισι*, Hd. always so.

c. In the Acc. Pl., the Doric (not Pindar) has *ας* or *ος* for *ους*: *λύκας* or *λύκος* for *λύκους* *wolves*.

144 D. The Ionic generally has the *uncontracted* forms.

common ending has *ι*. This form of the O-Decl., though not confined to Attic writers, is known as the Attic Second Declension.

	ὁ νεός <i>temple</i>			τὸ ἀνώγειον <i>hall</i>		
	Sing.	Du.	Plur.	Sing.	Du.	Plur.
Nom. Voc.	νεός		νεῶν	ἀνώγειον		ἀνώγειον
Gen.	νεῶ		νεῶν	ἀνώγειον		ἀνώγειον
Dat.	νεῶ		νεῶν	ἀνώγειον		ἀνώγειον
Acc.	νεῶν		νεῶν	ἀνώγειον		ἀνώγειον
N. A. V.	νεῶ			ἀνώγειον		
G. D.	νεῶν			ἀνώγειον		

So *λεώς* *people*, *κάλως* *cable*.

147. Some of these words are produced by *contraction*: ἀγήρως, ἀγήρων *free from old age* (from ἀγήραος, -ων). Some appear under a *double* form with *αι* and *ει* (26): νεώς and νᾶς, λεώς and λαός.

148. Some words have *ω* or *ων* in the Accusative Singular: λαγώς *hare*, acc. sing. λαγώ or λαγών. So the proper names Ἄζως, Κῶς, Μίνως. Ἔως *dawn* has only *ἔω*.

149. The *accent* of these words is peculiar in two respects:

a. The long *ω* in the ultima does not exclude the accent from the antepenult (96): ἀνώγειον, Μενέλεως (= Μενέλαος) *Menelaus*.

b. The Gen. and Dat., when accented on the ultima, are oxytone (cf. 121); yet most editions give the circumflex, except in the gen. sing.

150. COMPARISON OF FIRST AND SECOND DECLENSIONS. The A- and O-Declensions, the two branches of the Vowel-Declension (122), have the following points in common:

- Sing. Nom. Masculines take the ending *ς*.
- Gen. Masculines take the ending *ος*.
- Dat. All genders have a long vowel with *ι* subscript.
- Acc. All genders take the ending *ν*.
- Du. N. A. V. All genders end in the stem-vowel (lengthened, if short).
- G. D. All genders add *ιν* to the stem-vowel.
- Plur. Gen. All genders end in *ων*.
- Dat. All genders take *σι* or *ς*, with preceding *ι*.
- Nom. Masculines and feminines add *ι* to the stem-vowel.
- Acc. Masculines and feminines take *ς* (originally *νς*), and lengthen a preceding short vowel on account of the omitted *ν* (48).

On the other hand, the two declensions differ from each other in the formation of the nominative and genitive singular of feminines, and in the accent of the genitive plural.

146 D. In the other dialects, this variety of declension is little used, except in proper names. For νεός, λεός, κάλως, λαγώς, Hm. has νηός, λαός, κάλως, λαγώς; Hd. νηός, λαός (or ληός), κάλως, λαγώς. For Ἄδως, Κῶς, γάλως, Hm. has Ἀδῶς, Κῶς, γαλῶς. For ἔως, both Hm. and Hd. have ἡός (182).

The orig. ending *-ο* of the Gen. is seen in Περσέ-ο Hm., Nom. Περσέ-ς.

THIRD DECLENSION (*Consonant-Declension*).

151. To this declension belong, not only stems ending in a *consonant*, but also those which end in a *close vowel* (ι, υ); together with a few in ο.

REM. a. In this declension, the form of the *nominative singular* is not sufficient to determine the other cases. It is often necessary to have also either the *stem* of the word, or the *genitive singular*, from which the stem may generally be found by dropping or the ending.

152. GENDER. The gender may be known in many cases by the last letters of the stem.

The following rules relate only to *substantive* stems; and, where a stem is contracted, they apply to the primitive or *uncontracted* form.

Neuter are stems ending in

- a. ατ: as κίρας (κερατ) *horn*, ὕδαρ (ὕδατ) *water*.
- b. αρ: as νέκταρ *nectar*.
- c. ας, ες: as γένος (γενες) *race*, γῆρας *old age*.
- d. ι, υ, if s is not added in the nom.: ἄστυ *city*.

Feminine are those ending in

- e. τηρ: as ταχυτής (ταχυτηρ) *swiftness*.
- f. δ, ς: as ἀσπίς (ασπιδ) *shield*, poet. κόρυς (κορυς) *helmet*.
- g. γον, δον: as σταγών (σταγον) *drop*, χελιδών (χελιδον) *swallow*.
- h. ο: as πεισώ (πεισο) *persuasion*.
- i. ι, υ: as πόλις *city*, ὄφρυς *brow*, ναῦς *ship*.

Except those under d and j.

Masculine are those ending in

- j. ευ: as γραφεύς *writer*.
- k. ντ: as οδούς (οδοντ) *tooth*, τένων (τενοντ) *tendon*.
- l. ητ, ωτ: as τάπης (ταπητ) *carpet*, ἔρως (ερωτ) *love*.

Except those in τηρ.

- m. ν: as κτεῖς (κτεν) *comb*, λειμών *meadow*. Exc. those in γον, δον.

- n. ρ: as κρᾶτήρ *mixing-bowl*. Except those in αρ.

o. Stems ending in a *labial* or *palatal* (π, β, φ, κ, γ, χ) are never neuter, but whether they are masculine or feminine cannot be determined by general rules.

REM. p. Several words which properly are masculine, especially words denoting *persons* or *animals*, are also sometimes used as feminine: as ὁ also ἡ μάρτυς (μαρτυρ) *witness*, ὁ also ἡ ἀλεκτρύων (αλεκτρυον) *cock* or *hen*, ὁ also ἡ αἰθήρ (αιθερ) *aether*.

153. *Exceptions*. The following are the principal exceptions to the rules above given: we omit those in which the gender is obvious from the meaning, as in ὁ, ἡ παῖς (παιδ) *boy, girl*, ἡ θυγάτηρ (θυγατερ) *daughter*.

Exceptions to b, ὁ ψάρ *starling*;—to f, ὁ ποῦς (ποδ) *foot*, ὁ, ἡ ὄρνις (ορνις) *bird*;—to i. masc. ἔχις *viper*, ὄρχις *testicle*, ὄφις *serpent*, ὄσπρς *cluster of grapes*, πόρηνς *foot-stool*, ἰχθύς *fish*, μῦς *mouse*, νέκς

οσπρε, στάχυν-*s* ear of corn, πέλεκυ-*s* axe, πήχυ-*s* fore-arm: also ὁ, ἡ σῦ-*s* or ὕ-*s* hog;—to *l*, ἡ ἐσθῆς (ἐσθῆτ) dress, τὸ φῶς (φωτ) light.

—to *m*, fem. φρήν (φρεν) midriff, mind, ἀκτίς (ακτιν) ray, γλαχίς (γλαχιν) point of arrow, ἰς (ιν) strength, ῥίς (ριν) nose, ὠδῖς (ωδιν) pang; ἀλκυὼν (αλκυον) halcyon, εἰκὼν (εικον) image, ἡῖών (ῥιον) shore, χῶδων (χῶον) earth, χιὼν (χιον) snow, βλήχων πεπνυρογὰλ, μήκων πορρυ.

—to *n*, fem. γαστήρ (γαστερ) belly, κήρ false, χεῖρ hand; neut. πῦρ (πῦρ) fire.

REM. *r*. The following in *τ* stand by themselves: fem. δαίς (δατ) feast, νύξ (νυκτ) night, χάρις (χαριτ) favour, and neut. γάλα (γαλακτ) milk, μέλι (μελιτ) honey.

154. The CASE-ENDINGS are as follows:

		Masc. and Fem.	Neut.
Sing.	Nom.	<i>s</i> (or vowel lengthened)	none
	Gen.	<i>ος</i>	
	Dat.	<i>ι</i>	
	Acc.	<i>α</i> or <i>ν</i>	none
	Voc.	none (or like nom.)	none
Du.	N. A. V.	<i>ε</i>	
	G. D.	<i>οιν</i>	
Plur.	N. V.	<i>ες</i>	<i>α</i>
	Gen.	<i>ων</i>	
	Dat.	<i>σι(ν)</i>	
	Acc.	<i>ας</i>	<i>α</i>

155. The *nominative, accusative, and vocative singular* of NEUTER words are like the stem. Final *τ* of the stem is either dropped (75), or changed to *ς* (76): σῶμα (for σωματ) body, τέρας (for τερατ) prodigy.

156. The NOMINATIVE SINGULAR of masculines and feminines adds *ς* to the stem. But stems in *ν, ρ, σ, ο, στ, οντ*, reject the ending *ς*, and lengthen *ε, ο*, to *η, ω*: thus

λιμήν (λιμεν) harbour, ῥήτωρ (ρήτορ) orator, τριήρης (τριηρες) trireme, πεισῶ (πεισο) persuasion, λελυκώς (for λελυκωτ 76, st. λελυκωτ) having loosed, λέων (for λεωντ 75, st. λεοντ) lion.

For the euphonic changes caused by *ς*, see 47-49.

153 D. *n*. Several poetic stems (most of them defective) in *ορ, ωρ*, are neuter: καρ σωρῆ, ἦτορ heart, ἔλωρ prey, τέκτωρ = τέκτωρ bound.

154 D. *a*. In the Gen. Dat. Dual, Hm. has *οιν* for *οιν*: ποδοῖν.

b. In the Dat. Pl., Hm. has both *σι* and *εσσι*: πᾶσι (for παντ-σι) and πάντ-εσσι; (rarely εσι: αἴγ-εσι.)

The *ε* of *εσσι* is sometimes omitted when the stem ends in a vowel: νέκυ-*σσι*, πελκε-*σσι*. The irreg. *δεσσι* (from δι-*s* sleep) should perhaps be written δι-*σσι*. But in forms like ἔπεισι = *επες* + *σι* (55 D), the first *σ* belongs to the stem: so in δέπασ-*σι*, and ποσσι = ποδ-*σι* (47 D), ἱρσσι = ἱρδ-*σι*.

Exc. a. Stems in *ν* take *s*, though some of them have both forms: *δελφίς* or *δελφίν* *dolphin*.

b. Participles in *οντ* take *s*, when *ο* belongs to the verb-stem: *δοῦς* (= *δο-ντ-s*) *giving*.

c. *s* appears also in *μέλας* (= *μελαν-s*) *black*, *τάλας* (= *ταλαν-s*) *wretch-ed*, *εἰς* (= *ἐν-s*) *one*, *κτεῖς* (= *κτεν-s*) *comb*, *ὀδούς* (= *οδοντ-s*) *tooth*.

157. The ACCUSATIVE SINGULAR of masculines and feminines adds *α* to stems ending in a consonant: *πούς* *foot*, acc. *πόδ-α*.

ν to stems ending in a vowel: *πόλις* *city*, acc. *πόλι-ν*.

Exc. a. Stems in *ευ* take *α*: *βασιλεύς* *king*, acc. *βασιλέ-α* (39).

For the acc. sing. of stems in *ο*, see 193-4. For *ν* in the acc. sing. of certain stems in *τ*, *δ*, *ζ*, see 171.

158. The VOCATIVE SINGULAR of masculines and feminines is regularly like the stem.

For dropping of a final consonant, see 75. But many words make the vocative singular like the nominative: thus

a. Stems of one syllable, not ending in a diphthong: nom. voc. *κίς* *weevil* (but nom. *ναῦς* *ship*, voc. *ναῦ*).—Only *παῖς* (*παῖδ*) *child* makes voc. sing. *παῖ* (75).

b. Oxytone stems ending in a liquid: nom. voc. *ποιμήν* (*ποιμεν*) *shepherd* (but *δαίμων* *divinity*, barytone, voc. *δαίμον* like the stem).

For irregular vocative in *πατήρ* *father*, *ἄνθρωπος* *man*, see 173: also in *σωτήρ* *savior*, *Ἀπόλλων*, *Προσειδών*, see 172 b.

c. Stems ending in a mute: nom. voc. *φύλαξ* (*φύλακ*) *watchman*.—But the following are exceptions, and use the stem as a voc. sing.:

Exc. d. A few stems in *ιδ*: voc. *Ἄρτεμι* (= *Ἀρτεμιδ*), nom. *Ἄρτεμις*. So voc. *παῖ* (= *παῖδ*), nom. *παῖς* *child*. Also *γύναι* (= *γυναικ*) with irregular accent, nom. *γυνή* *woman*.

e. Substantive and adjective stems in *ντ*, unless oxytone: voc. *λέον* (= *λεοντ*), nom. *λέων* *lion*, *χαρίεν* (= *χαριεντ*), nom. *χαρίεις* *pleasing*.

REM. f. All participles of this declension make the vocative singular like the nominative. So also the adjectives *πᾶς* (*παντ*) *all, every*, and *ἐκὼν* (*ἐκοντ*) *willing*.

For the vocative singular of stems in *ο*, see 194 a.

159. The DATIVE PLURAL of all genders adds *σι(ν)* to the stem. For the euphonic changes, see 47-49.

160. ACCENT. In the accent of this declension, we have the following special rule, contrary to 120:

156 D. c. For *ὀδοῦς*, Hd. has *ὀδῶν* according to the rule.

158 D. c. From *ἄναξ* *king*, Hm. has, beside the regular voc. sing. *ἄναξ*, a form *ἄνα* (for *ανακτ*, 75) used in addressing gods.—e. From some proper names in *-ας* (stem *-αντ*), he forms a voc. sing. in *-ά*: *Πουλυδάμᾱ* (cf. 31), for *Πουλυδάμαν(τ)*, nom. *Πουλυδάμας* *Polydamas*.

Stems of one syllable, in the Genitive and Dative of all numbers, throw the accent on the case-ending: if the case-ending is long, it receives the circumflex (121):

Thus πούς (ποδ) *foot*, acc. sing. πόδ-α, nom. pl. πόδ-ες; but genitives ποδ-ός, ποδ-οῖν, ποδ-ῶν, datives ποδ-ί, ποδ-οῖν, πο-σί.

Exc. a. All genitives and datives of participles: ὄν *being*, gen. ὄντος, ὄντων, dat. ὄντι, ὄντων, οὔσι.

b. The gen. and dat. plural of πᾶς *all, every*: πάντων, πᾶσι.

c. The gen. dual and plural of παῖς *boy, girl*, δμῶς *slave*, θῶς *jackal*, Τρώς *Trojan*, τὸ φῶς *light*, ἡ φῆς *blister*, ἡ δῆς *torch*, τὸ οὖς *ear*, ὁ σῆς *moth*: παίδων, δμῶν, θῶν, Τρώων, φῶτων, φῶδων, δαδῶν, ὄτων, σέων.

d. Some words in which a stem of two syllables is contracted to one: ἔαρ *spring*, gen. ἔαρος or ἤρος, dat. ἔαρι or ἤρι.

161. QUANTITY. Several stems lengthen a short vowel in monosyllabic forms: st. ποδ, nom. sing. πούς (for ποδ-ς) *foot*; st. παντ, neuter πᾶν *all*; st. πῦρ, nom. sing. πῦρ *fire*; st. σῦ, nom. sing. σῦ-ς *hog*.

162. The PARADIGMS of this declension will be given in the following order:

1. Stems ending in a labial or palatal (π, β, φ, κ, γ, χ).
2. a lingual mute (τ, δ, θ).
3. a liquid (λ, ν, ρ).
4. the sibilant (σ).
5. a simple close vowel (ι, υ).
6. a diphthong (ευ, αυ, ου).
7. the open vowel ο.

163. I. Stems ending in a Labial or Palatal.

	ὁ φύλαξ (φύλακ) <i>watchman</i>	ἡ φλέψ (φλεβ) <i>vein</i>	ἡ σάλπιγξ (σαλπιγγ) <i>trumpet</i>	ἡ θρίξ (τριχ) <i>hair</i>
Sing. Nom.	φύλαξ	φλέψ	σάλπιγξ	θρίξ
Gen.	φύλακ-ος	φλεβ-ός	σάλπιγγ-ος	τριχ-ός
Dat.	φύλακ-ι	φλεβ-ί	σάλπιγγ-ι	τριχ-ί
Acc.	φύλακ-α	φλέβ-α	σάλπιγγ-α	τριχ-α
Voc.	φύλαξ	φλέψ	σάλπιγγ	θρίξ
Du. N. A. V.	φύλακ-ε	φλέβ-ε	σάλπιγγ-ε	τριχ-ε
G. D.	φυλάκ-οιν	φλεβ-οῖν	σαλπίγγ-οιν	τριχ-οῖν
Plur. N. V.	φύλακ-ες	φλέβ-ες	σάλπιγγ-ες	τριχ-ες
Gen.	φυλάκ-ων	φλεβ-ῶν	σαλπίγγ-ων	τριχ-ῶν
Dat.	φύλαξι	φλεψί	σαλπίγγι	θριξί
Acc.	φύλακ-ας	φλέβ-ας	σαλπίγγ-ας	τριχ-ας

So ὁ γύψ (γῦπ) *eulture*, ὁ Αἰθίοψ (Αἰθιοπ) *Aethiopian*, ὁ Ἄραβ (Αραβ) *Arabian*, ὁ μύρμηξ (μυρμηκ) *ant*, ἡ μάστιξ (μαστιγ) *whip*, ἡ βῆξ (βηχ) *cough*, ἡ φόρμιγξ (φορμγγ) *lyre*.

For the gender, see 152 o. For the formation of the nominative, accusative, and vocative, singular, see 155–8. For the change of aspiration in *ἑρῖξ*, *τριχός*, see 66 a.

164. The stem *αλωπεκ* makes nom. sing. *ἡ ἀλώπηξ* *fox* irregularly for *αλωπεξ* (gen. *ἀλώπεκος*, dat. *ἀλώπεκι*, etc.). On the contrary, the stems *κηρύκ*, *φοῖνικ*, make nom. sing. *ὁ κήρυξ* *herald*, *ὁ φοῖνιξ* *palm*, where the accent shows that *υ* and *ι* were sounded short (93 b): but many editors write *κήρυξ*, *φοῖνιξ*.

II. Stems ending in a Lingual Mute (τ, δ, θ).

165. A. Neuter Stems.

	τὸ σῶμα <i>body</i> (σωμάτ)	τὸ ἦπαρ <i>liver</i> (ἥπατ)	τὸ κέρας <i>horn</i> (κεράτ)
Sing. Nom.	σῶμα	ἦπαρ	κέρας
Gen.	σώματ-ος	ἥπατ-ος	κέρατ-ος (κεραος) κέρως
Dat.	σώματ-ι	ἥπατ-ι	κερατ-ι (κεραϊ) κέρα
Acc.	σῶμα	ἦπαρ	κέρας
Voc.	σῆμα	ἦπαρ	κέρας
Du. N. A. V.	σώματ-ε	ἥπατ-ε	κέρατ-ε (κεραε) κέρα
G. D.	σωμάτ-οιν	ἥπατ-οιν	κεράτ-οιν (κερποιν) κερῶν
Plur. N. V.	σώματ-α	ἥπατ-α	κέρατ-α (κεραα) κέρα
Gen.	σωμάτ-ων	ἥπατ-ων	κεράτ-ων (κεραων) κερῶν
Dat.	σώμασι	ἥπασι	κεράσι
Acc.	σώματ-α	ἥπατ-α	κέρατ-α (κεραα) κέρα

So *στόμα* (στομάτ) *mouth*, *ὄνομα* (ονομάτ) *name*, *δέλεαρ* (δελεάτ) *baile*, *τέρας* (τεράτ) *prodigy*.

166. Here belong the stems in *ατ*, together with *γάλα* (γαλακτ) *milk*, *μέλι* (μελίτ) *honey*, and *φῶς* (φωτ) *light*. Of stems in *ατ*, by far the greater part end in *ματ*: these drop *τ* in the nom., acc., voc., sing. (75): *πράγμα* (πράγματ) *affair*.

167. Several in *ατ* have *αρ* in the nom., acc., voc., sing.: *φρίαρ* *well*, gen. *φρίαρ-ος* (also contracted *φρητός*), *ἀλειφαρ* (also *ἀλειφα*) *unguent*, gen. *ἀλείφατ-ος*. It is supposed that these ended originally in *αρτ*, and that *τ* has been dropped in the cases above named (75), but *ρ* in all the other forms. *ὕδωρ* (ύδάτ) *water* and *σκῶρ* (σκατ) *filth* have *ω* irregularly for *α* in the same three cases.

168. A few in *ατ* have *ας* in the nom., acc., voc., sing. (76): *πίρας* *end*, gen. *πίρατ-ος*. *Κέρας* (κερατ) *horn* and *τέρας* (τερατ) *prodigy* sometimes

166 D. For *φῶς*, Hm. has only *φῶδος* or *φῶως* (cf. 370 D a), dat. *φῶει*, plural *φῶεα*. *φῶδος* is used also by Attic (Tragic) poets.

168 D. In *κέρας*, *τέρας*, the forms with *τ* are not used in the Ionic. Hm. has the forms with *α* pure: *κεραος*, *κεραϊ*; and sometimes contracts them: *κέραφ*. Hd. changes *α* pure to *ε*, and does not contract: *κερεϊ*, *τερεα*.—For *πίρας* *πίρατος*, Hm. has *πείραρ*, *πείρατος*.

drop τ between two vowels; the vowels are then regularly contracted. In such cases, it is probable that τ was first changed to σ (62 a), and then dropped according to 64.

For γόνυ (gen. γόνατος) *knee*, δόρυ (gen. δόρατος) *spear*, and οὖς (gen. ὠτός) *ear*, see 202, 3, 5, 13.

169. B. Masculine and Feminine Stems.

	ὁ ἄνθρωπος (ἄνθρωπος) <i>hired man</i>	ἡ ἐλπίς (ἐλπίς) <i>hope</i>	ἡ ἔρις (ἐρίς) <i>strife</i>	ὁ ἡ ὄρνις (ὄρνις) <i>bird</i>	ὁ γέρον (γέρον) <i>old man</i>
Sing. Nom.	ἄνθρωπος	ἐλπίς	ἔρις	ὄρνις	γέρον
Gen.	ἄνθρωπος	ἐλπίδος	ἐριδος	ὄρνιθος	γέροντος
Dat.	ἄνθρωπῳ	ἐλπίδι	ἐρίδι	ὄρνιθι	γέροντι
Acc.	ἄνθρωπον	ἐλπίδα	ἐριν	ὄρνιν	γέροντα
Voc.	ἄνθρωπε	ἐλπίς	ἐρίς	ὄρνις	γέρον
Du. N. A. V.	ἄνθρωπε	ἐλπίδι	ἐριδι	ὄρνιθι	γέροντι
G. D.	ἄνθρωπων	ἐλπίδων	ἐριδίων	ὄρνιθων	γέροντων
Plur. N. V.	ἄνθρωποι	ἐλπίδες	ἐριδες	ὄρνιθες	γέροντες
Gen.	ἄνθρωπων	ἐλπίδων	ἐριδίων	ὄρνιθων	γέροντων
Dat.	ἄνθρωποις	ἐλπίσι	ἐρίσι	ὄρνιθι	γέροντι
Acc.	ἄνθρωπους	ἐλπίδας	ἐριδας	ὄρνιθας	γέροντας

So ἡ νύξ (νυκτ) *níght*, ἡ λαμπάς (λαμπᾶδ) *torch*, ἡ χάρις (χαρίτ) *favor*, ὁ γίγας (γίγαντ) *giant*, ὁ λέων (λεοντ) *lion*. For some irregular forms of ὄρνις *bird*, see 202, 12.

170. In the Nominative Singular, πούς (ποδ) *foot* lengthens the short vowel, contrary to 47, see 161. Δάμαρ (δαμαρτ) *wife*, chiefly poetic, rejects τ on account of the harshness; see 156.

171. In the Accusative Singular, barytone stems in τ , δ , ς , after a close vowel, commonly reject the final mute, and annex ν to the close vowel.

This applies to barytone stems in τ , ι , ϵ , υ , ν . Thus χάρις (χαρίτ) *favor*, acc. χάριν, rarely χάριτα; but κρηπίς (κρηπίδ) *base*, oxytone, acc. κρηπίδα, never κρηπιν. Only the oxytone κλείς (κλειδ) *key* has in the acc. sing. κλείν (rarely κλείδα), and in the acc. pl. κλείς or κλείδας.

169 D. A few stems in σ have forms without τ (cf. 168 D). Χρῶς (χρῶτ) *skin* is declined in Ionic, χρῶς, χρῶς, χρῶς, χρῶς. Hm. has also, but rarely, χρῶτος, χρῶτα. Even the Attic has dat. sing. χρῶ in the phrase ἐν χρῶ close by. From ἰδρῶς (ἰδρωτ) *sweat*, γέλως (γελωτ) *laughter*, ἔρως (ερωτ) *love* (also ἔρος, 2d declension, poetic), the forms with τ are unknown to Hm. He has only dat. sing. ἰδρῶ, γέλω, ἔρω, and acc. ἰδρῶ, γέλω (or γέλων, 2d decl.), ἔρον.

171 D. In Hm., words of this class often form the Acc. Sing. in α : ἐριδα more frequent than ἐριν, γλαυκῶπιδα from γλαυκῶπις *bright-eyed*.

For κλείς, Hm. uses the Ionic κληίς, acc. sing. κληίδα; the Doric has κλαίς (Lat. clavis), rarely κλάξ.

172. III. *Stems ending in a Liquid.*

	ὁ ποιμήν (ποιμην) <i>shepherd</i>	ὁ δαίμων (δαίμων) <i>divinity</i>	ὁ αἰών (αἰων) <i>age</i>	ὁ Σῆρ (Σηρ) <i>wild beast</i>	ὁ ῥήτωρ (ῥητορ) <i>orator</i>
Sing. Nom.	ποιμήν	δαίμων	αἰών	Σῆρ	ῥήτωρ
Gen.	ποιμέν-ος	δαίμον-ος	αἰών-ος	Σηρ-ός	ῥήτορ-ος
Dat.	ποιμέν-ι	δαίμον-ι	αἰών-ι	Σηρ-ί	ῥήτορ-ι
Acc.	ποιμέν-α	δαίμον-α	αἰών-α	Σηρ-α	ῥήτορ-α
Voc.	ποιμήν	δαίμων	αἰών	Σηρ	ῥήτορ
Du. N. A. V.	ποιμέν-ε	δαίμον-ε	αἰών-ε	Σηρ-ε	ῥήτορ-ε
G. D.	ποιμόν-οιν	δαίμόν-οιν	αἰών-οιν	Σηρ-οῖν	ῥητόρ-οιν
Plur. N. V.	ποιμέν-ες	δαίμον-ες	αἰών-ες	Σηρ-ες	ῥήτορ-ες
Gen.	ποιμέν-ων	δαίμόν-ων	αἰών-ων	Σηρ-ών	ῥητόρ-ων
Dat.	ποιμέσι	δαίμοσι	αἰώσι	Σηρ-σί	ῥήτορ-σι
Acc.	ποιμέν-ας	δαίμον-ας	αἰών-ας	Σηρ-ας	ῥήτορ-ας

So ὁ μήν (μην) *month*, ὁ λιμήν (λιμεν) *harbor*, ὁ ἡγεμὼν (ἡγεμον) *leader*, ὁ παιάν (παιάν) *præsen*, ὁ ἀγών (αγων) *contest*, ὁ αἰθήρ (αιθερ) *aether*, ὁ κρατήρ (κρατηρ) *mixing-bowl*, ὁ φῶρ (φωρ) *thief*.

a. The only stem in λ is ἄλ, nom. ὁ ἄλς *salt*, ἡ ἄλς (poetic) *sea*.

b. In the Voc. Sing., σωτήρ *savior*, Ἀπόλλων, and Ποσειδῶν shorten the long vowel of the stem, and throw the accent back upon the first syllable: σωτέρ, Ἀπολλων, Πόσειδον.—The accent is also thrown back in some compound proper names: Ἀγαμέμνων, Ἀριστογείτων, voc. Ἀγάμεμνον, Ἀριστάγειτον.

173. *Syncopated Stems in ερ.*

Πατήρ (πατερ) *father* makes the vocative singular like the stem, but with the accent on the first syllable, contrary to 120: πάτερ. In the genitive and dative singular, it drops ε and accents the case-ending (cf. 160): πατρός, πατρί. In the other cases, it retains ε and accents it: πατέρα. πατέρες. Only in the dative plural, by metathesis and change of vowel, ἐρ becomes ρά: πατράσι.

The same peculiarities belong also to μήτηρ *mother*, θυγάτηρ *daughter*, and γαστήρ *belly*.—The proper name Δημήτηρ (vocative Δημητερ) syncopates *all* the oblique cases, but accents them on the first syllable: Δήμητρος, Δήμητρα.—Ἄσστήρ (αστερ) *star* has no syncopated forms, but makes dat. pl. ἀστράσι.

172 D. b. The Epic δαήρ (δαερ) *husband's brother* has voc. sing. δᾶερ.

173 D. The poets often have the full forms in the gen. and dat. sing.: πατέρος and πατρός. In θυγάτηρ, they sometimes syncopate other cases: θυγάτρα, θυγατρεις, θυγατρῶν; this happens also in πατρῶν for πατέρων. In the dat. pl., the Epic -εσσι may be used: θυγατέρεσσι. From ἀνήρ, the poets use ἄνερος, ἄνρες, etc., as well as ἀνδρός, ἄνδρες, etc.; in the dat. pl., Hm. has both ἀνδράσι and ἄνδρεσσι.

'Ανήρ (*aner*) *man* follows the analogy of πατήρ, but syncopates *all* the cases in which *er* comes before a vowel: it also inserts δ between ν and ρ, to strengthen the sound (53): ἀνδρός, *andres*, ἀνδράσι.

	ὁ πατήρ (πατερ) <i>father</i>	ἡ μήτηρ (μητερ) <i>mother</i>	ἡ θυγάτηρ (θυγατερ) <i>daughter</i>	ὁ ἀνὴρ (ανερ) <i>man</i>
Sing. Nom.	πατήρ	μήτηρ	θυγάτηρ	ἀνὴρ
Gen.	πατρός	μητρός	θυγατρός	ανδρός
Dat.	πατρί	μητρί	θυγατρί	ανδρί
Acc.	πατέρ-α	μητέρ-α	θυγατέρ-α	άνδρα
Voc.	πάτερ	μήτερ	θύγατερ	ἄνερ
Du. N. A. V.	πατέρ-ε	μητέρ-ε	θυγατέρ-ε	ἄνδρε
G. D.	πατέρ-οιν	μητέρ-οιν	θυγατέρ-οιν	άνδρῳιν
Plur. N. V.	πατέρ-ες	μητέρ-ες	θυγατέρ-ες	ἄνδρες
Gen.	πατέρ-ων	μητέρ-ων	θυγατέρ-ων	άνδρων
Dat.	πατράσι	μητράσι	θυγατράσι	άνδράσι
Acc.	πατέρ-ας	μητέρ-ας	θυγατέρ-ας	άνδρας

174. Comparative Stems in *ov*.

Adjectives of the comparative degree in *ων* (stem *ov*) drop ν in certain forms, and then contract the concurrent vowels.

	Masculine and Feminine.	Neuter.
Sing. Nom.	μείζων <i>greater</i>	μείζον
Gen.	μείζον-ος	μείζον-ος
Dat.	μείζον-ι	μείζον-ι
Acc.	μείζον-α [μειζο-α] μείζω	μείζον
Voc.	μείζον	μείζον
Du. N. A. V.	μείζον-ε	μείζον-ε
G. D.	μειζόν-οιν	μειζόν-οιν
Plur. N. V.	μείζον-ες [μειζο-ες] μείζους	μείζον-α [μειζο-α] μείζω
Gen.	μειζόν-ων	μειζόν-ων
Dat.	μειζόσι	μειζόσι
Acc.	μείζον-ας [μειζο-ας] μείζους	μείζον-α [μειζο-α] μείζω

So βελτίων *better*, αἰσχίων *more shameful*, ἀλγίων *more painful*.

175. a. In comparatives of more than two syllables, the forms which end in *ov* throw back the accent on the antepenult: βέλτιον, αἰσχίον.

b. The forms with ν and the contracted forms are both in use. The intermediate forms (as μείζω) are never found.

c. According to the same analogy, Ἀπόλλων, Ποσειδών make in the acc. Ἀπόλλωνα and Ἀπόλλω, Ποσειδῶνα and Ποσειδῶ.

For *substantive* stems in *ov* which occasionally drop ν, see 194 c.

175 D. The statement in b. applies also to Hm. and Hd.—The contract acc. of Ἀπόλλων and Ποσειδών is not used by Hm. and Hd., but from κνέω *sized draught* Hm. makes acc. sing. κνέω or κνεῖω.

IV. Stems ending in *σ*.176. A. Stems in *εσ*.

	τὸ γένος <i>τασ</i> (<i>γενες</i>)	M. F. <i>εὐγενής</i> N. <i>εὐγενής</i> <i>well-born</i> (<i>ευγενες</i>)
S. N.	γένος	M. F. <i>εὐγενής</i> N. <i>εὐγενής</i>
G.	(γένε-ος) γένους	(εὐγενέ-ος) εὐγενοῦς
D.	(γένε-ϊ) γένει	(εὐγενέ-ϊ) εὐγενεῖ
A.	γένος	(εὐγενέ-α) εὐγενῇ N. <i>εὐγενής</i>
V.	γένος	εὐγενές
Dual.	(γένε-ε) γένῃ (γενέ-οιν) γενοῖν	(εὐγενέ-ε) εὐγενῇ (εὐγενέ-οιν) εὐγενοῖν
P. N.	(γένε-α) γένῃ	(εὐγενέ-ες) εὐγενεῖς N. (εὐγενέ-α) εὐγενῇ
G.	(γενέ-ων) γενῶν	(εὐγενέ-ων) εὐγενῶν
D.	γένεσι	εὐγενέσι
A.	(γένε-α) γένῃ	(εὐγενέ-ας) εὐγενεῖς N. (εὐγενέ-α) εὐγενῇ

So τὸ εἶδος *form*, κάλλος *beauty*, μέλος *song*. Adjectives σαφής (neut. σαφές) *clear*, ἀκριβής (ἀκριβές) *exact*, εὐήθης (εὐήθες) *simple*.

177. The stems in *εσ* are very numerous. The *substantive* stems are neuter, and change *εσ* to *ος* in the nom. sing. (25). The *adjective* stems retain *εσ* in the neut., but change it to *ης* in the nom. masc. and fem. (156). Ἡ τριήρης (τριηρες) *trireme*, and some others in ἡρης, though used as substantives, are properly adjectives, belonging to an implied ναῦς *ship*.

178. Before all case-endings, *σ* falls away (64). The vowels, which come together, are then contracted.—*εε* in the dual gives *η* (contrary to 32 d).—*εα* coming after a vowel gives *α* (contrary to 32 b): ὑγίης (ὑγιες) *healthy*, acc. ὑγιά (but also ὑγιῇ), χρεός (χρεες) *debt*, neut. pl. χρεῖα. But adjectives in *φυης* have both *φυῇ* and *φυά*: εὐφυής *witty*, εὐφυῇ and εὐφυᾶ.—For contraction of *εας* to *εις* in the acc. pl., see 36 b.

179. Barytone words in *ης* have recessive accent (97) everywhere, even in contract forms: Σωκράτης, voc. Σώκρατες (not Σωκράτες, 120), αὐτάρκης *self-sufficing*, neuter αὐταρκες, gen. pl. (αὐταρκίων) αὐτάρκων (not αὐταρκών, 98).

176 D. The uncontracted forms prevail in Hm.; yet he often contracts *ε* to *ει* in the dat. sing., and sometimes *εες* to *εις* in the nom. pl.—In the gen. sing., he sometimes contracts *εος* to *εως*: δάρσεως from δάρσος *courage*.—κλέος *fame* makes nom. pl. κλέα for κλέεα.—In the dat. pl., Hm. has three forms: βελέ-εσσι, βέλε-σι, and βέλε-σι (55), from βέλος *missile*.

Hd. has only the uncontracted forms.

178 D. In Hm., a vowel before the *ε* is sometimes contracted with it: εὐ-κλεῖς *glorious*, acc. pl. εὐκλείας for εὐκλεάς; but ἀγαλλῆος for ἀγακλέος gen. of ἀγαλλεῖς (in ἀκλεῖς for ἀκλεές, the first *ε* is irreg. lengthened to *η*).—στέος or σπείος *cave* has gen. σπειός, dat. σπῆι (for σπέ-ι), dat. pl. σπῆεσσι (for σπέ-εσσι) and irreg. σπέσσι.—δέος *fear* has irreg. gen. δέλους.

The neuter ἀληθής (M. F. ἀληθής) *true* throws back the accent when used as a question: ἀληθές; *really?*

180. Proper names in κλης, compounded with κλέος (κλεες) *fame*, have in some forms a double contraction: nom. (Περικληης) Περικλῆς, gen. (Περικλεος) Περικλίου, dat. (Περικλεῖ, Περικλεῖ) Περικλεῖ, acc. (Περικλεα) Περικλιά, voc. (Περικλες) Περικλεῖς.

181. B. Stems in as, os, ωs.

	τὸ κρίας <i>flesh</i> (κρεας)	ἡ αἰδώς <i>shame</i> (αἰδος)	ὁ ἥρωs <i>hero</i>
Sing. Nom.	κρίας	αἰδώς	ἥρωs
Gen.	(κρέα-ος) κρέωs	(αἰδό-ος) αἰδοῦs	ἥρω-ος
Dat.	(κρέα-ι) κρέα	(αἰδό-ι) αἰδοῖ	ἥρω-ι
Acc.	κρίας	(αἰδό-α) αἰδῶ	ἥρω-α
Voc.	κρίας	αἰδώς	ἥρωs
Du. N. A. V.			ἥρω-ε
G. D.			ἥρῳ-οιν
Plur. N. V.	(κρέα-α) κρέα		ἥρω-ες
Gen.	(κρέα-ων) κρεῶν		ἥρῳ-ων
Dat.	κρέασι		ἥρω-σι
Acc.	(κρέα-α) κρέα		ἥρω-ας

182. These stems are few in number, and all substantives. Those in *as* are neuter: τὸ γήρας *old age*, τὸ κνέφας *darkness*. Those in *os* are masculine: ὁ ζῶs *jackal*, ὁ μήτρωs *mother's brother*. In *os* there are but two, both feminine: αἰδώς (αἰδος) *shame*, and Epic ἥωs (ἡωs) *morning* (= Attic ἔωs, which is declined according to 146 and 148).

183. These all drop *s* before a case-ending, like stems in *es*. In the dat. sing., αἰ is contracted to α: γήρα (for γήραι), though some would write γήραι.—The quantity of *a* in the contracted nom., acc., pl. is variable.—In late writers, κρίας has forms with *τ*: κρίατος, etc. (cf. 168).

184. The dat. and acc. sing. of ἥρωs are usually contracted: ἥρῳ, ἥρῳ (for ἥρωι, ἥρῳα); so, sometimes, the nom. and acc. pl.: ἥρωs (for ἥρωes, ἥρῳas).—Some of the stems in *os* have occasional forms according to the Attic Second Decl.: gen. sing. ἥρῳ, acc. ἥρῳν.

180 D. Hm. declines Ἡρακλῆς, Ἡρακλῆος (178 D), Ἡρακλῆϊ, Ἡρακλῆα, Ἡρακλεῖς.—Hd. Ἡρακλῆς, Ἡρακλῆος, Ἡρακλεῖ, Ἡρακλέα, Ἡρακλεες, one *e* being rejected before endings that begin with a vowel.

182 D. Stems in *as*. Hm. always has *ä* for *aa* in the nom., acc., pl.: γέῃα prizes, δέπῃα cups; he sometimes contracts in other cases: σέλα, κρεῶν or κρεῖων.—οἶδας ground, floor, κῶας fleece, κτέρας possession, in all other forms take *e* for *a*: οὐδεὸς οὐδεῖ οὐδεῖ, κῶεα κῶεσι, κτέρεα κτερέων funeral-gifts: so also poetic βρέτας, βρέτεος, image. Cf. γέρεα Hd. for γέῃα. The only contract forms in Hd. are κρέα, κρεῶν.—Dor. κῆs = κρίας.

The two stems in *os* always show the contract form, even in Hm. and Hd. From stems in *os*, Hm. has ἥρῳι and ἥρῳ, Μῖνωα and Μῖνω.

185. V. Stems in *i* and *υ* (simple close vowels).

	ἡ πόλις (πολι) city	ὁ πῆχυς (πηχυ) fore-arm	τὸ ἄστυ (αστυ) city	ὁ μῦς (μυ) mouse	ὁ ἰχθύς (ιχθυ) fish
Sing. Nom.	πόλις	πῆχυς	ἄστυ	μῦς	ἰχθύς
Gen.	πόλεως	πήχεως	ἄστεος	μυός	ἰχθύος
Dat.	(πόλεϊ) πόλει	(πήχεϊ) πήχει	(ἄστεϊ) ἄστει	μυῖ	ἰχθύϊ
Acc.	πόλιν	πῆχυν	ἄστυ	μύν	ἰχθύν
Voc.	πόλι	πῆχυ	ἄστυ	μῦς	ἰχθύ
Du. N. A. V.	πόλε-ε	πήχε-ε	ἄστε-ε	μύ-ε	ἰχθύ-ε
G. D.	πολέ-οιν	πηχε-οιν	ἄστέ-οιν	μυ-οῖν	ἰχθύ-οιν
Plur. N. V.	(πόλε-ες) πόλεις	(πήχε-ες) πήχεις	(ἄστε-α) ἄσται	μύ-ες	ἰχθύ-ες
Gen.	πόλε-ων	πήχε-ων	ἄστε-ων	μυ-ῶν	ἰχθύ-ων
Dat.	πόλε-σι	πήχε-σι	ἄστε-σι	μυ-σί	ἰχθύ-σι
Acc.	(πόλε-ας) πόλεις	(πήχε-ας) πήχεις	(ἄστε-α) ἄσται	μύ-ας or μύς	ἰχθύ-ας or ἰχθύς

So ἡ δύναμις *power*, ἡ στάσις *faction*, ὁ πέλεκυς *axe* (like πῆχυς), ὁ ἡ σῦς *swine* (like μῦς), ὁ βύρυς *cluster of grapes* (like ἰχθύς).

186. The final *i* or *υ* of the stem always appears in the nom., acc., and voc., sing. Elsewhere, it is generally changed to *ε*. Contraction then occurs in the dat. sing. and in the nom. and acc. pl. For *εας* contracted to *εις* in the acc. pl., see 36 b. The nom. and acc. dual are seldom contracted (*εε* to *η*, cf. 178): πόλη, ἄσται. After *ε*, the gen. sing. takes *ως*, the so-called Attic ending, which, however, does not prevent the accent from standing on the antepenult (96): πόλεως, πήχεως. The gen. pl. follows the accent of the gen. sing.: πόλεων, πήχεων. The neuter ἄστυ has gen. sing. ἄστεος, less often ἄστεως.

186 D. Stems in *ι*. The New Ionic retains *ι* in all the forms, but contracts *ι* in the dat. sing. to *ι*, and *ιας* in the acc. pl. to *ις*. Thus Sing. πόλις, πόλιος, πόλι, πόλιν, πόλι, Pl. πόλιες, πολίων, πόλισι, πόλις. The older editions of Hd. admit other forms to some extent, as dat. sing. πόλει, nom. pl. πόλις, acc. pl. πόλιας or πόλεις.

Hm. changes *ι* to *ε* before *ι* in the dat. sing. and *σι* in the dat. pl. Thus Sing. πόλις, πόλιος, πόλει or πόλιν, πόλι, Pl. πόλιες, πολίων, πόλεσι or πολίεσσι, πόλιας. In the dat. sing. and acc. pl., he sometimes has the contract forms of the New Ionic: κόνι dat. sing. of κόνις *dust*, ἀκοίτις acc. pl. of ἀκοίτις *wife*. He even uses πόλις for πόλιας.

From πόλις itself, Hm. has also a peculiar form with *η*: πόληος, πόληϊ, πόλη-ες, πόληας.—For the datives πελέκεσσι, ὄεσσι, see 154 D.

Stems in *υ*. The Ionic always has *ος* in the gen. sing. Hm. sometimes contracts *εῖ* to *ει*, *υῖ* to *υι*, in the dat. sing., and *υας* to *ύς* in the acc. pl.: πῆχει, ἰχθύϊ, ἰχθύς.—Hd. has only the contraction of *υας* to *ύς*.—For the datives νέκυσσι, πίτυσσι, see 154 D.

187. a. Most stems in *ι* follow the formation just described. So too all *adjective* stems in *υ*: these, however, take *ος* in the gen. sing., and have no contraction in the neuter plural: γλυκύ-*s* *sweet*, γλυκί-*ος*, γλυκί-*α*. Even in substantives, such forms as πά-*λος*, πή-*χος*, are sometimes found, especially in poetry.

b. Most *substantive* stems in *υ* preserve this vowel through all the cases. *νε* in the dual and plural may be contracted to *υ*: ιχθῦ (for ιχθύ-*ς*), ιχθύς (for ιχθύ-*ες*): the acc. pl. generally has *υς* for *νας* (33).

188. "Εγγε-*λυς* *eel* is declined like ιχθύς in the Sing., but like πῆχυς in the Pl.: gen. sing. ἐγγέ-*λυ-ος*, nom. pl. ἐγγέ-*λεις*.

The poetic adjective ἰδρις (ἰδρι-) *knowing* retains the final *ι* of the stem in all the cases.

189. VI. Stems ending in a Diphthong.

	ὁ βασιλεύ- <i>s</i> <i>king</i>	ὁ ἡ βοῦ- <i>s</i> <i>ox, cow</i>	ἡ γραῦ- <i>s</i> <i>old woman</i>	ἡ ναῦ- <i>s</i> <i>ship</i>
Sing. Nom.	βασιλεύ- <i>s</i>	βοῦ- <i>s</i>	γραῦ- <i>s</i>	ναῦ- <i>s</i>
Gen.	βασιλέ- <i>ως</i>	βο-ός	γρᾱ-ός	νε-ός
Dat.	(βασιλέ- <i>ϊ</i>) βασιλεῖ	βο-ῖ	γρᾱ-ῖ	νη-ῖ
Acc.	βασιλέ- <i>α</i>	βοῦ- <i>ν</i>	γραῦ- <i>ν</i>	ναῦ- <i>ν</i>
Voc.	βασιλεῦ	βοῦ	γραῦ	ναῦ
Du. N. A. V.	βασιλέ- <i>ε</i>	βό- <i>ε</i>	γρᾱ- <i>ε</i>	νη- <i>ε</i>
G. D.	βασιλέ- <i>οιν</i>	βο-οῖν	γρᾱ-οῖν	νε-οῖν
Plur. N. V.	(βασιλέ- <i>ες</i>) βασιλεῖς	βό- <i>ες</i>	γρᾱ- <i>ες</i>	νη- <i>ες</i>
Gen.	βασιλέ- <i>ων</i>	βο-ών	γρᾱ-ών	νε-ών
Dat.	βασιλέ- <i>σσι</i>	βου-σί	γραυ-σί	ναυ-σί
Acc.	βασιλέ- <i>ας</i>	βοῦ- <i>s</i>	γραῦ- <i>s</i>	ναῦ- <i>s</i>

So ὁ γονεύ-*s* *parent*, ὁ ἱερεύ-*s* *priest*, Ὀδυσσεύ-*s*, Ἀχιλλεύ-*s*.

190. The final *υ* of the diphthong disappears before all vowels, according to 39.—The stem *ναυ*, after dropping *υ*, becomes *νη* before a *short* vowel-sound, *νε* before a *long* one.

In regard to stems in *ευ*, observe that

a. the gen. sing. has *ως* instead of *ος*, cf. 186.

b. the dat. sing. always contracts *εῖ* to *εῖ*.

189 D. Stems in *ευ*. Hd. has only the uncontracted forms. Hm. has *η* instead of *ε*, wherever *υ* falls away: βασιλεύς, βασιλεῦς, βασιλεῦσι, but βασιλῆος, βασιλῆι, etc., dat. pl. ἀριστήεσσι. Yet in proper names, he often has *ε*: Πηλλῆος and Πηλλῆος, Πηλλῆι and Πηλλεῖ, etc.; rarely with contraction: gen. Ὀδυσσεύς, dat. Ἀχιλλεῖ, acc. Τυδῆι.

Βοῦς Dor. βῶς, acc. sing. βοῦν Dor. βῶν (once in Hm.): Hm. has in dat. pl. βόεσσι and βουσί, acc. pl. βόας and βοῦς.—Γραῦς: Hm. has only γρηῦς (11 D) and γρηῦς, dat. γρηῖ, voc. γρηῦ and γρηῦ.—Ναῦς is declined by Hm., nom. sing. νηῦς (11 D), gen. (νηός,) νεός, dat. νηῖ, acc. (νηα,) νέα, nom. pl. (νηες,) νέες, gen. (νηών,) νεών, dat. νηυσί (νηεσσι, νέεσσι), acc. (νηας,) νέας. The forms not in () belong also to Hd.

c. the acc. sing. and acc. pl. have *α* and remain uncontracted.
 d. the contract nom. pl. has *ης* in the older Attic writers: thus *βασιλῆς* in Thucydides, instead of *βασιλεις*.

e. when *ευ* follows a vowel, contraction may occur in the gen. and acc. sing.: *Πειραιεύς* *Piræeus*, gen. *Πειραιῶς*, acc. *Πειραιᾶ* (cf. 178).

REM. f. The gen. in *ως* and the acc. in *εα*, *εας*, arose, by interchange of long and short quantities, from the Homeric forms in *ηος*, *ηᾶ*, *ηᾶς*.

191. Some compounds of *πούς* (ποδ) *foot* form the acc. sing. as if from a stem in *ον*: *τρίπους* (τριποδ) *three-footed*, acc. *τρίπουν* (but in the sense *tripod*, acc. *τρίποδα*). *Οιδίπους* *Oedipus* makes *Οιδίποδος* and *Οιδίπον*, *Οιδίποδι*, *Οιδίποδα* and *Οιδίπουν*, *Οιδίπους* and *Οιδίπου*.

192. The only diphthong-stem ending in *ι* is *οι*, Sing. *οι-ς* *sheep*, *οι-ός*, *οι-ῆ*, *οι-ν*; Pl. *οι-ες*, *οι-ων*, *οι-σι*, *οι-ς* (cf. 23 D).

VII. Stems ending in o.

193. Sing. Nom.	ἡ πειθῶ <i>persuasion</i> .
Gen.	(πειθό-ος) πειθοῦς
Dat.	(πειθό-ι) πειθοῖ
Acc.	(πειθό-α) πειθῶ
Voc.	πειθοῖ

So ἡ ἡχώ (ἡχο) *echo*, Καλυψῶ, Ἀητώ.

194. a. These are all oxytone feminine substantives.—The contract acc. sing. is oxytone like the nom. (contrary to 98).—The voc. sing., varying from all analogy, ends in *οι*.

b. In the *dual* and *plural* (which occur very rarely), they are declined like stems in *ο* of the 2d or O-Decl.: *λεχώ*, nom. pl. *λεχοί*.

c. A few stems in *ον* have occasional forms as if from stems in *ο*: *εἰκῶν* (εἰκον) *image*, gen. *εἰκοῦς*, acc. *εἰκά*, acc. pl. *εἰκοῦς*, *ἀηδῶν* (ἀηδον) *nightingale*, voc. *ἀηδοί*.

195. DECLENSIONS COMPARED. The *Consonant-Declension* (Decl. III.) and the *Vowel-Declension* (Decl. I. II.) agree in the following points:

1. In all genders,
 - a. the D. S. ends in *ι* (in the Vowel-Decl., *ι* subscript).
 - b. the G. D. Dual end in *ιν* (αιν, οιν).
 - c. the G. P. ends in *ων*.
 - d. the D. P. ended originally in *σι*.
2. In the *neuter*, (e) the N. A. V. P. end in *α*.

191 D. To *Οιδίπους* belong also gen. *Οιδιπόδα-ο* Hm., and in Trag. gen. *Οιδιπόδα*, acc. *Οιδιπόδαν*, voc. *Οιδιπόδα*.

192 D. Hm. (commonly) and Hd. have *οι* for *οι*: *δῖς*, *δῖος*, etc., dat. pl. Hm. *δῖεσσι* (once *οῖεσι*) and *δεσσι* (154 D).

193 D. Even the Ionic has only the contract forms. Hd. makes the acc. sing. in *οῦν*: *Ἰοῦν* for *Ἰώ*.

3. In the *masculine* and *feminine*,
 f. the N. S. takes *s* (or an equivalent for it). This, however, does not apply to feminine stems of the A-Declension.
 g. the A. S. takes *ν* generally when the stem ends in a vowel.
 h. the A. P. ends in *s*.

REM. i. In the Acc. Sing., *ν* (*μ*) was originally applied even to consonant-stems, *α* being inserted as a connecting vowel; but *ν* afterwards fell away (77). Compare *ὀδόντ-α(ν)* with Lat. *dent-e-m*.

In the Acc. Pl., the ending was originally *νs*. Here also *α* was inserted after consonant-stems. When *ν* fell away (48), a preceding *α* or *ο* of the stem became long, *ās, ovs*; but the connective *α* remained short: *ὀδόντ-α(ν)s* Lat. *dent-ēs*.

196. The principal differences of ending are found

- a. in the G. S. of all genders, where the Cons.-Decl. has *ος* (*ωs*).
 b. in the N. P. masc. and fem., where the Cons.-Decl. has *ες*.
 c. in the N. A. V. S. neuter, where the Cons.-Decl. does not take *ν*.

Irregular Declension.

197. In some instances, a word has forms belonging to *two* different stems. Such words are called *heteroclites*, when the Nom. Sing. can be formed alike from either stem (*heteroclita* differently declined). Thus N. S. *σκότος* *darkness* (stem *σκοτο* Decl. II., or *σκοτες* Decl. III.), G. S. *σκότους*: cf. 184.

198. Thus proper names in *ης* of the 3d Decl. often have forms belonging to the 1st Decl., especially in the Acc. Sing.: *Σωκράτης* (stem *Σωκρατες*), Acc. *Σωκράτην* (as if from a stem *Σωκρατα*), together with the regular Acc. *Σωκράτη*. But proper names in *κληs* (180) have only forms of the third declension.

199. But usually the Nom. Sing. can be formed from only one of the two stems. Then forms belonging to the other stem are called *metaplastic* (from *μεταπλασμός* *change of formation*). Thus *τὸ δένδρον* *tree*, D. P. *δένδρεσι* (as if from stem *δενδρες*); *τὸ δάκρυον* *tear*, D. P. *δαίρυσι*

197 D. In Hd., some words in *ης* of the first declension have *εα* for *ην* in the Acc. Sing.: *δεσπότης* *master*, A. S. *δεσπότηεα*.—From *Σαρπηδών*, Hm. has *Σαρπηδόνος*, etc., also *Σαρπήδοντος*, etc.—From *Μίνως*, Att. Gen. *Μίνω*, etc. (146), Hm. *Μίνωος*, etc. (182 D).

199 D. Hm. *ἀλκ-ι* D. S. of *ἀλκή* *strength*,—*δσμῖν-ι* D. S. of *ἑσμήνη* *battle*,—*μάστι* D. S., *μάστι-ν* A. S., of *μάστιξ(γ)* *whip*,—*ιχῶ* (as if for *ιχω[σ]α*) A. S. of *ιχῶρ* *lynx*,—*ἰώκ-α* A. S. of *ἰωκή* *roul*,—[*νίφα* Hes. A. S. of *νιφάς(δ)* *snow*],—*ἀγκάλιδ-εσσι* D. P. of *ἀγκάλη* *elbow*,—*ἀνδραπόδ-εσσι* D. P. of *ἀνδράποδο-ν* *slane*;—*δέσματ-α* Pl. of *δεσμός* *bond*,—*πρόσωπατ-α* Pl. of *πρόσωπο-ν* *face*,—*τὰ πλευρά* Ion. and poet. = *αἱ πλευραὶ* Pl. of *ἡ πλευρά* *side*.

From *Πάτροκλο-ς*, declined regularly, Hm. has also *Πατροκλήος*, *Πατροκλήα*, *Πατρόκλεις* (stem *Πατροκλεες*, 180 D).

From *ἡνίοχο-ς* *charioteer*, declined regularly, Hm. has also *ἡνιοχῆα*, *ἡνιοχῆς* (stem *ἡνιοχεν*, 189 D): cf. *Αἰθίοπας* and *Αἰθιοπῆας*, A. P. of *Αἰθίοψ* (163).

(poetic N. S. δάκρυ); τὸ πῦρ *fire*, Pl. τὰ πυρά (2d Decl.) *watch-fires*, D. πυροῖς; ὁ ὄνειρος *dream* (2d Decl.), but also G. S. ὄνειρα-ος, N. P. ὄνειρα-α (3d Decl.); ἡ ἄλω-ς *threshing-floor* declined like ἔως (148), but sometimes G. ἄλων-ος, etc.: like ἄλω-ς are ὁ ταῶς *peacock*, and (in poetry) ὁ τυφῶς *whirlwind*. Cf. 194 c.

200. In some words, the Sing. and Plur. are of different genders (*heterogeneous*), though alike in stem. Thus ὁ σῖτος *corn*, Pl. τὰ σῖτα; ὁ σταβμός *station, stall*, Pl. often τὰ σταβμά; ὁ δεσμός *band*, Pl. often τὰ δεσμά; τὸ στάδιον *stade*, Pl. commonly οἱ στάδιοι.

201. a. Many words are *defective in number*, often from the nature of their meaning. Thus αἰθήρ *aether*, only in the Sing.; οἱ ἐτησῖαι *annual winds*, τὰ Διονύσια *festival of Dionysus*, only in the Plural.

b. Other words are *defective in case*. Thus ὄναρ *dream*, ὕπαρ *walking*, ὄφελος *use*, all neuter and used only in the Nom. and Acc.; μάλῃ *arm-pit* used only in the phrase ὑπὸ μάλῃς (later ὑπὸ μάλῃν).

202. The most important irregularities of declension, which have not been noticed already, will be found in the following alphabetic table:

1. Ἄρης (*Ares*) the god *Ares*, G. Ἄρεως and Ἄρεος, D. Ἄρει, A. Ἄρην (198) and Ἄρη, V. reg. Ἄρες.

2. ἄρν *lamb*, stem without N. S.; hence (τοῦ, τῆς) ἄρνός, ἄρνι, ἄρνα, ἄρνες, ἄρναισι. The N. S. is supplied by ἄμνός, 2d decl., reg.

3. τὸ γόνυ *knee* (Lat. genu), N. A. V. S. All other cases are formed from stem γονα-: γόνατος, γόνατι, etc.

4. ἡ γυνή *woman*. All other forms come from a stem γυναικ-: they are accented (all but the V. S.) as if this were a stem of one syllable, γναικ (160): G. S. γυναικός, D. γυναικί, A. γυναικα, V. γύναι; Dual γυναικε, γυναικοῖν; Pl. γυναικες, γυναικῶν, γυναιξί, γυναικας.

5. τὸ δόρυ *spear*, N. A. V. S. All other cases from stem δορα- (cf. no. 3): δόρατος, δόρατι, etc. Poetic G. δορός, D. δορί and δούρει.

200 D. Hm. δρυῖς Pl. of δρυμός *oak-wood*,—ἔσπερα Pl. of ἔσπερος *evening*,—κέλευθα (also κέλευδοι) Pl. of ἡ κέλευδος *way*.

Hd. λύχνα Pl. of λύχνος *lamp*.

201 D. a. Hm. Pl. ἔγκατα *entrails*, D. ἔγκασι,—ὄσσε *eyes*, only N. A. Dual (in Trag. also Pl., G. ὄσσω, D. ὄσσοις),—Pl. ὄχρα, ὄχτων, ὄχεσφι, *chariot* (Sing. ὁ ὄχος, not in Hm.).

b. Only Nom. or Acc., Hm. δῶ (for δῶμα) *house*,—κῆ (for κριθή) *barley*,—ἄφενος *wealth*,—δέμας *body*,—ἥδος *delight*,—ἦρα only in ἦρα φέρω *to render a service*,—ἦτορ *heart*,—τέκμαρ (Att. τέκμαρ) *bound*,—all neuter. Only Voc., ἡλέ or ἡλεέ (Hm.) *foolish*,—μέλε (Attic poets) *my good sir or madam*. Only Dat., Hm. κτεδτ-εσσι *to possessions*,—(ἐν) δαί *in battle*.

202 D. The dialects have the following peculiar forms:

1. Ἄρης: Hm. Ἄρης, Ἀρηί, Ἀρηα, also Ἄρεος, Ἄρει (Hd. Ἀρεῖ, Ἀρεα).

3. γόνυ: Ion. and poetic γούνατος, γούνατι, γούνατα, γουνάτων, γούνᾱσι. Epic also γουνός, γουνί, γούνα, γούνων, γούνεσσι.

5. δόρυ: Ion. δούρατος, δούρατι, δούρατα, δουράτων, δούρασι. Epic also δουρός, δουρί, δούρε, δούρα, δούρων, δούρεσσι.

6. Ζεύς the god *Zeus*, G. Διός, D. Διί, A. Δία, V. Ζεῦ.
 7. ἡ Δέμις (Ζεμεῖδ) *right*, declined reg.: but in the phrase Δέμις εἶναι (*fas esse*, Indic. Δέμις ἐστί *fas est*), the N. S. is used for the Acc. Δέμιν.
 8. ὁ ἡ κοινωνός *partaker*, regular; but also N. A. P. κοινων-ες, -ας, only found in Xenophon.
 9. ὁ ἡ κύων *dog*, V. S. κύον. All other cases from stem κύν: κυνός, κυνί, κύνα; Pl. κύνες, κυνών, κυσί, κύνας.
 10. ὁ λά-ς *stone*, contr. from λᾶ-ς, G. λᾶ-ος, D. λᾶ-ι, A. λᾶ-ν, λᾶ-ν; Pl. λᾶ-ες, λᾶ-ων, λᾶ-εσσι or λᾶ-εσι. Poetic word for λίθος.
 11. ὁ ἡ μάρτυ-ς *witness*, D. P. μάρτυ-σι. All other cases from stem μαρτυρ: μάρτυρος, μάρτυρι, etc.
 12. ὁ ἡ ὄρνις (ορνίς) *bird*, declined reg. (169); A. S. ὄρνιν, also ὄρνιθα. Less frequent forms, made from stem ορνι, are N. P. ὄρνεις, G. ὄρνεων, A. ὄρνεις and rarely ὄρνις.
 13. τὸ οὖς *ear*, N. A. V. S. All other cases from stem ωτ: ὠτός, ὠτί; Pl. ὠτα, ὠτων, ὠσί. These forms were made by contraction from ουας, οὐατος, etc., see below.
 14. ἡ Πνύξ *Pnyx*, place for the popular assemblies of Athens, stem Πυκν (57): Πυκνός, Πυκνί, Πύκνα.
 15. ὁ πρεσβευτής (πρεσβευτα) *ambassador*: in the Plur. commonly πρέσβεις, πρέσβειων, πρέσβεσι. These forms come from the poetic Sing. πρέσβυ-ς *ambassador*, also *old man*, in which latter sense πρεσβύτης is the common prose word for all numbers.
 16. τάν a defective stem, only in Voc. ὦ τάν, also written ὦ τᾶν, *O friend*, rarely plural *O friends*.
 17. ὁ νιός *son*, declined reg.: also from a stem νιες, G. νιέος, D. νιεί (A. νιέα rare); Du. νιέ, νιέων; Pl. νιείς, νιέων, νιέσι, νιείς.
 18. ἡ χεῖρ *hand*, stem χεῖρ; but G. D. D. χερσίν, D. P. χερσί.
 19. ὁ χούς *congius*, reg. like βούς, but A. P. χόας. Also G. S. χῶως, A. S. χοᾶ, A. P. χοᾶς (as if from st. χουε, cf. 190 e); these are sometimes written χῶως, χόα, χόας.
 20. τὸ χρέως *debt*, N. A. V. S.; also G. S. χρέως. Other cases are supplied by τὸ χρεός *debt*, which is declined regularly (178).

202 D. The following appear as irregular only in the dialects:

21. δ ἄήρ (fem. in Hm.) *air*. Ion. ἥρος, ἥρι, ἥρα.
 22. δ Ἀΐδης Hm. (Att. Ἄιδης the god *Hades*) 1st decl., G. Ἀΐδαο or Ἀΐδεω, D. Ἀΐδη, A. Ἀΐδην: but also G. Ἀΐδος, D. Ἀΐδι (st. Αἰδ, 8d decl.). Rare N. Ἀΐδωνός, D. Ἀΐδωνήϊ (189 D).

6. Ζεύς: Poet. also Ζηνός, Ζηνί, Ζήνα. Pind. Δί for Διί.
 7. Δέμις: Hm. Δέμωτος, etc., Pind. Δέμωτος, etc.
 11. μάρτυς: Hm. always μάρτυρος, 2d decl. Cf. φύλακος Hd. (once in Hm.) for φύλαξ *watchman*.
 12. ὄρνις: Dor. ὄρνιχος, ὄρνιχι, etc., from st. ορνιχ.
 13. οὖς: Dor. ὤς, Hm. οὐατος, Pl. οὐατα, οὐασι, once ὠσί.
 17. νιός: Hm. often has νιός, νιόν, νιέ, —other forms of the 2d decl. very rarely. Of the forms from st. νιες, he has all (mostly uncontracted) except D. P. Further, from st. νί, he has νίος (gen.), νί, νία, νιε, νιες, νιδσί, νίας.
 18. χεῖρ: Poet. χερός, χερί. Hm. D. P. χερσί and χερσεσί.

202 D. 23. τὸ δένδρον *tree*, Ion. and poet. δένδρεον, δενδρέου, etc. For irreg. D. P. δένδρεσι, see 199.

24. τὸ κάρᾱ *head*, Hm. κάρη, stems καρῆτ and κᾱτ, also with inserted α, καρῆατ, κᾱατ.

Gen. Sing.	κάρητος	καρήατος	κᾱατος	κᾱτός
Dat.	κάρητι (Trag. κάρᾱ)	καρήατι	κᾱατι	κᾱτί
Acc.	κάρῃ, also κάρ			κᾱτά masc. and neut.
Nom. Plur.	κάρᾱ, also κάρηνα	καρήατα	κᾱατα	
Gen.	καρήνων			κᾱτών, Dat. κᾱσί (κᾱτάς Trag. masc.)
Acc. = Nom.				

The Attic (Tragic) poets have only N. A. V. S. κάρᾱ, D. S. κάρᾱ, and the forms from st. κᾱτ.

25. ὁ λῖς poetic for λέων *lion*, A. S. λῖν, defective.

26. D. S. λῖτι, A. P. λῖτα, *smooth cover*, Hm., defective.

27. ὁ μῆς (for μῆν-ς, and that for μῆν-ς), only Nom. Sing., Ionic and poetic form for δ μῆν *month*.

28. ἡ πληθύς (declined like ἰχθύς) Ionic for τὸ πλῆθος *multitude*; of the latter, Hm. has only πληθεῖ, πληθεῖ.

29. (ἡ πτυχῆ *fold*, not in Hm., who uses only the defective) D. S. πτυχί, N. A. P. πτύχες, πτύχας.

30. (ὁ στίχος *row*, not in Hm., who uses only the defective) G. S. στιχός, N. A. P. στίχες, στίχας.

Local Endings.

203. Closely analogous to case-endings are certain endings which mark relations of place. These are

a. -θι for the place *where*: ἄλλο-θι *elsewhere*.

b. -θεν for the place *whence*: οἶκο-θεν *from home*; less frequently, for the place *where*.

c. -δε for the place *whither*: οἶκα-δε *home-ward*.

These endings are affixed to the stem: 'Αθήνη-θεν *from Athens*, κυκλό-θεν *from the circle* (κυκλό-ς); but ο is sometimes used for final α of the stem: ῥιζό-θεν *from the root* (from ῥίζα *root*); and after consonant-stems, ο is used as a connecting vowel: πάντ-ο-θεν *from every side*. The ending δε is often affixed to the accusative form: Μιγάρά-δε *toward Megara*, Ἐλευσινά-δε *toward Eleusis*; οἶκ-α-δε (st. οἶκο) is irregular: for the accent of these forms, see 105 d.

204. Instead of δε, the ending -σε or -ζε is sometimes used: ἄλλο-σε *toward another place*, Ἀθήνας-δε (for Ἀθήνας-δε, 56) *toward Athens*, Θήβας (for Θηβας-δε) *toward Thebes*, Σύραζε (for Σύρας-δε) *out* (Lat. foras).

208 D. The local endings are much more frequent in Hm.: οἶκοθι *at home*, Ἰλίοθι *before Troy*, οὐρανόθεν *from heaven*, ἀγορήθεν *from the assembly*.

The form with -θεν is sometimes used by Hm. as a genitive case: κατὰ κρή-θεν *from the head down, wholly*, ἐξ ἁλόδεν *out of the sea*.

In Hm., δε is commonly added to the Acc. (not to the stem): οἶκονδε *home-ward*, ἑνδε δόμονδε *to his own house*, ἡμετέρονδε *to our (house)*, πόλινδε *to the city*, φόβονδε *to flight*: peculiar are φύγαδε *to flight*, ἔραζε *to earth*, Ἀΐδονδε *to (the abode of) Hades* (202 D, 22).

205. For some words, we find an ancient *Locative case*, denoting the place *where*, with the ending *ι* for the singular, and for the plural *σι(ν)* without *ι* before it: οἶκοι *at home*, Πυθοῖ *at Pytho*, Ἰσθμοῖ *at the Isthmus*, Ἀθήνη-σι (79 b) *at Athens*, Πλαταιᾶσι *at Plataea*, Σύρασι (Lat. foris) *at the doors, abroad*, ὥραρι *at the proper season*.

ADJECTIVES.

A. ADJECTIVES OF THE VOWEL-DECLENSION.

207. This is much the most numerous class. The masculine and neuter follow the O-Declension; the feminine usually follows the A-Declension. Thus the nominative singular ends in *ος, η* (or *ᾱ*), *ον* (Lat. *us, a, um*).

S. N.	M. good	F.	N.	M. friendly	F.	N.
G.	ἀγαθός	ἀγαθή	ἀγαθόν	φίλιος	φιλιά	φίλιον
D.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	φιλίου	φιλιάς	φιλίου
A.	ἀγαθῶ	ἀγαθῇ	ἀγαθῶ	φιλίῳ	φιλίᾳ	φιλίῳ
V.	ἀγαθόν	ἀγαθὴν	ἀγαθόν	φίλιον	φιλίαν	φίλιον
	ἀγαθέ	ἀγαθή	ἀγαθόν	φίλιε	φιλιά	φίλιον
Dual	ἀγαθῶ	ἀγαθά	ἀγαθῶ	φιλίῳ	φιλιά	φιλίῳ
	ἀγαθοῖν	ἀγαθαῖν	ἀγαθοῖν	φιλίων	φιλίαιν	φιλίων
P. N.	ἀγαθοί	ἀγαθαί	ἀγαθά	φίλιοι	φίλλαι	φίλιᾱ
G.	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν	φιλίων	φιλίων	φιλίων
D.	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς	φιλίοις	φιλίαις	φιλίοις
A.	ἀγαθούς	ἀγαθάς	ἀγαθά	φιλίους	φιλιάς	φίλιᾱ

REM. a. The vowel *α* in the nom. sing. fem. is always long. It is used after a vowel or *ρ*: δίκαιος *just*, fem. δικαί-α, αἰσχροῖς *shameful*, fem. αἰσχροῖ. But *η* is used after the vowel *ο*, unless *ρ* precedes it: ἀπλόος *simple*, fem. ἀπλόη, ἀσπρός *collected*, fem. ἀσπρά.

REM. b. The Feminine, in the Nom. and Gen. Pl., follows the accent of the Masculine: βίβαιος *firm*, nom. pl. masc. βέβαιοι, fem. βέβαιαι, not βεβαίαι, as we might expect from nom. sing. βεβαία (120); gen. pl. fem. βεβαίων, like the masc., not βεβαιών, as in substantives (128).

206 D. EPIC CASE-ENDING *φι*. A peculiar suffix of the Epic language is *φι* (or *φιν*, 79 D), added to the stem. The form with *φι* serves as a *genitive* or *dative*, both *singular* and *plural*. Thus (a) in the 1st declension, always singular: βλη-φι (less correctly βληφι) *with violence*, κλισίηφι *in the tent*, ἀπὸ νευρῆφι *from the bow-string*; irregular ἐπ' εὐχαρόφι (for εὐχαρη-φι) *on the hearth*.—(b) in the 2d declension: Ἰλιό-φι *of Troy*, θεόφι *with the gods*.—(c) in the 3d declension, almost always plural: ἀπ' ἔχεσ-φι *from the car*, παρὰ ναῦ-φι *by the ships*, πρὸς κορυλληδονό-φι (genitive) *to the feelers*; irregular ἀπὸ κρᾶτεσ-φι *from the head* (202 D, 24).

207 D. For Ionic *η* instead of *α* in the Feminine, see 125 D. Hm. has *δία*, fem. of *divine*, with short *α*: *δία δαῖων* *divine among goddesses*.

208. Adjectives in εος and οος are subject to contraction. Thus ἀπλοῦς *simple*, ἀργυροῦς *of silver*, contracted from ἀπλόος, ἀργύρεος. The *uncontracted* forms may be known from 207; the *contract* forms are as follows:

S. N.	ἀπλοῦς	ἀπλῇ	ἀπλοῦν	ἀργυροῦς	ἀργυρά	ἀργυροῦν
G.	ἀπλοῦ	ἀπλῆς	ἀπλοῦ	ἀργυροῦ	ἀργυρᾶς	ἀργυροῦ
D.	ἀπλῷ	ἀπλῇ	ἀπλῷ	ἀργυρῷ	ἀργυρᾷ	ἀργυρῷ
A.	ἀπλοῦν	ἀπλῆν	ἀπλοῦν	ἀργυροῦν	ἀργυρᾶν	ἀργυροῦν
V.	ἀπλοῦς	ἀπλῇ	ἀπλοῦν	ἀργυροῦς	ἀργυρά	ἀργυροῦν
Dual	ἀπλῶ	ἀπλᾷ	ἀπλῶ	ἀργυρῶ	ἀργυρᾷ	ἀργυρῶ
	ἀπλοῖν	ἀπλαῖν	ἀπλοῖν	ἀργυροῖν	ἀργυραῖν	ἀργυροῖν
P. N.	ἀπλοῖ	ἀπλαῖ	ἀπλᾷ	ἀργυροῖ	ἀργυραῖ	ἀργυρᾷ
G.	ἀπλῶν	ἀπλῶν	ἀπλῶν	ἀργυρῶν	ἀργυρῶν	ἀργυρῶν
D.	ἀπλοῖς	ἀπλαῖς	ἀπλοῖς	ἀργυροῖς	ἀργυραῖς	ἀργυροῖς
A.	ἀπλοῦς	ἀπλάς	ἀπλᾷ	ἀργυροῦς	ἀργυράς	ἀργυρᾷ

For the peculiarities of contraction, see 36 a. For irregular accent in the contract forms, see 145.

209. Many adjectives of this class have but *two endings*, the masculine form being used also for the feminine: M. F. ἡσυχός, N. ἡσυχον, *quiet*. This is the case with most compound adjectives: M. F. ἄ-τεκνός *childless*, M. F. καρπο-φόρος *fruit-bearing*.

REM. a. In many adjectives of three endings, the fem. is sometimes found like the masc.; and conversely, some adjectives of two endings have occasionally a distinct form for the fem. These exceptional cases are especially frequent in poetry.

S. N.	M. F. ἡσυχός <i>quiet</i>	N. ἡσυχον	M. F. ἱλέως <i>propitious</i>	N. ἱλεων
G.	ἡσυχου		ἱλεω	
D.	ἡσυχῷ		ἱλεῷ	
A.	ἡσυχον		ἱλεων	
V.	ἡσυχε	ἡσυχον	ἱλεως	ἱλεων
Dual	ἡσύχῳ		ἱλεῳ	
	ἡσύχοιν		ἱλεῳ	
P. N.	ἡσυχαι	ἡσυχαι	ἱλεῳ	ἱλεω
G.	ἡσύχων		ἱλεων	
D.	ἡσύχοις		ἱλεως	
A.	ἡσύχους	ἡσυχαι	ἱλεως	ἱλεω

210. ἱλέως is a specimen of the few adjectives which follow the Attic Second Decl.—ἱλέως *full* is declined thus in the Masc. and Neut.;

208 D. For contraction omitted in Ion., see 144 D. 132 D.

210 D. For ἱλέως, Hm. has ἱλᾶος (also in Att. poets): for πλέως, Hm. πλεῖος, πλεῖον, Hd. πλέος, η, ου.—Hm. has σῶς (only in this form), but for σῶος he has σόος, σόη, σόον, Comp. σωώτερος.—With ζωός, ἡ, ὄν *living*, he has N. S. ζῶς, A. ζῶν.

but forms a Fem. *πλιά* of the A-Decl.—The defective adj. M. F. *σῶς*, N. *σῶν* (formed from *σαος* *safo*) has A. S. *σῶν*, A. P. *σῶς*; also *σά* as N. S. Fem. and Neut. Pl. The kindred *σῶος*, *σῶα*, *σῶον*, is also confined to the Nom. and Acc.

211. B. ADJECTIVES OF THE CONSONANT-DECLENSION. The Fem. of these, when it differs from the Masc., follows the A-Decl.: it is formed from the stem of the Masc. by annexing *ᾱ*; but this addition causes various changes (32. 58. 60). Here belong

212. 1. *Stems in υ*. The Masc. and Neut. have *ε*, instead of *υ*, in most of the cases (cf. 186–7). The Fem. has *ε-ια*, contracted into *εια*.

S. N.	<i>sweet</i>			<i>black</i>		
G.	<i>ἡδύς</i>	<i>ἡδεῖα</i>	<i>ἡδύ</i>	<i>μέλας</i>	<i>μελαῖα</i>	<i>μέλαν</i>
D.	<i>ἡδεῖ</i>	<i>ἡδεῖα</i>	<i>ἡδεῖ</i>	<i>μέλας</i>	<i>μελαῖης</i>	<i>μέλας</i>
A.	<i>ἡδύν</i>	<i>ἡδεῖαν</i>	<i>ἡδύ</i>	<i>μέλανι</i>	<i>μελαῖνῃ</i>	<i>μέλανι</i>
V.	<i>ἡδύ</i>	<i>ἡδεῖα</i>	<i>ἡδύ</i>	<i>μέλανα</i>	<i>μελαῖναν</i>	<i>μέλαν</i>
				<i>μέλαν</i>	<i>μελαῖνα</i>	<i>μέλαν</i>
Dual	<i>ἡδέε</i>	<i>ἡδεῖα</i>	<i>ἡδέε</i>	<i>μέλανε</i>	<i>μελαῖα</i>	<i>μέλανε</i>
	<i>ἡδέοιν</i>	<i>ἡδεῖαιν</i>	<i>ἡδέοιν</i>	<i>μελάνοιν</i>	<i>μελαῖαιν</i>	<i>μελάνοιν</i>
P. N.	<i>ἡδέις</i>	<i>ἡδεῖαι</i>	<i>ἡδέα</i>	<i>μέλανε</i>	<i>μελαῖαι</i>	<i>μέλανα</i>
G.	<i>ἡδέων</i>	<i>ἡδεῖων</i>	<i>ἡδέων</i>	<i>μελάνων</i>	<i>μελαῖων</i>	<i>μελάνων</i>
D.	<i>ἡδέσι</i>	<i>ἡδεῖαις</i>	<i>ἡδέσι</i>	<i>μέλασι</i>	<i>μελαῖναις</i>	<i>μέλασι</i>
A.	<i>ἡδέις</i>	<i>ἡδεῖας</i>	<i>ἡδέα</i>	<i>μέλανάς</i>	<i>μελαῖνάς</i>	<i>μέλανα</i>

So *γλυκύς sweet*, *βραδύς slow*, *βραχύς short*, *ταχύς swift*, *εὐρύς wide*.

REM. a. In *ἡγῆλυς female*, the poets sometimes use the masculine form for the feminine.

213. 2. *A few stems in υ*. In these, the *ι* of the fem. ending *ια* passes into the preceding syllable: *μέλας* (*μελάν*) *black*, Fem. *μελαῖνᾱ*, for *μελαν-ια* (58).—For full inflection of *μέλας*, see 212. Similarly declined are *τάλας*, *τάλαινα*, *τάλαν unhappy* and *τέρην*, *τέρεινα*, *τέρεν tender*.

214. 3. *Stems in υτ*. In these, the Fem. *υτ-ια* becomes *-σα*, and the preceding vowel is lengthened. They are mostly participles.

212 D. For fem. *εῖα*, *εἰα*, etc., Hd. has *εἶα*, *εἰη*, *εἶν*, etc. Hm. commonly has *εῖα*, *εἰη*, etc., but *εἰα* for *εἰα*, *βαδῖη* and *βαδῖης*, *βαδεῖαν* and *βαδέαν*. In Hm., *ἡδύς* and *πολύς* (for *πολύ*), as well as *ἡγῆλυς*, are sometimes fem. In the A. S., Hm. sometimes has *εἶα* for *εἶν*: *εὐρέα πόντον the wide sea*.

214 D. Adjectives in *εις* (*εντ*) are much more frequent in poetry: those in *ηεις*, *οεις* are sometimes contracted: Hm. *τιμῆς*=*τιμῆεις honorable*, *λωτέωντα*=*λωτέοντα filled with lotus*, poet. *πτεροῦσσα*=*πτερόεσσα winged*. Hm. sometimes uses these adjectives in the masc. form with fem. names of places.

Adjectives in εντ have εσσα, not εια, in the Fem., for εντ-ια. For their D. P., see 50 a.

S. N.	<i>loosing</i>			<i>giving</i>		
	λύων	λύουσα	λύον	διδούς	διδούσα	διδόν
	λύοντος	λυούσης	λύοντος	διδόντος	διδούσης	διδόντος
	λύοντι	λυούση	λύοντι	διδόντι	διδούση	διδόντι
	λύοντα	λύουσας	λύον	διδόντα	διδούσας	διδόν
Dual	λύων	λύουσα	λύον	διδούς	διδούσα	διδόν
	λύοντε	λυούσαι	λύοντε	διδόντε	διδούσαι	διδόντε
P. N.	λύοντι	λυούσαι	λύοντι	διδόντι	διδούσαι	διδόντι
	λύοντων	λυουσών	λύοντων	διδόντων	διδουσών	διδόντων
	λύουσι	λυούσαις	λύουσι	διδούσι	διδούσαις	διδούσι
	λύοντας	λυούσας	λύοντα	διδόντας	διδούσας	διδόντα
S. N.	<i>loosing</i>			<i>giving</i>		
	λύσας	λύσασα	λύσαν	δαινύς	δαινύσα	δαινύν
	λύσαντος	λυσάσης	λύσαντος	δαινύντος	δαινύσης	δαινύντος
	λύσαντι	λυσάση	λύσαντι	δαινύντι	δαινύση	δαινύντι
	λύσαντα	λυσασαν	λύσαν	δαινύντα	δαινύσαν	δαινύν
Dual	λύσας	λυσασα	λύσαν	δαινύς	δαινύσα	δαινύν
	λύσαντε	λυσάσαι	λύσαντε	δαινύντε	δαινύσαι	δαινύντε
P. N.	λύσαντι	λυσάσαι	λύσαντι	δαινύντι	δαινύσαι	δαινύντι
	λύσαντων	λυσασών	λύσαντων	δαινύντων	δαινυσών	δαινύντων
	λύσασι	λυσάσαις	λύσασι	δαινύσι	δαινύσαις	δαινύσι
	λύσαντας	λυσάσας	λύσαντα	δαινύντας	δαινύσας	δαινύντα
S. N.	<i>loosed</i>			<i>pleasing</i>		
	λυθείς	λυθείσα	λυθέν	χαρίεις	χαρίεσσα	χαρίεν
	λυθέντος	λυθείσης	λυθέντος	χαρίεντος	χαρίεσης	χαρίεντος
	λυθέντι	λυθείση	λυθέντι	χαρίεντι	χαρίεση	χαρίεντι
	λυθέντα	λυθείσαν	λυθέν	χαρίεντα	χαρίεσαν	χαρίεν
Dual	λυθείς	λυθείσα	λυθέν	χαρίεν	χαρίεσσα	χαρίεν
	λυθέντε	λυθείσαι	λυθέντε	χαρίεντε	χαρίεσαι	χαρίεντε
P. N.	λυθέντι	λυθείσαι	λυθέντι	χαρίεντι	χαρίεσαι	χαρίεντι
	λυθέντων	λυθείσων	λυθέντων	χαρίεντων	χαρίεσών	χαρίεντων
	λυθείσι	λυθείσαις	λυθείσι	χαρίεσι	χαρίεσαις	χαρίεσι
	λυθέντας	λυθείσας	λυθέντα	χαρίεντας	χαρίεσας	χαρίεντα

REM. a. The fem. adj. χαρίεσσα arose probably from a form without ν, χαριετ-ια (60); while the fem. part. λυθείσα arose from λυθεντ-ια, λυθεν(σ)σα (48), λύουσα, from λυοντ-ια, λυον(σ)σα, etc.

215. Participles which have οντ after α, ε, ο, are contracted: τιμών (τιμαοντ), τιμάουσα, τιμών honoring, contr. τιμών, τιμῶσα, τιμῶν; φιλέων (φιλεοντ), φιλέουσα, φιλέον loving, contr. φιλών, φιλοῦσα,

φιλοῦν; δηλόων (δηλοοῦντ), δηλόουσα, δηλόων manifesting, contr. δηλῶν, δηλοῦσα, δηλοῦν. The uncontracted forms are like those of λύων (214); the contract forms are as follows:

S. N.	τιμῶν	τιμῶσα	τιμῶν	φιλῶν	φιλοῦσα	φιλοῦν
G.	τιμῶντος	τιμώσης	τιμῶντος	φιλοῦντος	φιλούσης	φιλοῦντος
D.	τιμῶντι	τιμώσῃ	τιμῶντι	φιλοῦντι	φιλούσῃ	φιλοῦντι
A.	τιμῶντα	τιμῶσαν	τιμῶν	φιλοῦντα	φιλοῦσαν	φιλοῦν
V.	τιμῶν	τιμῶσα	τιμῶν	φιλῶν	φιλοῦσα	φιλοῦν
Dual	τιμῶντε	τιμῶσα	τιμῶντε	φιλοῦντε	φιλοῦσα	φιλοῦντε
	τιμῶντοιν	τιμῶσαιν	τιμῶντοιν	φιλοῦντοιν	φιλοῦσαιν	φιλοῦντοιν
P. N.	τιμῶντες	τιμῶσαι	τιμῶντα	φιλοῦντες	φιλοῦσαι	φιλοῦντα
G.	τιμῶντων	τιμῶσων	τιμῶντων	φιλοῦντων	φιλοῦσων	φιλοῦντων
D.	τιμῶσι	τιμῶσαις	τιμῶσι	φιλοῦσι	φιλοῦσαις	φιλοῦσι
A.	τιμῶντας	τιμῶσας	τιμῶντα	φιλοῦντας	φιλοῦσας	φιλοῦντα

Δηλῶν (contracted from δηλόων) is declined exactly like φιλῶν.

216. *Stems in ot.* These are participles of the Perfect Active. The ending *ot* in connection with the fem. *ia* is changed to *uā*.

	<i>having loosed</i>		<i>standing</i>
S. N.	λελυκώς	λελυκῖα	λελυκός
G.	λελυκότος	λελυκῖας	λελυκότος
D.	λελυκότι	λελυκῖα	λελυκότι
A.	λελυκότα	λελυκῖαν	λελυκός
V.	λελυκώς	λελυκῖα	λελυκός
Dual	λελυκότε	λελυκῖα	λελυκότε
	λελυκότοιν	λελυκῖαιν	λελυκότοιν
P. N.	λελυκότες	λελυκῖαις	λελυκότα
G.	λελυκόντων	λελυκῖων	λελυκόντων
D.	λελυκόσι	λελυκῖαις	λελυκόσι
A.	λελυκότας	λελυκῖας	λελυκότα
	έστῶς	έστῶσα	έστός
	έστῶτος	έστῶσης	έστῶτος
	έστῶτι	έστῶσῃ	έστῶτι
	έστῶτα	έστῶσαν	έστός
	έστῶς	έστῶσα	έστός
	έστῶτε	έστῶσα	έστῶτε
	έστῶτοιν	έστῶσαιν	έστῶτοιν
	έστῶτες	έστῶσαι	έστῶτα
	έστῶτων	έστῶσων	έστῶτων
	έστῶσι	έστῶσαις	έστῶσι
	έστῶτας	έστῶσας	έστῶτα

REM. a. έστῶς is contracted from έσταως, and is irregular in the formation of the Fem. The neuter form έστός is also irregular.

REM. b. *via* of the Fem. appears to imply a masc. and neut. ending *ut* (= *ot*); *ut-ia* would give *usia* (62), and then *via* (64).

217. *Adjectives of Two Endings.* In many adjectives of the Consonant-Decension, the masculine form is used also for the feminine (cf. 209). Here belong

a. Stems in *s*: M. F. ἀληθής (αληθες) true, N. ἀληθές (cf. 176).

b. Most stems in *v*: M. F. εὐδαίμων (ευδαιμων) happy, N. εὐδαιμον, M. F. ἄρρην (αρσην, st. αρσεν) male, N. ἄρρην (cf. 172).

c. A few simple stems ending in other letters, as M. F. ἰδρις knowing,

217 D. b. Hd. has ἔρσην for ἔρσην.

N. ἴδρι (cf. 188).—Also some compounds of substantives, as M. F. ἀπάτωρ (α-πατορ) *fatherless*, N. ἀπατορ; εὐελπις (ευ-ελπιδ) *of good hope*, N. εὐελπι; φιλοπολις (φιλο-πολιδ) *city-loving*, N. φιλόπολι; εὐχαρις (ευ-χαριτ) *agreeable*, N. εὐχαρι; δίπους (δι-ποδ) *two-footed*, N. δίπουν, A. S. δίπουν (191) and δίποδα.

S. N.	ἀληθής	ἀληθές	εὐδαίμων	εὐδαιμον	εὐελπις	εὐελπι
G.	ἀληθεὺς		εὐδαίμονος		εὐελπίδος	
D.	ἀληθεῖ		εὐδαίμονι		εὐελπίδι	
A.	ἀληθῇ	ἀληθές	εὐδαίμονα	εὐδαιμον	εὐελπιν	εὐελπι
V.	ἀληθές		εὐδαιμον		εὐελπι	
Dual	ἀληθῇ		εὐδαίμονε		εὐελπίδε	
	ἀληθεῖν		εὐδαιμόνιον		εὐελπίδιον	
P. N.	ἀληθεῖς	ἀληθῇ	εὐδαίμονες	εὐδαιμονα	εὐέλπιδες	εὐέλπιδα
G.	ἀληθεῶν		εὐδαιμόνων		εὐελπίδων	
D.	ἀληθέσι		εὐδαιμοσι		εὐέλπισι	
A.	ἀληθεῖς	ἀληθῇ	εὐδαίμονας	εὐδαιμονα	εὐέλπιδας	εὐέλπιδα

So εὐγενής *well-born* (176), δυσμενής *hostile*, ἀσφαλής *safe*, ψευδής *false*, πλήρης *full*,—πέπων *tire*, σώφρων *discreet*, μνήμων *mindful*, ἐπιλησμων *forgetful*, πολυπράγμων *busy*.

For comparatives in ων, see 174.

218. *Adjectives of One Ending.* In these the Fem. is like the Masc.; but, owing either to their meaning or their form, they have no Neuter: thus ἄρπαξ (ἀρπᾶγ) *raptacious*, φυγὰς (φύγαδ) *fugitive*, ἄγνως (αγνωτ) *unknowing*, ἄπαις (απαίδ) *childless*, μακρόχειρ *long-armed*, πένης (πεινητ) *poor*, γυμνής (γυμνητ) *light-armed*.

REM. a. Some adjectives of one ending, which belong to the A-Decl., occur only in the Masc., and differ little from substantives: thus ἐξελοντής, G. ἐξελοντού, *volunteer*.

219. *Irregular Adjectives.* Some adjectives are irregular, their forms being derived from different stems. So μέγας (μεγα and μεγαλο) *great*, πολὺς (πολυ and πολλο) *much, many*.

218 D. Hm. has many adj. which appear only in the Fem.: πότνια (in Voc. also πότνᾳ) *revered*, λάχεια (or perhaps ἐλάχεια *small*); εὐπατέρεια *of noble father*, ὀβριμοπάτερη *of mighty father*, ἀντιδνεῖρα *match for men*, βοτιδνεῖρα *nourishing men*, κυδιάνεῖρα *making men glorious*, πολυβότεια *much-nourishing*, λοχέαῖρα *arrow-showering*, ἵπποδάσεια *thick with horse-hair*, καλλυγύναικα A. S. *rich in fair women*. To Fem. θάλεια *rich there is a Neut. Pl. θάλεια*.

219 D. Hm. and Hd. have πολλός, ἡ, ὅν reg. like ἀγαθός (also neut. πολλόν for πολύ as adverb). But Hm. has also the common forms πολός, πολό, πολύν, as well as πολύς, πολώ, πολύν (24 D. c); and from the same stem πολν, he makes likewise G. S. πολός, N. P. πολέες, G. πολέων, D. πολέεσσι or πολέσι, A. πολέας.

The masc. πρὸς is found in Pind. Comp. πρᾶντερος in Hd.

S. N.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
G.	μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
D.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
A.	μέγαν	μεγάλην	μέγα	πολύν	πολλήν	πολύ
V.	μέγα	μεγάλη	μέγα	πολύ	πολλή	πολύ
Dual	μεγάλῳ	μεγάλα	μεγάλῳ			
	μεγάλῳιν	μεγάλαιν	μεγάλῳιν			
P. N.	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαί	πολλά
G.	μεγάλων	μεγάλων	μεγάλων	πολλῶν	πολλῶν	πολλῶν
D.	μεγάλοις	μεγάλαις	μεγάλοις	πολλοῖς	πολλαῖς	πολλοῖς
A.	μεγάλους	μεγάλας	μεγάλα	πολλούς	πολλὰς	πολλά

REM. a. *πρῶος mild* forms the whole Fem. from st. *πραῦ*: *πραεῖα*, *πραείας*, etc. The Masc. and Neut. Sing. are formed from st. *πρα*, rarely from *πραῦ*: *πράου*, *πράφ*, *πρῶον*. In the Masc. and Neut. Pl., both formations are used: *πρῶοι* and *πραεῖς*, *πραία* and *πρῶα*.

Comparison of Adjectives.

A. By *τερος* and *τάτος*.

220. The usual ending of the *Comparative* degree is *τερο* (N. S. *τερος*, *τερᾶ*, *τερον*); of the *Superlative*, *τάτο* (N. S. *τατος*, *τατη*, *τατον*). These endings are applied to the masculine stem of the Positive. Thus,

Positive.	Comparative.	Superlative.
κούφος (κουφο) <i>light</i>	κουφότερος, α, ον	κουφύτατος, η, ον
γλυκύς (γλυκυ) <i>sweet</i>	γλυκύτερος	γλυκύτατος
μέλας (μελαν) <i>black</i>	μελάντερος	μελάντατος
μάκαρ (μακαρ) <i>blessed</i>	μακάρτερος	μακάρτατος
σαφής (σαφες) <i>clear</i>	σαφέστερος	σαφίστατος
χαρίεις (χαριεντ) <i>pleasing</i>	χαρίστερος	χαρίστατος
πενής (πενητ) <i>poor</i>	πενίστερος	πενίστατος

χαρίστερος and *πενίστερος* arise from *χαριεντ-τερος* and *πενητ-τερος* by change of *τ* to *ς* (45), before which *ν* is dropped in the former (48), and *η* shortened in the latter.

Hm. has some fem. adjectives which are not formed from the stem of the masc.: *δοῦρις*(δ) *impetuous*, M. *δοῦρο-ς*; *πλείρᾳ* *fat, rich*, M. *πίων*; *πρέσβᾳ* and *πρέσβειρᾳ* *honored*, M. *πρέσβυ-ς* (202, 15); *πρόφρασσα* (for *προφραδ-ια* from *φρά(ω)* *favorable*, M. *πρόφρων* (from *φρήν*).—The following are made from the stem of the masc., but by an unusual mode of formation: *χαλκοβάρεια* *heavy with brass*, M. *χαλκοβαρής*; *ἡργένεια* *early-born* (M. *ἡργενής* later); *ἡδυεγεία* (Hes.) *sweet-speaking*, M. *ἡδυεγής*; *μύκαιρα* (Pind.) *blessed*, M. *μύκαρ*; and in the Pl. only, *δαμειὰ* *crowded*, *ταρφεῖα* *frequent*, M. *δαμείες*, *ταρφέες*.

In Hm., *ἐρίηρο-ς* *trusty*, makes Pl. *ἐρίηρ-ες* (only Nom. and Acc. in each number).

221. The following adjectives depart more or less widely from the rule above given.

a. Stems in *ο* with short penult, lengthen *ο* to *ω*: this prevents the excessive multiplication of short syllables: σοφώ-τερος *wiser*, ἀξιώ-τατος *worthiest*, from σοφός-ς, ἀξίω-ς.—But if the penult is long by nature or position, *ο* remains: πονηρό-τερος *more wicked*, λεπτό-τατος *finest*. So always, when a mute and liquid follow the vowel of the penult: πικρό-τατος *bitterest*.

b. The adj. γεραίός (*senex*) always, παλαιός *ancient*, and σχολαίος *leisurely*, sometimes, drop *ο* after *αι*: γεραίτερος, παλαιάτατος.

c. μέσος *medius*, ἴσος *equal*, εὐδίας *serene*, πρώϊος *early*, ὄψιος *late*, take *αι* in place of *ο* or *ω*: μεσάιτατος, πρώϊαιτερον.—ἡσυχος *quiet* has ἡσυχαιτερος and ἡσυχώτερος; φίλος *dear*, beside φιλωτέρος, -τατος, has φιλότερος, -τατος and φιλαίτερος, -τατος.—From πλησίον *adv. near* come πλησιαίτερος, -τατος; likewise παραπλησιαίτερος *more similar*; and from προύργον (*for* πρό *εργον* *advantageous*) comes προύργυαί-τερος.

d. Some adjectives take the irregular endings εστερος, εστατος. So

1. Stems in *ον*: σόφρων (*σωφρον*) *discreet*, σωφρονέστερος, εὐδαιμων (*ευδαιμον*) *happy*, εὐδαιμονίσ-τατος.—Special exceptions are πίων *fat*, πιότερος, -τατος, and πέπων *ripe*, πεπαίτερος, -τατος.

2. ἀκράτος *unmixed*, ἐρρωμένος *strong*, ἀσμενος *glad*, and occasionally some others in *ος*: ἀκρατίστερος, ἐρρωμενέστερος.

3. Some contract adjectives in (*οος*) *ους*: εὐνούστερος (*for* ευνοεστερος) *from* εὖνους (*εὖνοος*) *well-disposed*.

e. The adj. λάλος *talkative*, πτωχός *beggarly*, ὀψοφάγος *dainty*, μονοφάγος *eating alone*, and some adjectives of one ending, as κλέπτης *thief*, ἰεὺς, have ἰστερος, ἰστατος: λαλίστερος, πτωχίστατος, κλεπτίστερος.

f. Other adjectives of one gender in *ης* (*G. ου*) follow the rule for stems in *ο*: ὑβριστότερος *from* ὑβριστής *insolent*.

g. Compounds of χάρις *favor*, form the Comp. and Sup. as if they ended in χαρίτο-ς; ἐπιχαριτώτερος *from* ἐπιχάρις *agreeable*.

B. By *ων* and *ωτος*.

222. A much less frequent ending of the Compar. is *ιον* (*Nom.* *Μ. F. ιων*, *N. ιον*), of the Superl. *ιστο* (*Nom.* *ιωτος*, *ιστη*, *ιστον*).

221 D. The poets sometimes use *ω* after a long syllable: δι(ὑ)ρότερος *Hm. more wretched*.—From ἰδύς *straight*, *Hm.* makes ἰδύρτατα; from φαεινός *shining*, φαεινότερος, but φαάντατος (*cf.* 370 D a); from ἄχαρις *unpleasing*, ἀχαρίστερος (*for* ἀχαριτ-τερος).—The force of the ending is nearly lost in δηλύτερος *feminine*, ἀγρότερος *wild* (*living in the country*), δρέστερος *living in the mountains*, δεώτερος *belonging to the gods*, δεξιτέρος *Lat. dexter*, which differ little from δηλὺς, ἄγριος, ὄρειος, δεῖος, δεξιός.

222 D. The forms with *ων*, *ωτος* are much more frequent in poetry: thus (*the starred forms are un-Homeric*), *βαδίων, βάδιωτος (*βαδύς* *deep*),—βράδ-σαν = *βραδίων, βάριωτος = *βράδιωτος (*βραδύς* *slow*),—*βράχιστος (*βραχύς* *short*),—γλυκίων (*γλυκύς* *sweet*),—ἐλέγχιστος (*ελεγχέας* *Pl. infamous*),—

These endings are applied, not to the stem of the Positive, but to the *root* of the word. Hence a final vowel in the stem of the Pos. disappears :

Positive.		Comparative.	Superlative.
ἡδ-ύς <i>pleasant</i> (ἡδ-ομαι <i>am pleased</i>)		ἡδ-ίων	ἡδ-ιστος
ταχ-ύς <i>swift</i> (τάχ-ος <i>swiftness</i>)		θάσσων (for ταχ-ίων)	τάχ-ιστος
μέγ-ας <i>great</i> (μέγ-ετος <i>greatness</i>)		μείων (for μεγ-ίων)	μέγ-ιστος

Similarly *ρο* in the stem of the Pos. disappears :

ἐχθ-ρός <i>hostile</i> (ἐχθ-ος <i>hatred</i>)	ἐχθ-ίων	ἐχθ-ιστος
αἰσχ-ρός <i>shameful</i> (αἰσχ-ος <i>shame</i>)	αἰσχ-ίων	αἰσχ-ιστος

REM. a. In *μείων*, for *μεγ-ίων*, the *ι* passes into the first syllable, as in *ἀμείνων* for *αμεν-ίων* (58). So also in *θάσσων*, *θάσσον*, where *α* absorbs it and becomes long. Cf. *μᾶλλον* (for *μαλ-ιον*, 59).

223. In the following words, this mode of formation is found connected with various peculiarities, especially the euphonic changes described in 58-61.

Positive.	Comparative.	Superlative.
1. ἀγαθός <i>good</i>	ἀμείνων (for αμεν-ίων) [ἀρείων Hm.]	ἀριστος ("Ἀρης, ἀρετή <i>virtue</i>)
	βελτίων	βέλτιστος
	κρείσσων (κρείττων)	κράτιστος (κράτος <i>strength</i>)
	λῦων	λῦστος

REM. a. *ἀμείνων*, *ἀριστος*, refer more to *excellence* or *worth*; *κρείσσων*, *κράτιστος*, more to *power* and *superiority*. The opposite of *κρείσσων* is *ἥσσων*.

2. κακός <i>bad</i>	κακίων	κάκιστος
	χείρων (deterior)	χείριστος
	ἥσσων (inferior)	ἥκιστα adv. <i>least of all</i>
3. μικρός <i>small</i>	μικρότερος	μικρότατος
	μείων	
4. ὀλίγος <i>little, few</i>	ἐλάσσων (ἐλάττων)	ὀλίγιστος
		ἐλάχιστος

**κυδίων*, *κύδιοςτος* (*κυδρός glorious*).—*μάσσων*, *μήκιστος*, Dor. **μάκιστος* (*μᾶκρός long*).—*οἰκτιστος* (*οἰκτρός pitiable*).—*πασσων* = **παχίων*, *πάχιστος* (*παχύς thick*).—*φιλίων*, **φίλιοςτος* (*φίλος dear*).—*ἑκιστος* (*ἑκός quick*).—Hd. has *μέων* for *μείων*.

In Epic and Doric poetry, the *ι* of *ίων* is short.

223 D. 1. Hm. Comp. *ἀρείων* : Pos. *κρατὺς ῥαυρῶν*, Sup. *κάρτιστος* (57) : Comp. *λῦτων* and *λῦτερος*.—Hd. and Dor. *κρείσσων* for *κρείσσων*.—Poet. *βέλτερος*, *βελτατος* (not used in Hm.) : *φέρτερος* *more excellent*, *φέρτατος* and *φέριστος*.

2. Hm. Comp. *κακώτερος* : *χερείων* (Dor. *χερῆων*), *χεριώτερος*, *χειρότερος* : also the defective forms, D. S. *χέρητι*, A. S. *χέρηα*, N. F. *χέρηες*, Neut. *χέρηα* or *χέρηια*.—Hd. *ἥσσων* for *ἥσσων*.

4. Hm. Comp. *ὀλίγων*.

Positive.	Comparative.	Superlative.
5. πολὺς <i>much</i> , <i>many</i>	πλείων or πλέων (39) Neut. πλέον, also πλείν	πλείστος
6. καλὸς <i>beautiful</i>	καλλίων	κάλλιστος (<i>καλὸς beauty</i>)
7. ῥαδίος <i>easy</i>	ῥάων	ῥάστος
8. ἀλγυνός <i>painful</i>	ἀλγίων	ἀλγιστος

224. *Defective Comparison.* The following adjectives are without the Positive:

(πρὸ <i>before</i>)	πρότερος <i>prior</i>	πρώτος <i>primus</i>
	ὕστερος <i>later, latter</i>	ὕστατος <i>latest, last</i>

REM. a. πρῶτος is probably made by contraction from προ-ατος. The same superlative ending ατος appears also in

ἔσχατος *extremus*; and in the two following (mostly poetic) forms: νέατος novissimus, *last in place* (from νέος *novus*), and ὑπατος supremus, summus (from ὑπέρ *super*, whence come also a poetic Comp. ὑπέρτερος, Sup. ὑπέρτατος).

Formation and Comparison of Adverbs.

225. Adverbs are formed from adjectives by adding *ως* to the stem. The stem takes the same form as before *ων* in the Gen. Pl. The adverb has also the accent of the Gen. Pl.; and is contracted, when the latter is contracted.

Thus φίλος *dear*, (G. P. φίλων) Adv. φίλως, δίκαιος *just* (δικαίων) δικάως, ψυχρός *cold* (ψυχρῶν) ψυχρῶς, πᾶς *whole, all* (πάντων) πάντως, ταχύς *quick* (ταχέων) ταχέως, σαφής *clear* (σαφῶν contr. from σαφέων) σαφῶς contr. from σαφέως.

5. In the Comp., Hm. has also the defective forms πλέες, πλέας.—Hd. contracts *eo* to *eu*: πλεῦν, πλεῦνες, for πλέον, πλέονες.

7. Hm. Pos. βῆτιδος (also in Hd.): adv. βῆτιδώς, often βεῖα, βέα: Comp. βῆτιτερος: Sup. βῆτιτατος and βῆτιστος.

To the above add for Hm.

9. κερδίων, κερδιστος (*κερδαλέος gainful, artful, κέρδος gain*).

10. βριγίων, βριγιστος *more, most dreadful* (βριγηλός Hes. *chilling*, βῆγος *cold*).

11. κηδιστος (*κηδεῖος dear, κῆδος care*).

12. Poet. (not in Hm.) ὕψίων, ὕψιστος (*ὕψηλός high, ὕψος height*).

224 D. Hm. sometimes forms a Comp. or Sup. from a substantive: βασιλευ-τερος, ατος (from βασιλεύς *king*), κουρότερος (*κοῦρος youth*), κύντερος *more dog-like* (κύων *dog*).

Other defectives in Hm. are: ἀπλότερος *younger*, ἀπλότατος, —ἀφάρτερος (*ἀφαρ forthwith*); —and several expressing place: ἐνέριτερος *lower* (Trag. νέριτερος, ἐνεροι *inferi*, ἐνερθεν or νέρθεν *infra*), —παρόιτερος (*πάρουθεν before*), —ὀπίστατος (*ὀπίσθεν behind*), —ἐπασσύτερος (*ἔασσον nearer*), —μυχόιτατος (*ἐν μύχῳ in a recess*). —The ending ατος appears also in μέσσατος from μέσος *middle*, and πώματος *last* = λοῖσδος (Trag. λοῖσδιος), λοισδήτιος. Hm. has ὀσάτιος = ὀσάτος, and in the same sense δεύτατος (*δεύτερος second*). —A strengthened Sup. is Hm. πρώτιστος = πᾶμπρωτος *first of all*.

226. Very often, also, the *accusative neuter* of the adjective, either singular or plural, is used as an adverb. Thus μέγας *great*, Adv. μέγα and μεγάλα, as well as μέγᾱλως.

227. An earlier form for adverbs ends in ᾱ: ταχύς *quick*, Adv. τάχᾱ *quickly*, in Attic prose *perhaps*, ἅμα *at the same time*, μάλα *very*, *much*. The Comp. of μάλα is μᾶλλον (for μαλ-ιον, 59) *potius*, the Sup. μάλιστα *potissimum*.—εὖ *well* is used as the adverb of ἀγαθός *good*.

228. Adverbs are also formed in ως from comparatives and superlatives: βεβαιοτέρως *more firmly*, καλλιόνως *more finely*.—But, generally, comparative and superlative adverbs are made by the *accusative neuter* of those degrees, used in the singular for the comparative, in the plural for the superlative: βεβαιότερον, κάλλιον, βεβαιότατα, κάλλιστα.

229. Adverbs in ω (such as ἄνω *above*, κάτω *below*, ἔσω *within*, ἔξω *without*) make the Comp. and Sup. in ω: ἀνωτέρω, κατωτέρω. So also ἀπωτέρω *further* from prep. ἀπό *from*, περαιτέρω *further* from πέρα *beyond*, ἐγγύς *near*, ἐγγυτέρω, ἐγγυτάτω (or ἐγγύτερον, ἐγγύτατα), and a few others.

PRONOUNS.

230. PERSONAL PRONOUNS.

Sing.	Nom.	First Person. ἐγώ <i>I</i> (ego)	Second Person. σύ <i>thou</i> (tu)	Third Person.
	Gen.	ἐμοῦ, μου	σου	οὗ <i>of him, her, it</i>
	Dat.	ἐμοί, μοί	σοί	οἱ
	Acc.	ἐμέ, μέ	σέ	ἐ
Du. N. A. V.		(νῶι) νώ	(σφῶι) σφῶ	(σφῶι)
	G. D.	(νῶιν) νῶν	(σφῶιν) σφῶν	(σφῶιν)
Plur.	Nom.	ἡμεῖς <i>we</i>	ὑμεῖς <i>you</i>	σφεῖς <i>they</i> (N. σφεία)
	Gen.	ἡμῶν	ὑμῶν	σφῶν
	Dat.	ἡμῖν	ὑμῖν	σφίσι
	Acc.	ἡμᾶς	ὑμᾶς	σφᾶς (N. σφεία)

The forms enclosed in () are not found in Attic prose.

227 D. Adverbs in ᾱ are more frequent in Hm.: κάρτα *valde* (κρατύς, 223 D. 1), λίγα *shrilly* (λιγύς), σάφα *clearly* (σαφής), ὅκα *quickly* (ὠκύς).

For εὖ, Hm. has ἐθ, whenever the ῦ would be long by position: ἐθ γνοίην; so too in compound words: ἐθζῶνος. But εὖ is sometimes found before a mute and liquid: ἐϋπλεκτος or εὐπλεκτος.—Hm. has also a defective adj. ἐὺς or ἥς, A. S. ἐὺν or ἥν, also G. S. ἐῆς, and G. P. ἐδων Neut.

229 D. ἕκας *far*, Hm. ἐκαστέρω, τάτω,—τῆλε or τηλοῦ *far*, Hm. τηλοτάτω,—ἐγγι or ἀγχοῦ *near*, Hm. ἄσσον (for αγγιον, 60) also ἄσσότερον, ἄγγιστα (ἀγγιστάτω Hd.). The adj. ἀγγότερος, ἀγγότατος, and ἀγγιστος are post-Hom.

231. The stems of the Sing. are *εμε* (Lat. me), *σε* (te), *ε* (se). But the Nom. is differently formed: *ἐγώ, σύ*; and in the third person is entirely wanting.

The stems of the Dual are *νω* (Lat. no-s), *σφω*, *σφω*.

The stems of the Plural are *ἡμε*, *ὕμε*, *σφε*: *ε* is contracted with most of the endings; hence the circumflex accent (cf. 233 D).

232. The forms mentioned in the list of *enclitics* (105 a) lose their accent, when there is no emphasis upon the pronoun; and in the 1st person Sing., the shorter forms (*μοῦ, μοί, μέ*) are then used. But if the pronoun is *emphatic*, it retains its accent, and the longer forms (*ἐμοῦ, ἐμοί, ἐμέ*) are used in the 1st person. So also, in general, after prepositions. Thus *δοκεῖ μοι it seems to me*, *ἐμοὶ οὐ σοὶ τοῦτο ἀρέσκει this pleases me, not thee*; *παρ' ἐμοῦ from me*, not *παρά μου*, *ἐπὶ σοὶ upon thee*, not *ἐπὶ σοι*: yet *πρὸς με to me* frequently occurs.

The Gen., Dat., and Acc. Pl. of the 1st and 2d persons, when there is no emphasis upon them, sometimes throw the accent on the first syllable: *ἡμων, ὕμων*; the last syllable of the Dat. and Acc. is then usually shortened: *ἡμῖν, ὕμῃς*. The last syllable is sometimes shortened, even when the pronoun is emphatic: we then write *ἡμῖν, ὕμιν*.

233 D. *Personal Pronouns in the Dialects.* Hm. has the following forms: those not in () are found also in Hd.

S. N.	ἐγώ, (ἐγών)	σύ, (σύνη)	
G.	[ἐμέο], ἐμεῦ, μεῦ (ἐμεῖο, ἐμέθεν)	σέο, σεῦ (σεῖο, σέθεν)	ξο, εῶ (ἐξο, ἔθεν)
D.	ἐμοί, μοί	σοί, τοί, (τέιν)	οί, (εῖο, 23 D a)
A.	ἐμέ, μέ	σέ	ξί, (ἐέ), μίν
Dual.	(νώι, νώ) (νώιν)	(σφῶι, σφῶ) (σφῶιν)	(σφωεί) (σφωῖν)
P. N.	ἡμεῖς, (ἡμμες)	ὕμεῖς, (ὕμμες)	σφεῖς not in Hm.
G.	ἡμέων, (ἡμελων)	ὕμέων, (ὕμελων)	σφέων, (σφέλων)
D.	ἡμῖν, (ἡμμι)	ὕμιν, (ὕμμι)	σφῆσι, σφί
A.	ἡμέας, (ἡμμε)	ὕμέας, (ὕμμε)	σφέας, (σφέας), σφέ

ἐγών is used before vowels (79 D). *ἐμέο* cannot stand in the hexameter.

—The datives *σοί* and *τοί* are distinguished in the same way as *ἐμοί* and *μοί* (232).—For *μίν*, the Dor. and Trag. have *νίν*: both are enclitic, both used in all genders, and *νίν* is sometimes plural.—In Hd. and Trag., *σφέ* is sometimes singular.—In Hd. *σφῆσι* (not *σφί*) is reflexive: he has also the neut. *σφέα*: but the forms *ἡμέες*, *ὕμέες*, *σφέες* in some editions of Hd. are probably incorrect.

The Dor. has N. S. *ἐγών* even before a cons., *τύ* (tu) for *σύ*, G. *τεῦ*, *τεῦς*, *τέους*, D. *τοί* for *σοί*; also *ἐμίν*, *τίν*, *ν* for *ἐμοί*, *σοί*, *οί*, A. *τέ*, enclitic *τύ*, for *σέ*. N. P. *ἡμέες*, *ὕμέες*, G. *ἡμέων*, D. *ἡμῖν*, A. *ἡμέ*, *ὕμέ*, and *ψέ* for *σφέ*. Of these Pind. has only *τύ*, *τοί*, *τίν*.

234. INTENSIVE PRONOUN. *Αὐτό-ς, αὐτή, αὐτό self* (Lat. ipse), is inflected like *ἀγαθός* (207), except that the Neuter N. A. V. S. does not take *ν* (cf. the neuter article *τό*, 119).

234 D. For Ionic crasis in *αὐτός* (Hm.), *ωτός* (Hd.), see 68 D.

Preceded by the article, ὁ αὐτός (αὐτός, 68 c), ἡ αὐτή (αὐτή), τὸ αὐτό (ταυτό, also ταυτόν), it signifies *the same* (Lat. idem).

235. REFLEXIVE PRONOUNS. These are formed from the stems of the personal pronouns, compounded with αὐτός.

Singular	Gen. M. N. F.	Dat. M. N. F.	Acc. M. F. N.	
1st person	ἐμαυτοῦ -ῆς	ἐμαυτῷ -ῇ	ἐμαυτόν -ήν	<i>myself</i>
2d person	σεαυτοῦ -ῆς	σεαυτῷ -ῇ	σεαυτόν -ήν	<i>thyself</i>
	OR σεαυτοῦ -ῆς	σεαυτῷ -ῇ	σεαυτόν -ήν	
3d person	ἐαυτοῦ -ῆς	ἐαυτῷ -ῇ	ἐαυτόν -ήν -ό	<i>himself, her-</i>
	OR αὐτοῦ -ῆς	αὐτῷ -ῇ	αὐτόν -ήν -ό	<i>self, itself</i>

In the plural, both stems are declined together:

Plural	Gen. M. F. N.	Dat. M. N.	F.	Acc. M.	F.
1st person	ἡμῶν αὐτῶν	ἡμῖν αὐτοῖς	-αῖς	ἡμᾶς αὐτούς	-ές <i>ourselves</i>
2d person	ὕμῶν αὐτῶν	ὕμῖν αὐτοῖς	-αῖς	ὕμᾶς αὐτούς	-ές <i>yourselves</i>
3d person	σφῶν αὐτῶν	σφίσιν αὐτοῖς	-αῖς	σφᾶς αὐτούς	-ές <i>themselves</i>
		Neut. σφεία αὐτά			

Yet the 3d person plural has also the compound form:

ἐαυτῶν	ἐαυτοῖς -αῖς	ἐαυτούς -άς
OR αὐτῶν	αὐτοῖς -αῖς	αὐτούς -άς -ά

236. The *indefinite* pronoun ἄλλος *other* (Lat. alius) is inflected like αὐτός (234).

237. RECIPROCAL PRONOUN. This is formed from the stem of ἄλλος (236), compounded with itself, ἀλλ-ηλο (for ἀλλ-αλλο). It is used only in the dual and plural.

	M.	F.	N.
Du. G. D.	ἀλλήλοις	ἀλλήλαις	ἀλλήλοις
A.	ἀλλήλω	ἀλλήλῃ	ἀλλήλῳ
Plur. G.	ἀλλήλων	ἀλλήλων	ἀλλήλων
D.	ἀλλήλοισι	ἀλλήλαις	ἀλλήλοισι
A.	ἀλλήλους	ἀλλήλας	ἀλλήλα

238. POSSESSIVE PRONOUNS. These are formed from the stems of the personal pronouns (231).

ἐμός, ἡ, ὃν <i>my, mine</i> , from εμε.	ἡμέτερος, α, ον <i>our, ours</i> , from ἡμε.
σός, ἡ, ὃν <i>thy, thine</i> , from σε.	ὕμέτερος, α, ον <i>your, yours</i> , from ὑμε.
ός, ἡ, ὃν <i>his, her, its</i> , from ἐ.	σφέτερος, α, ον <i>their, theirs</i> , from σφε.

235 D. Hm. always has the separate forms, even in the sing.: ἐμὲ αὐτόν, οἶ αὐτῷ, not ἐμαυτοῦ, ἐαυτῷ. —For ἐμαυτοῦ, etc., Hd. has ἐμεωντοῦ, etc.; and in like manner σεωντοῦ, ἐωντοῦ (11 D).

238 D. Hm. has also τεός (Doric, = tuus), ἐός; ἁμός *our* (properly Dcr.), ῥμός, σφός; also (from the dual stems πω, σφω) πωίτερος, σφωίτερος, *belonging*

REM. a. *ὅς* is never used in Attic prose; *σφέρερος*, only in reflexive sense, *their own*. The ending *ρερος* is the same with that of the Comparative (220).

239. DEMONSTRATIVE PRONOUNS. The two most important are

οὗτος, αὕτη, τοῦτο *this, that*,
ὅδε, ἥδε, τόδε *this (this here)*.

ὅδε is formed from the article and the demonstrative ending *δέ* (enclitic): it is declined like the article, with *δε* added to each form.

οὗτος follows the article in respect to the *h* or *t* at the beginning. It takes *av* in the penult, wherever the article has an A-sound (*a, η*); but *ou*, where the article has an O-sound (*o, ω*).

S. N.	ὁ	ἡ	τό	ὅδε	ἥδε	τόδε	οὗτος	αὕτη	τοῦτο
G.	τοῦ	τῆς	τοῦ	τοῦδε	τῆςδε	τοῦδε	τούτου	ταύτης	τούτου
D.	τῷ	τῇ	τῷ	τῷδε	τῇδε	τῷδε	τούτῳ	ταύτῃ	τούτῳ
A.	τόν	τήν	τό	τόνδε	τήνδε	τόδε	τούτον	ταύτην	τούτο
Dual	τῷ	τά	τῷ	τῷδε	τάδε	τῷδε	τούτῳ	ταῦτα	τούτῳ
	τοῖν	ταῖν	τοῖν	τοῖνδε	ταῖνδε	τοῖνδε	τούτοιιν	ταύταιν	τούτοιιν
P. N.	οἱ	αἱ	τά	οἷδε	αἷδε	τάδε	οὗτοι	αὗται	ταῦτα
G.	τῶν	τῶν	τῶν	τῶνδε	τῶνδε	τῶνδε	τούτων	ταύτων	τούτων
D.	τοῖς	ταῖς	τοῖς	τοῖςδε	ταῖςδε	τοῖςδε	τούτοις	ταύταις	τούτοις
A.	τούς	τάς	τά	τούςδε	τάςδε	τάδε	τούτους	ταύτας	ταῦτα

REM. a. The adverb of *ὅδε* is *ᾧδε*, that of *οὗτος* is *οὕτως* or *οὕτω* (80 c) in *this manner, thus, so*.

240. The demonstrative *ἐκεῖνος, ἐκείνη, ἐκεῖνο* *that (that there or yonder)* is declined like *αὐτός* (234).—For *αὐτός* used as a demonstrative, see 669 c.

241. *Demonstratives of Quantity, Quality, and Age*. These were *τόσος, τοῖος, τηλικός*, which occur often in poetry. In place of them, the Attic prose uses chiefly the strengthened forms:

τοσοῦτος, τοσαύτη, τοσοῦτο(ν) *such (in quantity or number)*,
τοιοῦτος, τοιαύτη, τοιοῦτο(ν) *such (in quality)*,
τηλικούτος, τηλικαύτη, τηλικούτο(ν) *such (in age or size)*.

to us (you) both.—*ἄμós* (also written *ᾰμός*) is found in Att. poetry for *ἐμός*.—*ὅς* is sometimes used without reference to the 3d person, in the sense of *own*.

239 D. In Hm., the article itself is usually a demonstrative, and has the following peculiar forms: G. S. *τοῖο*, G. D. *τοῖν*, N. P. *τοί*, *ταί*, G. Fem. *τάων*, D. *τοῖσι*, *τῇσι* or *τῆσι*. For *τοῖςδε* Hm. has *τοῖςδεσσι* or *τοῖςδεσι*. The forms *τοί*, *ταί*, are also Doric.

When used as demonstrative, *ὁ, ἡ, οἱ, αἱ* are often written with an accent, *ὅ, ῆ, οῖ, αῖ*.

Hd. has D. P. *τοῖσι, τῇσι*; also *τοῖσίδε, τῇσίδε*.

240 D. For *ἐκεῖνος* the poets have *κεῖνος*: cf. 249 D.

These may be declined like *οὗτος*, by putting *τοσ-*, *τοι-*, *τηλικ-* in place of the initial *h* or *t* of *οὗτος*. But the Neut. N. A. S. has two forms, *τοσοῦτο* and *τοσοῦτον*, etc.

Emphatic demonstratives of similar meaning, *τοσούδε*, *τοιόςδε*, *τηλικόςδε*, are made by adding the enclitic *δε* to the forms of *τόσος*, *τοῖος*, *τηλίκος*, declined regularly (cf. *ὅδε*, 239).

242. The demonstrative pronouns are sometimes rendered more *emphatic* by appending to the different forms a long accented *ι*, before which the short vowels (*α*, *ε*, *ο*) are elided: *οὗτοςι*, *αὐτηί*, *τουτί*, *ταυτί*, *ὅδι*, *τοῖσδι*, *ἐκεῖνωνί*.

243. RELATIVE PRONOUN. The relative *ὅς*, *ἣ*, *ὃ* *who*, *which*, keeps the rough breathing throughout.

S. N.	ὅς	ἣ	ὃ	D. N. A.	ὧ	ᾗ	ὧ	P. N.	οἷ	αἷ	ᾗ
G.	οῦ	ἥς	οῦ	G. D.	οῖν	αῖν	οῖν	G.	ῶν	ᾶν	ῶν
D.	ῷ	ῇ	ῷ					D.	οῖς	αῖς	οῖς
A.	ὦν	ῆν	ὦ					A.	οὖς	ᾶς	ᾶ

REM. a. *ὅς* is used as a *demonstrative* in the phrases *καὶ ὅς ἔφη* and *he said*, *ἣ δ' ὅς* *but he said*.

244. INTERROGATIVE AND INDEFINITE PRONOUNS. These are alike in all but accent: interrogative *τίς*, *τί*, *who?* *which?* *what?* indefinite *τις*, *τι*, enclitic, *some*, *any*.

Sing.	Nom. Gen. Dat. Acc.	Interrogative.		Indefinite.	
		M. F. <i>τίς</i>	N. <i>τί</i>	M. F. <i>τις</i>	N. <i>τι</i>
		<i>τίνος</i> (τοῦ) <i>τίνι</i> (τῷ)		<i>τινός</i> (τοῦ) <i>τινί</i> (τῷ)	
		<i>τίνα</i>	<i>τί</i>	<i>τινά</i>	<i>τι</i>
Du. N. A. V.		<i>τίνε</i>		<i>τινέ</i>	
G. D.		<i>τίνοι</i>		<i>τινοῖν</i>	
Plur.	Nom.	<i>τίνες</i>	<i>τίνα</i>	<i>τινές</i>	<i>τινά</i>
	Gen.	<i>τίνων</i>		<i>τινῶν</i>	
	Dat.	<i>τίσι</i>		<i>τίσι</i>	
	Acc.	<i>τίνας</i>	<i>τίνα</i>	<i>τινάς</i>	<i>τινά</i>

REM. a. The acute accent of *τίς*, *τί* interrog. never changes to the grave (see 101).

243 D. Hm. has also *δ* for *δς*, *δου* for *οῦ*, *ῆς* for *ἥς*: the nom. sing. and pl. he sometimes uses as demonstrative.

Hd. has *δς*, *ἣ*, *οἷ*, *αἷ*: for all other forms of the relative, he uses the article *τό*, *τοῦ*, *τῆς*, etc., except after certain prepositions: *παρ' ὧ*, *ἐξ οὔ*.—This use of the article (*τ*-forms) for the relative is often found in Hm., and sometimes even in Trag.

244 D. The Ion. (Hm. Hd.) has G. S. *τέο*, *τεῦ*, D. *τέφ*, G. P. *τέων*, D. *τέοισι*.

b. *τοῦ, τῷ* are often used for *τινός, τίνι*, and (with enclitic accent) for *τινός, τίνι*. They must not be confounded with *τοῦ, τῷ* of the article.

c. *ἄττα* (never enclitic, Hm. *ἄσσα*) is sometimes used for the indefinite *τινά*.

245. Another indefinite pronoun is *δεῖνα* *some one, such a one* (Lat. *quidam*). This is sometimes used without inflection; sometimes it is inflected as follows, without distinction of gender:

Sing.	ὃ ἢ τὸ	δεῖνα	Plur.	δεῖνες
		δεῖνος		δεῖνων
		δεῖνι		
		δεῖνα		δεῖνας

246. INDEFINITE RELATIVE PRONOUN. The indefinite relative *ὅστις, ἥτις, ὃ τι* *who, which* (indef.), is formed by uniting the relative *ὅς* with the indefinite *τις*, each being separately declined.

Sing. N.	ὅστις	ἥτις	ὃ τι	Plur.	οἵτινες	αἵτινες	ἅτινα
G.	οὗτινος	ἧστινος	οὗτινος		ὧντινων	ὧντινων	ὧντινων
D.	ὧτινι	ἧτινι	ὧτινι		οἷστίσι	αἷστίσι	οἷστίσι
A.	ὧτινα	ἧτινα	ὃ τι		οὗστινας	ἄστινας	ἅτινα
Du. N. A.	ὧτινε	ἧτινε	ὧτινε	G. D.	οὗντινοι	αὖντινοι	οὖντινοι

For the way of writing *ὃ τι* or *ὃ,τι*, see 113 a.

REM. a. The forms *τοῦ, τῷ* (= *τινός, τίνι*) are also found in connection with *ὅς*, but before these the stem *ὅ* is used without inflection: Gen. *ὅτου*, Dat. *ὅτῳ*. So also, but less often, Gen. Pl. *ὅτων*, Dat. *ὅτοις*. These forms are masc. and neut., never fem.

b. For *ἅτινα*, there is another form *ἄττα*, not to be confounded with *ἄττα* = *τινά* (244 c).

247. CORRELATIVE PRONOUNS. The following pronouns, corresponding to each other both in form and meaning, are called *correlative*.

246 D. Hm. has the following peculiar forms, in most of which the relative stem is undeclined, as it is in *δ-πόσος, δ-ποῖος*, etc.

S. (<i>δτις</i>)	N. (<i>δ τι</i>)	P.	N. <i>ἄσσα</i> (for <i>ἅττα</i> , 60)
δτεν (<i>δττεο, δττεν</i>)		δτεων	
δτεφ (244 D)		δτέοισι	
(<i>δτινα</i>)	N. (<i>δ τι</i>)	(<i>δτινας</i>)	N. <i>ἄσσα</i>

The forms not in () occur also in Hd.—In the Nom. and Acc., Hm. has also the usual forms; so too in D. S. *δτῳ*.

247-8 D. For *πόσος, ποῖος*, Hm. often has *πόσσος, ποῖσος* (once *δοσάτιος*). He often doubles *π* in the indef. relatives: *δπποῖος, δππως* (40 D).

Hd. has *κ* for *π* in the correlatives: *κότερος, κοσός, κκοῖος, κοῦ, κοτέ, κκη*, etc. Cf. Lat. *qu* in *quis, quot, qualis*, etc.

	Interrogative.	Indefinite.	Demonstrative.	Relative. Indef. Rel.
Simple	τίς <i>who?</i> ὥχίς <i>what?</i>	τίς <i>some</i>	ὁδε <i>this (here),</i> οὗτος <i>this, that</i>	ὅς, ὅστις <i>who, which</i>
Comparative	πότερος <i>which of two?</i>	πότερος <i>one of two</i>	ἕτερος <i>the one or</i> <i>the other of two</i>	ὁπότερος <i>which of two</i>
Quantity or Number	πόσος <i>how much, many?</i>	ποσός <i>of some quan.</i> <i>or number</i>	(τόσος) } <i>so</i> τοσόςδε } <i>much,</i> τοσοῦτος } <i>many</i>	ὅσος, ὁπόσος <i>of which quan., num.,</i> <i>(as much, many) as</i>
Quality	ποῖος <i>of what sort?</i>	ποιός <i>of some sort</i>	(τοῖος) <i>such</i> τοιόςδε τοιούτος	οἷος, ὁποῖος <i>of which sort,</i> <i>(such) as</i>
Age or Size	πηλίκος <i>how old?</i> <i>how large?</i>	πηλίκος <i>of some age, size</i>	(τηλίκος) } <i>so old,</i> τηλικόςδε } <i>large</i> τηλικούτος	ἡλίκος, ὁπηλίκος <i>of which age, size,</i> <i>(as old, large) as</i>

For the ending *τερος*, see 220. The form *τηλίκος* is never used in Attic prose; the forms *τόσος* and *τοῖος*, seldom.

248. CORRELATIVE ADVERBS are also formed from the same pronoun-stems.

	Interrogative.	Indefinite.	Demonstrative.	Rel., Indef. Rel.
Place	πού <i>where?</i>	πού <i>somewhere</i>	ἐνθα, ἐνθάδε, ἐνταῦθα, <i>there</i>	οὗ, ὅπου <i>where</i>
	πόθεν <i>whence?</i>	ποθεν <i>from some place</i>	ἐνθεν, ἐνθενδε, ἐντευθεν, <i>thence</i>	ὅθεν, ὁπόθεν <i>whence</i>
	ποί <i>whither?</i>	ποί <i>to some place</i>	ἐνθα, ἐνθάδε, ἐνταῦθα, <i>thither</i>	οἷ, ὅποι <i>whither</i>
Time	πότε <i>when?</i>	ποτέ <i>some time, ever</i>	τότε <i>then</i>	ὅτε, ὁπότε <i>when</i>
	πηνίκα <i>at what time?</i>		(τηνίκα) } <i>at</i> τηνικάδε } <i>that</i> τηνικάυτα } <i>time</i>	ἡνίκα, ὁπηνίκα <i>at which time</i>
Way	πῇ <i>which way? how?</i>	πῇ <i>some way, somehow</i>	εἷδε, ταύτη <i>this way, thus</i>	ἡ, ὅπῃ <i>which way, as</i>
Manner	πῶς <i>how?</i>	πῶς <i>somewhat</i>	ὥς, ὥδε, οὕτω(ς) <i>thus, so</i>	ὥς, ὅπως <i>as, that</i>

The indefinite adverbs are all enclitic (105 b).

248 D. Poetic are πόδι = πού, ποδί = πού, ὅδι = οὗ; τόδι *there*, τόθεν *thence*;—also ἤμος, τῆμος (Dor. ἄμος, τᾶμος) = ὅτε, τότε.—For Att. *εἰς* as *as long as*, *τέως* *so long*, Hm. has also *εἰς*, *τέως* (and sometimes *εἰς*, *τέιος*, though not thus written in our texts). In the same sense, he has *εἴφα*, *τόφφα*. Beside *ἦ*, he has the form *βῆ*, but uses both only in the *local* meaning, *which way, where*: for *οἷ*, *ὅποι*, he always uses *πόσε*, *ἐπώσε*.—For *ἐνθαῦτα*, *ἐνδεύτερ*, in Hd., see 68 D.

249. To the pronoun *ἐκεῖνος* *that* (yonder), correspond the demonstrative adverbs of place, *ἐκεῖ* *there*, *ἐκεῖθεν* *thence*, *ἐκεῖσε* *thither*.

250. The demonstrative *ὥς* does not occur in Attic prose, except in the phrases *καὶ ὥς even thus*, *οὐδ' ὥς (μηδ' ὥς) not even thus*.—For *τηνίκα*, the Attic prose uses the strengthened forms in *-άδε* and *-αῦτα*.—In Attic prose, *ἐνθα* and *ἐνθεν* are chiefly relative, *ἐνθα* being used instead of *οὐ* and *οἶ*, *ἐνθεν* instead of *ὅθεν*.

251. The indefinite relatives (pronouns and adverbs) are made more indefinite by adding the particles *οὖν*, *δή*, *δή ποτε*, *ὅστις οὖν*: *ὅστις οὖν who (which, what) soever*, *ὅστις δή*, *ὅστις δή ποτε*, *ὅστις δή ποτ' οὖν*: these are also written as single words, *ὅστισοῦν*, *ὅστισδὴ*, *ὅστισδήποτε*, *ὅστισδηποτοῦν*. With the same force, *τίς* is sometimes added to indefinite relatives: *ὁποῖός τις* and even *ὁποῖός τις οὖν of what sort soever*.—The same particles are sometimes used in the same way with the ordinary relatives, but hardly in the Attic writers.

The enclitic *πέπ* gives emphasis to relatives (definite and indefinite): *ὅσοι πέπ of which number precisely*, *ὥσπερ just as*. *οὖν* is sometimes added after it: *ὥσπεροῦν*.

252. Observe also the *negative* pronouns and adverbs: *οὐτις*, *ἤ τις no one* (poet. for *οὐδεῖς*, *μηδεῖς*, 255; in prose only *οὐτι*, *μήτι not at all*), *οὐδέτερος*, *μηδέτερος neither of two*, *οὐδαμοῦ*, *μηδαμοῦ nowhere*, *οὐδαμῇ*, *μηδαμῇ in no way*, *οὐδαμῶς*, *μηδαμῶς in no manner*, with some others of similar formation.

NUMERALS.

253. The words which express number are of various classes, the most important are given in the following table:

249 D. For *ἐκεῖ*, etc., the poets use *κεῖδι*, *κεῖθεν*, *κεῖσε* (240 D).

250 D. The dem. *ὥς* (distinguished by its accent from the rel. *ὥς as*, 112) is frequent in poetry: in the sense *yet*, it is sometimes written *ὥς*: *καὶ ὥς and yet*. The poets have also *τῶς* = *οὕτως*.

253 D. For the first four cardinal numbers, see 255 D.

Hm. has for 12, *δωδεκα*, *δυώδεκα*, and *δυοκαίδεκα*; 20, *εἴκοσι* and *λείκοσι*; 30, *τρήκοντα*; 80, *ὀγδώκοντα*; 90, *ἐνενήκοντα* and *ἐννῆκοντα*; 200 and 300, *δικηόσιοι*, *τρηκόσιοι*; 9,000 and 10,000, *ἐννεαχίλιοι*, *δεκάχλιοι*. He has also the ord. 3d, *τρίτατος*; 4th, *τέττατος*; 7th, *ἑβδόματος*; 8th, *ὀγδόματος*; 9th, *ἐνάτος*; 12th, *δυωδέκατος*; 20th, *λείκοστός*; together with the Attic form of each.

Hd. has *δυώδεκα* (*δυωδέκατος*), *τρήκοντα* (*τρηκοστός*), *ὀγδώκοντα*, *δικηόσιοι* (*δικηοσιωστός*), *τρηκόσιοι*: for *ἐνάτος* he has *ἐνάτος*, and so *εἰνάκις*, *εἰνακόσιοι*, *εἰνακισχίλιοι*.

Dor. *εἵκατι* for *εἴκοσι*.—Aeol. *πέμπε* for *πέντε*, cf. ord. *πέμπτος*.

		Cardinal Numbers.	Ordinal.	Num. Adverba.
1	α'	εἷς, μία, ἓν οὐκ	(ὁ) πρῶτος (the) first	ἅπαξ οὐκ
2	β'	δύο	δεύτερος	δὶς
3	γ'	τρεις, τρία	τρίτος	τρίς
4	δ'	τέσσαρες, τέσσαρα, οὐκ τέτταρες, -α	τέταρτος	τετράκις
5	ε'	πέντε	πέμπτος	πεντάκις
6	ς'	ἕξ	ἕκτος	ἑξάκις
7	ζ'	ἐπτά	ἑβδομος	ἐπτάκις
8	η'	ὀκτώ	ὀγδοος	ὀκτάκις
9	θ'	ἐννέα	ἐνάτος (ἐννατος)	ἐνάκις (ἐννάκις)
10	ι'	δέκα	δέκατος	δεκάκις
11	ια'	ἑνδεκα	ἐνδέκατος	ἐνδεκάκις
12	ιβ'	δώδεκα	δωδέκατος	δωδεκάκις
13	ιγ'	τρίσκαίδεκα	τρίσκαιδέκατος	
14	ιδ'	τέσσερασκαίδεκα τέσσαρακαίδεκα	τέσσαρακαιδέκατος	
15	ιε'	πεντεκαίδεκα	πεντεκαδέκατος	
16	ισ'	ἑκκαίδεκα	ἑκκαδέκατος	
17	ις'	ἐπτακαίδεκα	ἐπτακαιδέκατος	
18	ιθ'	ὀκτωκαίδεκα	ὀκτωκαιδέκατος	
19	ια'	ἐννεακαίδεκα	ἐννεακαιδέκατος	
20	κ'	εἴκοσι(ν)	εἰκοστός	εἰκοσάκις
30	λ'	τριάκοντα	τριάκοστός	τριάκοντάκις
40	μ'	τεσσαράκοντα	τεσσαρακοστός	τεσσαρακοντάκις
50	ν'	πεντήκοντα	πεντηκοστός	πεντηκοντάκις
60	ξ'	ἑξήκοντα	ἑξηκοστός	ἑξηκοντάκις
70	ο'	ἐβδόμηκοντα	ἐβδομηκοστός	ἐβδομηκοντάκις
80	π'	ὀγδοήκοντα	ὀγδοηκοστός	ὀγδοηκοντάκις
90	ρ'	ἐνενήκοντα	ἐνενηκοστός	ἐνενηκοντάκις
100	ρ'	ἐκάτον	ἐκατοστός	ἐκατοντάκις
200	ς'	διᾱκόσιοι, αἱ, α	διᾱκοσιοστός	διᾱκοσιάκις
300	τ'	τριᾱκόσιοι, αἱ, α	τριᾱκοσιοστός	
400	υ'	τετραᾱκόσιοι, αἱ, α	τετρακοσιοστός	
500	φ'	πεντᾱκόσιοι, αἱ, α	πεντακοσιοστός	
600	χ'	ἑξαᾱκόσιοι, αἱ, α	ἑξακοσιοστός	
700	ψ'	ἐπταᾱκόσιοι, αἱ, α	ἐπακοσιοστός	
800	ω'	ὀκταᾱκόσιοι, αἱ, α	ὀκτακοσιοστός	
900	θ'	ἐναᾱκόσιοι, αἱ, α	ἐνακοσιοστός	
		ἐνᾱκόσιοι, αἱ, α	ἐννακοσιοστός	
1,000	α	χίλιοι, αἱ, α	χιλιοστός	χιλιάκις
2,000	β	διςχίλιοι, αἱ, α	διςχιλιοστός	
3,000	γ	τρίςχίλιοι, αἱ, α	τρίςχιλιοστός	
10,000	ι	μύριοι, αἱ, α	μυριοστός	μυριάκις

254. NOTATION. The letters of the alphabet are sometimes used in unbroken succession to denote the series of numbers from 1 to 24. Thus *v* is used for 21, being the 21st letter of the alphabet. The books of the *Iliad* and *Odyssey* are numbered in this way.

But generally the letters are used as in the table. Those from α' to ζ' denote units 1—9, ς' (*Stigma*) being inserted after ϵ' for the number 6. Those from ι' to π' denote tens 10—80, ζ' (*Koppa*) being added after π' for 90. Those from ρ' to ω' denote hundreds 100—800, Σ' (*Sampi*) being added for 900. For the thousands (1,000—900,000), the same characters are used again, but with the stroke *under* the letter. Thus $\beta\tau\mu\delta' = 2344$, $\alpha\omega\nu\zeta' = 1859$.

REM. α . *Stigma* (5 b) in this use takes the place of *Digamma* (23 D). *Koppa* and *Sampi*, like *Digamma*, were letters of the primitive Greek alphabet, which became obsolete except as numeral signs.

255. The cardinal numbers from 1 to 4 are *declinable*:

1. εἰς	μῖα	ἓν	2. N. A. δύο	3. τρεῖς	N. τρία	4. τέσσαρες	τέσσαρα
ἑνός	μίας	ἑνός	G. D. δυοῖν	τριῶν		τεσσάρων	
ἐνὶ	μῇ	ἐνὶ		τρισί		τέσσασι	
ἐν	μιάν	ἑν		τρεῖς	τρία	τέσσαρας	τέσσαρα

Like *εἰς*, are declined *οὐδεῖς*, *οὐδεμία*, *οὐδέν*, and *μηδεῖς*, *no one*: these are found also in the Pl. They are sometimes divided by *tnesis* (cf. 477), $\alpha\upsilon$ or a preposition being interposed: *μηδ' ἂν εἰς*, *οὐδὲ παρ' ἑνός*.

Δύο is sometimes used without inflection. A rare form for *δυοῖν* is *δυσείν* (used only in the gen.).

For *σσ* in *τέσσαρες* and all its forms, *ττ* is also used (41).

For *δοῖν*, we have *ἄμφω* (Lat. *ambo*), G. D. *ἀμφοῖν*; also the plural word *ἀμφότεροι*, *ai, a*, to which belongs the neut. sing. *ἀμφότερον* used adverbially (228).

The cardinal numbers from 5 to 199 are *indeclinable*.

256. For 13 and 14, we often have separate forms, *τρεῖς καὶ δέκα*, *τέσσαρες καὶ δέκα*. Separate forms are also found for the ordinals 13th—19th: *τρίτος καὶ δέκατος*, etc.

When the numbers 20, 30, etc., are connected with units by *καὶ* and, either number may precede: *εἴκοσι καὶ πέντε* or *πέντε καὶ εἴκοσι*; but if *καὶ* is not used, the larger number must precede: *εἴκοσι πέντε* 25. So also *ἐκατὸν δέκα* 110, etc. The 21st is expressed by *εἰς καὶ εἰκοστὸς* or *πρῶτος καὶ εἰκοστὸς* or *εἰκοστὸς πρῶτος*; and in like manner, other ordinals of the same kind.

The numbers 18, 19 are commonly expressed by *ἑνός* (or *δυοῖν*) *δέοντες* *εἴκοσι* *twenty wanting one* or *two*. So 28, 29, 38, 39, etc.; *νανοὶ μῖας* *δεοῦσαις πενήτηντα* *with 49 ships*. So too the ordinals: *δυοῖν δέοντι* *τριακοστῇ* *ἔρε in the 28th year*.

255 D. 1. Hm. has also Fem. *ἡ, ἡς, ἡ, ἡν*, with D. S. masc. *ἡ*.

2. Hm. has *δύο* and *δυό*, both indecl.; also Du. *διδύ*, Pl. *διδυοί*, *ai, d, D. διδυοῖσι*, A. *διδυοῖς*, *ds, d*.—Hd. with *δύο*, *δυοῖν*, has G. P. *δυῶν*, D. *δυοῖσι*; also *δύο* indecl.

4. Hm. with *τέσσαρες* has *πίσῳρες* (Aeol.).—Hd. *τέσσαρες* (so 14 *τεσσαρσεκαίδεκα* sometimes indecl., and 40 *τεσσαρῆκοιτα*).—Dor. *τέτρορες*, D. *τέτρωσι*. Of *οὐδεῖς*, *μηδεῖς*, Hm. has only *οὐδέν*, *μηδέν*, *οὐδενί*; cf. 252.

257. The cardinal numbers from 200 on, and all the ordinals are regular adjectives of three endings.

The ordinals have *superlative* endings (222): only δεύτερος *second* has the ending of a *comparative* (220).

To the ordinal class belong πολλοστός (*many-eth*, following many in a series) and the interrog. ποσός (*how-many-eth*, having what place in a series?), with a corresponding indef. rel. όπόσος.

Μυρίοι, paroxytone, has the meaning *numberless*; also sing. μυρίος *immense*.

258. From the same numeral stems are formed several other classes of formal words:

a. *Distributives*, with σύν: σύνδυο *two together*, δύο by δύο, σύντρεις *three by three*, = κατὰ δύο, κατὰ τρεῖς, etc.

b. *Multiplicatives*, in πλοῦς (from πλος, Lat. plex): ἀπλοῦς *simple*, διπλοῦς *twofold*, τριπλοῦς *threefold*, πενταπλοῦς *fivefold*, etc., πολλαπλοῦς *manifold*. Also δισσός *double*, τρισσός *treble*.

Further, multiplicatives in πλάσιος: διπλάσιος *twice as many* (δὲς τοσοῦτοι), τριπλάσιος *three times as many*, etc., πολλαπλάσιος *many times as many*.

c. *Adverbs of Division*: μοναχῇ (μόνος *alone*) *in one part, single*, δίχα or διχῇ *in two parts*, τριχῇ *in three parts*, etc., πολλαχῇ *in many ways*, πανταχῇ *every way*.

d. *Abstract Nouns of Number*, in ἄς: μονάς (μοναδ) *the number one, unity*, δυάς *the number two*, τριάς, τετράς, πεμπάς, ἑξάς, ἑβδομάς, ὀγδοάς, ἐννεάς, δέκάς, εἰκάς, ἑκατοντάς, χιλιάς, μυριάς: hence τρεῖς μυριάδες = 30,000.

259. Closely connected with numerals are such general expressions as

ἐκάτερος (with comparative ending) *either* (of two),
ἐκαστος (with superlative ending) *each* (of any number),
πᾶς, πᾶσα, πᾶν (παντ) *all, every*.

Observe also the general adverbs in ἄκισ; πολλάκις *many times, often*, ἑκαστάκις *each time*, τοσαυτάκις *so often*, ὡσάκις *as often as*, πλειστάκις *very often*, ὀλιγάκις *seldom*.

257 D. Hm. uses only μύριοι proparoxytone, and always in the sense of *numberless*.

258 D. b. Hd. διξός, τριξός, for δισσός, τρισσός; διπλήσιος, τριπλήσιος, etc., for -πλάσιος.

c. Hm. has δίχα and διχθά, τρίχα and τριχθά, τετραχθά; also τριπλῇ, τετραπλῇ.

259 D. Adverbs in ἄκισ sometimes lose *s* in poetry: ὀσσάκι Hm., see 80 D.

VERBS.

260. VOICES. The Greek verb has three voices, *active*, *middle*, and *passive*.

REM. a. Many verbs are used only in the active voice: and, on the other hand, many verbs—called *deponent*—are never used in the active, but only in the middle voice (or middle and passive).

261. MODES. Each voice has six modes:
the *indicative*, *subjunctive*, *optative*, and *imperative*;
the *infinitive*, and *participle*.

REM. a. The first four modes (*finite* modes), taken together, make up the *finite verb*,—that is, the whole verb, strictly so called. In their inflection, they distinguish, not only three *numbers*, singular, dual, and plural; but also three *persons*, first, second, and third, in each number (230): thus they are more *definite* (finite) than the other two modes.

REM. b. The *infinitive* and *participle* have a mixed nature. Essentially they are nouns, the infinitive being an indeclinable substantive, the participle an adjective of three endings; yet they both share to some extent in the properties of the verb.

REM. c. The *verbal adjectives* in *τός* and *τίος* are analogous to participles, though much less clearly distinguished from ordinary adjectives.

262. TENSES. The tenses of the *indicative* mode are seven:
the *present*, and *imperfect* (for continued action);
the *aorist*, and *future* (for indefinite action); [tion].
the *perfect*, *pluperfect*, and *future perfect* (for completed action).

The tenses of the *other modes* are three:

the *present* (for continued action);
the *aorist* (for indefinite action);
the *perfect* (for completed action).

The *subjunctive* and *imperative* have only these three tenses. But for the *optative*, *infinitive*, and *participle*, there are two tenses more,—a *future*, and *future perfect*.

263. The tenses of the *indicative* are also distinguished as

1. *principal* tenses: the *present*, *future*, *perfect*, and *future perfect* (which express present or future time);
2. *historical* tenses: the *imperfect*, *aorist*, and *pluperfect* (which express past time).

262 D. The future optative is seldom, if ever, found in Hm.; the future perfect optative, never.

264. a. The *passive* voice has a distinct form only for the *aeorist* and *future*. In the other tenses, the *middle* form has both a middle and a *passive* meaning.

b. The *active* has no form for the *future perfect* (394 a).

265. STEMS. ROOTS. PRIMITIVE AND DERIVATIVE VERBS.

The *stem* is that part of the verb which belongs to all the forms in common, and from which they are all made by the proper additions and euphonic changes: stem *λυ*, Pres. *λύ-ω* to loose, Aor. *ἔ-λυ-σα*, Fut. Perf. *λε-λύ-σομαι*; stem *τιμα*, Pres. *τιμά-ω* to honor, Plup. *ἔτε-τιμή-κειν*.

From the verb-stem are derived also stems of *nouns* (both substantive and adjective) by adding the proper endings or *suffixes* (454): *λύ-σι-ς* act of loosing, *λυ-τήρ* looser, *λύ-τρο-ν* ransom (means of loosing); *τίμη-σι-ς* act of estimating, *τιμη-τήρ* appraiser.

A noun-stem, formed thus with its derivative suffix, may be used (often with some change of form) as the stem of a verb. Such verbs are said to be *derivative*. Thus *τιμά-ω* is said to be a derivative verb, because its stem is that of the noun *τιμή* honor, and is derived, by the suffix *μα*, from the stem of *τί-ω* to esteem. These verbs are also called *denominative* (de nominibus), as being derived from nouns.

But when the stem of a verb contains no derivative suffix, the stem is called a *root*, and the verb is said to be *radical* or *primitive*: *λύ-ω*, *τί-ω*. The roots are nearly all of one syllable (originally all were so); the derivative stems, of two or more syllables.

REM. a. A derivative verb, as just described, comes from a primitive verb, *through* an intermediate noun (though often one or both of these are out of use): thus *τιμάω*, from *τίω*, through *τιμή*. Yet a few derivative verbs are made *directly* from primitives, with no intervening noun (cf. 472 k).

266. TENSE-SYSTEMS. In the formation of its different parts, the verb divides itself into the following *systems* of tenses:

1. the *present* system including the *Pres.* and *Imperf.*
2. the *future* system " *Fut. Act.* and *Mid.*
3. the *first aorist* system " 1 *Aor. Act.* and *Mid.*
4. the *second aorist* system " 2 *Aor. Act.* and *Mid.*
5. the *first perfect* system " 1 *Perf.* and 1 *Plup. Act.*
6. the *second perfect* system " 2 *Perf.* and 2 *Plup. Act.*
7. the *perfect middle* system " *Perf.*, *Plup.*, and *Fut. Perf. Mid.*
8. the *first passive* system " 1 *Aor.* and 1 *Fut. Pass.*
9. the *second passive* system " 2 *Aor.* and 2 *Fut. Pass.*

264 D. In Hm., the passive form is nearly confined to the *aeorist* (395 D). The place of a future passive he supplies by the future middle used in a passive sense (379).

REM. a. The tenses called *second* are of earlier formation than the corresponding *first* tenses. The verbs which have the former are comparatively few, and are, nearly all, primitive verbs (265). Sometimes, though not often, the same verb has *both* forms of the same tense.

REM. b. Hardly any verb is used in *all* the systems. In general, verbs of full inflection have but *six* of them (cf. Rem. a.). In many cases, the number used is less than this. Some verbs are confined even to a *single* system.

REM. c. In describing a verb, it is usual to repeat the *first person indicative* of every system used in it: thus λύω (1) *to loose*, λύσω (2), ἔλυσα (3), ἔλυσμαι (5), ἔλυμαι (7), ἐλύσῃν (8); λείπω (1) *to leave*, λείψω (2), ἔλιπον (4), ἔλειψα (6), ἔλειμμαι (7), ἐλείψῃν (8); βούλωμαι (deponent) *to wish*, βουλήσομαι (2), βεβούλημαι (7), ἐβουλήσῃν (8).

267. VERBS IN Ω AND VERBS IN MI. Verbs are distinguished thus according to the inflection of the *present* system. The name in each case is taken from the last syllable of the first person singular, present indicative active: λύ-ω, τίθη-μι.

I. *Verbs in ω*. These take connecting vowels between the stem and endings in the present system. In number, they are more than nineteen-twentieths of all verbs.

II. *Verbs in μι*. These are without connecting vowels between the stem and endings in the present system. They are of earlier formation, and are, nearly all, primitive verbs.

A similar variety of inflection is also found, though less often, in the *second aorist* system; and, still less often, in the *second perfect* system. In these systems also, the forms without connecting vowels are called *μi-forms*, even though the present of the same words has the inflection of verbs in ω.

268. *Meaning of the Voices, Modes, and Tenses*. This will be explained at length in the Syntax. In the mean time, the English forms, which represent their ordinary meaning, are given with the annexed Synopsis of the verb λύω *to loose*. For the *middle voice*, the English forms are not given: but they are easily obtained from those of the *active*, by adding a *reflexive pronoun*, which, for this verb, must follow the preposition *for*: λύσομαι *I shall loose for myself*, λύου *be thou loosing for thyself*, λύσασθαι *to loose for one's self*.

REM. a. When a verb is referred to in the dictionary or the grammar, it is usual to give the first person singular, present indicative; but, when the meaning of the verb is added, it is expressed by the infinitive: thus λύω *to loose*.

NOTE. b. The vowel υ in the present and imperfect of λύω is *usually long* (in Hm. usually *short*). It is *always long* in the future and aorist, active and middle; *always short* in the perfect and pluperfect of all voices, the aorist and future passive, and the verbals.

269. Synopsis of the Verb λύω to loose.

Tense, Mode.	Active Voice.		Middle Vo
Pres. Ind.	λύω	<i>I am loosing (or I loose)</i>	λύομαι
Impf. Ind.	λύω	<i>I was loosing</i>	λύομαι
Pres. Sub.	λύω	<i>I may or can be loosing</i>	λύομαι
Opt. Sub.	λύομαι	<i>I might, could, would, or</i>	λύομαι
Inf.	λύε	<i>be loosing [should be 'g</i>	λύω
Par.	λύων	<i>to be loosing</i>	λύοντα
		<i>loosing</i>	λύμενος
Fut. Ind.	λύσω	<i>I shall loose</i>	λύσομαι
Opt. Ind.	λύσομαι	<i>I might etc. loose (here- [after]</i>	λύσομαι
Inf.	λύσει	<i>to loose (hereafter)</i>	λύσει
Par.	λύων	<i>about to loose</i>	λύμενος
		<i>I loosed</i>	λύσάμην
Aor. Ind.	ἔλυσα	<i>I may or can loose</i>	λύσομαι
Sub.	λύω	<i>I might, could, would or</i>	λύσομαι
Opt. Sub.	λύομαι	<i>loose thou [should loose</i>	λύσομαι
Inf.	λύω	<i>to loose</i>	λύω
Par.	λύων	<i>loosing or having loosed</i>	λύοντα
		<i>I have loosed</i>	λύσας
Perf. Ind.	ἔλυσα	<i>I have loosed</i>	λύσας
Plup. Ind.	ἔλυσαι	<i>I had loosed</i>	λύσας
Perf. Sub.	ἔλυσαι	<i>I may etc. have loosed</i>	λύσας
Opt. Sub.	ἔλυσαι	<i>I might etc. have loosed</i>	λύσας
Inf.	ἔλυσαι	<i>do thou have loosed</i>	λύσας
Par.	ἔλυσαι	<i>to have loosed</i>	λύσας
	ἔλυσαι	<i>having loosed</i>	λύσας
Fut. Perf. Ind.	ἔλυσαι	<i>I shall have loosed for myself, I</i>	λύσας
Opt. Verbal Adject.	λύσας	<i>loosed or loosable, λύσας (requiting) to be loosed.</i>	λύσας

λυ-ω to loose		Present System.			
		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S. 1	λύ-ω	ἔ-λυ-ο-ν	λύ-ο-μαι	ἐ-λυ-ό-μην
	2	λύ-εις	ἔ-λυ-ε-ς	λύ-η, λύ-ει	ἐ-λύ-ου
	3	λύ-ει	ἔ-λυ-ε	λύ-ε-ται	ἐ-λύ-ε-το
	D. 2	λύ-ε-τον	ἐ-λύ-ε-τον	λύ-ε-σθον	ἐ-λύ-ε-σθον
	3	λύ-ε-τον	ἐ-λυ-έ-την	λύ-ε-σθον	ἐ-λυ-έ-σθην
	P. 1	λύ-ο-μεν	ἐ-λύ-ο-μεν	λυ-ό-μεθα	ἐ-λυ-ό-μεθα
	2	λύ-ε-τε	ἐ-λύ-ε-τε	λύ-ε-σθε	ἐ-λύ-ε-σθε
	3	λύ-ου-σι	ἔ-λυ-ο-ν	λύ-ο-νται	ἐ-λύ-ο-ντο
Subjunctive.	S. 1	λύ-ω		λύ-ω-μαι	
	2	λύ-ῃ-ς		λύ-ῃ	
	3	λύ-ῃ		λύ-ῃ-ται	
	D. 2	λύ-ῃ-τον		λύ-ῃ-σθον	
	3	λύ-ῃ-τον		λύ-ῃ-σθον	
	P. 1	λύ-ω-μεν		λυ-ώ-μεθα	
	2	λύ-ῃ-τε		λύ-ῃ-σθε	
	3	λύ-ω-σι		λύ-ω-νται	
Optative.	S. 1	λύ-οι-μι		λυ-οί-μην	
	2	λύ-οι-ς		λύ-οι-ο	
	3	λύ-οι		λύ-οι-το	
	D. 2	λύ-οι-τον		λύ-οι-σθον	
	3	λυ-οί-την		λυ-οί-σθην	
	P. 1	λύ-οι-μεν		λυ-οί-μεθα	
	2	λύ-οι-τε		λύ-οι-σθε	
	3	λύ-οι-εν		λύ-οι-ντο	
Imperative.	S. 2	λύ-ε		λύ-ου	
	3	λυ-έ-τω		λυ-έ-σθω	
	D. 2	λύ-ε-τον		λύ-ε-σθον	
	3	λυ-έ-των		λυ-έ-σθων	
	P. 2	λύ-ε-τε		λύ-ε-σθε	
	3	λυ-έ-τωσαν or λυ-ό-ντων		λυ-έ-σθωσαν or λυ-έ-σθων	
Infinitive.		λύ-ει-ν		λύ-ε-σθαι	
Participle.	N.	λύ-ων		λυ-ό-μενος	
		λύ-ουσα		λυ-ο-μένη	
		λυ-ον		λυ-ό-μενον	
	G.	λύ-ο-ντος		λυ-ο-μένου	
		λυ-ούσης		λυ-ο-μένης	

271.

272.

Future System.		First Aorist System.	
ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
Future.		First Aorist.	
λύσ-ω λύσ-εις λύσ-ει λύσ-ετον λύσ-ετον λύσ-ομεν λύσ-ετε λύσ-ουσιν	λύσ-ομαι λύσ-η, λύσ-ει λύσ-εται λύσ-εσθον λύσ-εσθον λύσ-όμεθα λύσ-εσθε λύσ-ονται	ἔ-λυσ-α ἔ-λυσ-ας ἔ-λυσ-ε ἔ-λύσ-ατον ἔ-λυσ-άτην ἔ-λύσ-αμεν ἔ-λύσ-ατε ἔ-λυσ-αν	ἔ-λυσ-άμην ἔ-λύσ-ω ἔ-λύσ-ατο ἔ-λύσ-ασθον ἔ-λυσ-άσθην ἔ-λύσ-άμεθα ἔ-λύσ-ασθε ἔ-λύσ-αντο
		λύσω λύσης λύση λύσητον λύσητον λύσωμεν λύσητε λύσωσι	λύσωμαι λύση λύσηται λύσησθον λύσησθον λύσώμεθα λύσησθε λύσωνται
λύσοιμι λύσοις λύσοι λύσοιτον λύσοίτην λύσοιμεν λύσοιτε λύσοιεν	λύσοίμην λύσοιο λύσοιτο λύσοισθον λύσοίσθην λύσοίμεθα λύσοισθε λύσοιντο	λύσαιμι λύσαις, λύσειās λύσαι, λύσειε λύσαιτον λύσαιτήν λύσαιμεν λύσαιτε λύσαιεν, λύσειαν	λύσαιμην λύσαιο λύσαιτο λύσαισθον λύσαισθην λύσαιμεθα λύσαισθε λύσαιντο
		λύσον λύσάτω λύσάτον λύσάτων λύσάτε λύσάτωσαν or λύσάντων	λύσαι λύσάσθω λύσασθον λύσάσθων λύσασθε λύσάσθωσαν or λύσάσθων
λύσειν λύσων λύσουσα λύσον λύσοντος λύσούσης	λύσεσθαι λύσόμενος λύσομένη λύσόμενον λύσομένου λύσομένης	λύσαι λύσās λύσᾶσα λύσαν λύσαντος λύσάσης	λύσασθαι λύσάμενος λύσαμένη λύσάμενον λύσαμένου λύσαμένης

273.

274.

λύ-ω to loose		First Perfect System.		Perfect Middle	
		ACTIVE.		MIDDLE (PASSIVE)	
Indicative.	1 Perfect.		1 Pluperfect.	Perfect.	Pluperfect.
	S. 1	λέλυκ-α	ἔ-λελύκ-ειν	λέλυ-μαι	ἔ-λελύ-μην
	2	λέλυκ-ας	ἔ-λελύκ-εις	λέλυ-σαι	ἔ-λέλυ-σο
	3	λέλυκ-ε	ἔ-λελύκ-ει	λέλυ-ται	ἔ-λέλυ-το
	D. 2	λελύκ-ατον	ἔ-λελύκ-ειτον	λέλυ-σθον	ἔ-λέλυ-σθον
	3	λελύκ-ατον	ἔ-λελυκ-είτην	λέλυ-σθον	ἔ-λελύ-σθην
	P. 1	λελύκ-αμεν	ἔ-λελύκ-ειμεν	λελύ-μεθα	ἔ-λελύ-μεθα
	2	λελύκ-ατε	ἔ-λελύκ-ειτε	λέλυ-σθε	ἔ-λέλυ-σθε
	3	λελύκ-ασι	ἔ-λελύκ-εισαν, ἔ-λελύκ-εσαν	λέλυ-νται	ἔ-λέλυ-ντο
	Subjunctive.	1 Perfect.		Perfect.	
S. 1		λελύκω	λελυμέν-ος (-η, -ον) ὦ		
2		λελύκης	" ῆς		
3		λελύκη	" ῆ		
D. 2		λελύκητον	λελυμέν-ω (-α, -ω) ῆτον		
3		λελύκητον	" ῆτον		
P. 1		λελύκωμεν	λελυμένοι (-αι, -α) ὦμεν		
2		λελύκητε	" ῆτε		
3		λελύκωσι	" ὦσι		
Optative.		S. 1	λελύκοιμι	οἷο	λελυμέν-ος (-η, -ον)
	2	λελύκοις	οἷος	"	εἴης
	3	λελύκοι	οἷοι	"	εἴη
	D. 2	λελύκοιτον	οἷοι	λελυμέν-ω (-α, -ω)	εἴητον
	3	λελυκοίτην	οἷοι	"	εἴητην
	P. 1	λελύκοιμεν	οἷοι	λελυμένοι (-αι, -α)	εἴημεν
	2	λελύκοιτε	οἷοι	"	εἴητε
	3	λελύκοιεν	οἷοι	"	εἴησαν
		λελυκοίησαν			εἶεν
	Imperative.	S. 2	λέλυκε	λέλυσο	
3		λελυκέτω	λελύσθω		
D. 2		λελυκέτων	λέλυσθον		
3		λελυκέτων	λέλυσθων		
P. 2		λέλυκετε	λέλυσθε		
3		λελυκέτωσαν	λέλυσθωσαν		
Infinitive.		λελυκόντων	οἷο		
			λελύσθαι		
Participle.	N.	λελυκώς	λελυμένος		
		λελυκυῖα	λελυμένη		
		λελυκός	λελυμένον		
	G.	λελυκότες	λελυμένους		
		λελυκυῖας	λελυμένας		

275.

<i>System.</i>	<i>First Passive System.</i>	
MIDDLE (PASS.)	PASSIVE.	
Future Perfect.	1 Aorist.	1 Future.
λελύσομαι λελύσῃ, λελύσει λελύσεται λελύσεσθον λελύσεσθον λελυσόμεθα λελύσεσθε λελύσονται	ἐ-λύθη-ν ἐ-λύθη-ς ἐ-λύθη ἐ-λυθή-τον ἐ-λυθή-την ἐ-λυθή-μεν ἐ-λύθη-τε ἐ-λύθη-σαν	λυθήσομαι λυθήσῃ, λυθήσει λυθήσεται λυθήσεσθον λυθήσεσθον λυθησόμεθα λυθήσεσθε λυθήσονται
	λυθῶ λυθής λυθή λυθήτον λυθήτον λυθῶμεν λυθήτε λυθῶσι	
λελυσοίμην λελύσοιο λελύσοιτο λελύσοισθον λελυσοίστην λελυσοίμεθα λελύσοισθε λελύσοιντο	λυθείην λυθείης λυθείη λυθείητον οἱ λυθείτην λυθείμεν λυθείτε λυθείσαν	λυθησοίμην λυθησοιο λυθησοιτο λυθήσοισθον λυθησοίστην λυθησοίμεθα λυθησοισθε λυθήσοιντο
	λύθητι λύθητω λύθητον λύθητων λύθητε λύθητῶσαν οἱ λύθῶτων	
λελύσεσθαι	λυθήναι	λυθήσεσθαι
λελυσόμενος λελυσομένη λελυσόμενον λελυσομένου λελυσομένης	λυθείς λυθείσα λυθέν λυθέντος λυθείσης	λυθησόμενος λυθησομένη λυθησόμενον λυθησομένου λυθησομένης

276.

277.

λείπω (λίπ) to leave		Second Aorist System.		Second Perfect System.	
		ACTIVE.	MIDDLE.	ACTIVE.	
		2 Aorist.		2 Perfect.	2 Pluperfect.
Indicative.	S. 1	ἔ-λιπ-ον	ἔ-λιπ-όμην	λέλοιπ-α	ἔ-λελοίπ-ειν
	2	ἔ-λιπ-ες	ἔ-λιπ-ου	λέλοιπ-ας	ἔ-λελοίπ-εις
	3	ἔ-λιπ-ε	ἔ-λιπ-ετο	λέλοιπ-ε	ἔ-λελοίπ-ει
	D. 2	ἔ-λιπ-ετον	ἔ-λιπ-εσθον	λελοίπ-ατον	ἔ-λελοίπ-ειτον
	3	ἔ-λιπ-έτην	ἔ-λιπ-έσθην	λελοίπ-ατον	ἔ-λελοίπ-είτην
	P. 1	ἔ-λιπ-όμεν	ἔ-λιπ-όμεθα	λελοίπ-αμεν	ἔ-λελοίπ-εμεν
	2	ἔ-λιπ-ετε	ἔ-λιπ-εσθε	λελοίπ-ατε	ἔ-λελοίπ-ειτε
	3	ἔ-λιπ-ον	ἔ-λιπ-οντο	λελοίπ-ασι	ἔ-λελοίπ-εισαν, ἔ-λελοίπ-εσαν
				2 Perfect.	
Subjunctive.	S. 1	λίπω	λίπωμαι	λελοίπω	
	2	λίπῃς	λίπῃ	λελοίπῃς	
	3	λίπῃ	λίπῃται	λελοίπῃ	
	D. 2	λίπητον	λίπησθον	λελοίπητον	
	3	λίπητον	λίπησθον	λελοίπητον	
	P. 1	λίπωμεν	λίπώμεθα	λελοίπωμεν	
Optative.	2	λίπητε	λίπησθε	λελοίπητε	
	3	λίπωσι	λίπωνται	λελοίπωσι	
	S. 1	λίποιμι	λίποιμην	λελοίποιμι	λελοίποιην
	2	λίποις	λίποιο	λελοίποις	λελοίποιῃς
	3	λίποι	λίποιο	λελοίποι	λελοίποιῃ
	D. 2	λίποιτον	λίποισθον	λελοίποιτον	λελοίποιήτον
Imperative.	3	λίποιτήν	λίποισθήν	λελοίποιτήν	λελοίποιήτην
	P. 1	λίποιμεν	λίποίμεθα	λελοίποιμεν	λελοίποιήμεν
	2	λίποιτε	λίποισθε	λελοίποιτε	λελοίποιήτε
	3	λίποιεν	λίποιντο	λελοίποιεν	λελοίποιήσαν
	S. 2	λίπε	λίποῦ	λέλοιπε	
	3	λίπέτω	λίπέσθω	λελοίπέτω	
Infinitive.	D. 2	λίπετον	λίπεσθον	λελοίπετον	
	3	λίπέτων	λίπέσθων	λελοίπέτων	
	P. 2	λίπετε	λίπεσθε	λελοίπετε	
	3	λίπέτωσαν	λίπέσθωσαν	λελοίπέτωσαν	
		λίπόντων	λίπέσθων	λελοίπόντων	
		λίπειν	λίπέσθαι	λελοίπειν	
Participle.	N.	λίπών	λιπόμενος	λελοίπώς	
		λιπούσα	λιπομένη	λελοίπυια	
		λίπόν	λιπόμενον	λελοίπος	
	G.	λιπόντος	λιπομένου	λελοίπότης	
		λιπούσης	λιπομένης	λελοίπυιας	

278.

στέλλω (στέλ) to send		Second Passive System.	
		PASSIVE.	
Indicative.	S.	2 Aorist.	2 Future.
		1 ἐ-στάλη-ν	σταλήσομαι
		2 ἐ-στάλη-ς	σταλήσῃ, σταλήσει
		3 ἐ-στάλη	σταλήσεται
		D.2 ἐ-στάλη-τον	σταλήσεσθον
		3 ἐ-σταλή-την	σταλήσεσθον
	P.	1 ἐ-στάλη-μεν	σταλησόμεθα
		2 ἐ-στάλη-τε	σταλήσεσθε
		3 ἐ-στάλη-σαν	σταλήσονται
Subjunctive.	S.	1 σταλῶ	
		2 σταλῇς	
		3 σταλῇ	
		D.2 σταλήτον	
		3 σταλήτον	
		P.1 σταλῶμεν	
	P.	2 σταλήτε	
		3 σταλῶσι	
Optative.	S.	1 σταλείην	σταλησοίμην
		2 σταλείης	σταλησοιο
		3 σταλείη	σταλησοιτο
		D.2 σταλείητον ὅγ σταλείτον	σταλησοίσθον
		3 σταλείητην σταλείτην	σταλησοίσθην
		P.1 σταλείμεν σταλείμεν	σταλησοίμεθα
	P.	2 σταλείητε σταλείτε	σταλησοίσε
		3 σταλείσαν σταλείεν	σταλησοιντο
Imperative.	S.	1 σταλήθι	
		2 σταλήτω	
		3 σταλήτων	
		D.2 σταλήτων	
		3 σταλήτε	
		P.2 σταλήτωσαν ὅγ σταλέντων	
	P.		
Infinitive.	σταλῆναι		σταλήσεσθαι
Participle.	N.	σταλείς	σταλησόμενος
		σταλείσα	σταλησομένη
		σταλέν	σταλησόμενον
	G.	σταλέντος	σταλησομένου
		σταλείσης	σταλησομένης

279.

τιμά-ω
to honor.Present System of
Contract Verbs in aw.

		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S.	τιμ(άω)ῶ	έτιμ(αον)ων	τιμ(άο)ῶ-μαι	έτιμ(αό)ῶ-μην
	2	τιμ(άεις)ᾶς	έτιμ(αες)ας	τιμ(άῃ)ᾶ, (άει)ᾶ	έτιμ(αού)ῶ
	3	τιμ(άει)ᾶ	έτιμ(αε)α	τιμ(άε)ᾶ-ται	έτιμ(άε)ᾶ-το
	D.	τιμ(άε)ᾶ-τον	έτιμ(άε)ᾶ-τον	τιμ(άε)ᾶ-σθον	έτιμ(άε)ᾶ-σθον
	3	τιμ(άε)ᾶ-τον	έτιμ(άε)ᾶ-την	τιμ(άε)ᾶ-σθον	έτιμ(άε)ᾶ-σθην
	P.	τιμ(άο)ῶ-μεν	έτιμ(άο)ῶ-μεν	τιμ(αό)ῶ-μεθα	έτιμ(αό)ῶ-μεθα
	2	τιμ(άε)ᾶ-τε	έτιμ(άε)ᾶ-τε	τιμ(άε)ᾶ-σθε	έτιμ(άε)ᾶ-σθε
	3	τιμ(άου)ῶ-σι	έτιμ(αον)ων	τιμ(άο)ῶ-νται	έτιμ(άο)ῶ-ντο
		Present.		Present.	
Subjunctive.	S.	τιμ(άω)ῶ		τιμ(άω)ῶ-μαι	
	2	τιμ(άῃς)ᾶς		τιμ(άῃ)ᾶ	
	3	τιμ(άῃ)ᾶ		τιμ(άῃ)ᾶ-ται	
	D.	τιμ(άῃ)ᾶ-τον		τιμ(άῃ)ᾶ-σθον	
	3	τιμ(άῃ)ᾶ-τον		τιμ(άῃ)ᾶ-σθον	
	P.	τιμ(άω)ῶ-μεν		τιμ(αω)ῶ-μεθα	
	2	τιμ(άῃ)ᾶ-τε		τιμ(άῃ)ᾶ-σθε	
	3	τιμ(άω)ῶ-σι		τιμ(άω)ῶ-νται	
Optative.	S.	τιμ(άοι)ῶ-μι	οἱ τιμ(αοί)ῶ-ην	τιμ(αοί)ῶ-μην	
	2	τιμ(άοις)ῶς	τιμ(αοί)ῶ-ης	τιμ(άοι)ῶ-ο	
	3	τιμ(άοι)ῶ	τιμ(αοί)ῶ-η	τιμ(άοι)ῶ-το	
	D.	τιμ(άοι)ῶ-τον	τιμ(αοί)ῶ-ητον	τιμ(άοι)ῶ-σθον	
	3	τιμ(άοι)ῶ-την	τιμ(αοί)ῶ-ητην	τιμ(άοι)ῶ-σθην	
	P.	τιμ(άοι)ῶ-μεν	τιμ(αοί)ῶ-ημεν	τιμ(άοι)ῶ-μεθα	
	2	τιμ(άοι)ῶ-τε	τιμ(αοί)ῶ-ητε	τιμ(άοι)ῶ-σθε	
	3	τιμ(άοι)ῶ-εν		τιμ(άοι)ῶ-ντο	
Imperative.	S.	τιμ(αε)α		τιμ(αον)ῶ	
	3	τιμ(αε)ᾶ-τω		τιμ(αε)ᾶ-σθω	
	D.	τιμ(αε)ᾶ-τον		τιμ(αε)ᾶ-σθον	
	3	τιμ(αε)ᾶ-των		τιμ(αε)ᾶ-σθων	
	P.	τιμ(αε)ᾶ-τε		τιμ(αε)ᾶ-σθε	
	3	τιμ(αε)ᾶ-τωσαν	οἱ	τιμ(αε)ᾶ-σθωσαν	οἱ
		τιμ(αό)ῶ-ντων		τιμ(αε)ᾶ-σθων	
	Inf.	τιμ(αειν)ᾶν		τιμ(αε)ᾶ-σθαι	
Participle.	N.	τιμ(άων)ῶν		τιμ(αό)ῶ-μενος	
		τιμ(άου)ῶ-σα		τιμ(αο)ῶ-μένη	
		τιμ(άον)ῶν		τιμ(αό)ῶ-μενον	
	G.	τιμ(άο)ῶ-ντος		τιμ(αο)ῶ-μένου	
		τιμ(αού)ῶ-σης		τιμ(αο)ῶ-μένης	

280.

281.

δηλό-ω to
manifest.*Present System of
Contract Verbs in ω.*

	ACTIVE.	MIDDLE (PASSIVE).
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Subj.	P.		
1	2	δηλ(όω)ῶ-μεν	δηλ(όω)ῶ-μεθα
2	3	δηλ(όη)ῶ-τε	δηλ(όη)ῶ-σθε
3		δηλ(όω)ῶ-σι	δηλ(όω)ῶ-νται
		ἡ οἱ δι	δηλ(οοί)οἶ-μην
		ἡ δι	δηλ(όοι)οἶ-ο
		ἡ δι	δηλ(όοι)οἶ-το
		οὐ δι	δηλ(όοι)οἶ-σθον
		ἡν δι	δηλ(οοί)οἶ-σθην
		ἡν δι	δηλ(οοί)οἶ-μεθα
		ε δι	δηλ(όοι)οἶ-σθε
		ν	δηλ(όοι)οἶ-ντο
		ἡλ(οε)οὐ	δηλ(όου)οὐ
		ἡλ(οε)οὐ-τω	δηλ(όε)οὐ-σθω
		ἡλ(όε)οὐ-τον	δηλ(όε)οὐ-σθον
		ἡλ(οε)οὐ-των	δηλ(όε)οὐ-σθων
		ἡλ(όε)οὐ-τε	δηλ(όε)οὐ-σθε
		ἡλ(οε)οὐ-τωσαν οἱ	δηλ(όε)οὐ-σθωσαν οἱ
		ἡλ(οό)οὐ-ντων	δηλ(όε)οὐ-σθων
		ἡλ(όειν)οὐν	δηλ(όε)οὐ-σθαι
		ἡλ(όων)ῶν	δηλ(όό)οὐ-μενυς
		ἡλ(όου)οὐ-σα	δηλ(οο)οὐ-μένη
		ἡλ(όον)οὐν	δηλ(οό)οὐ-μενον
		ἡλ(όο)οὐ-ντος	δηλ(οο)οὐ-μένου
		ἡλ(οοῦ)οὐ-σης	δηλ(οο)οὐ-μένης

282.

283.

<i>φαίνω</i> (φᾶν) <i>to show.</i>		<i>Future System of</i> <i>Liquid Verbs.</i>		<i>First Aorist System of</i> <i>Liquid Verbs.</i>	
ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
Future (contracted).		1 Aorist.			
φανῶ φανείς φανῆ φανείτο φανείτο φανούμεν φανείτε φανούσι	φανοῦμαι φανῆ, φανεί φανείται φανείσθον φανείσθον φανούμεθα φανείσθε φανούνται	ἔ-φην-α ἔ-φην-ας ἔ-φην-ε ἔ-φην-ατον ἔ-φην-άτην ἔ-φην-αμεν ἔ-φην-ατε ἔ-φην-αν	ἔ-φην-άμην ἔ-φην-ω ἔ-φην-ατο ἔ-φην-ασθον ἔ-φην-άσθην ἔ-φην-άμεθα ἔ-φην-ασθε ἔ-φην-αντο		
		φήνω φήνης φήνη φήνητον φήνητον φήνωμεν φήνητε φήνωσι	φήνωμαι φήνη φήνηται φήνησθον φήνησθον φήνώμεθα φήνησθε φήνεται		
φαν-οῖμι, -οίην φαν-οῖς, -οίης φαν-οῖ, -οίη φαν-οῖτον, -οίητον φαν-οῖτην, -οίητην φαν-οῖμεν, -οῖημεν φαν-οῖτε, -οῖητε φαν-οῖεν, -οῖησαν	φανοίμην φανοῖο φανοῖτο φανοῖσθον φανοῖσθην φανοίμεθα φανοῖσθε φανοῖντο	φήναιμι φήναις, φήνεις φήναι, φήνεις φήναιτον φήναίτην φήναιμεν φήναιτε φήναιεν, φήναιεν	φήναίμην φήναιο φήναιτο φήναισθον φήναίσθην φήναίμεθα φήναισθε φήναιντο		
		φήνον φήνάτω φήνατον φήνάτων φήνατε φήνάτωσαν ΟΓ φήνάτων	φήναι φήνάσθω φήνασθον φήνάσθων φήνάσθε φήνάσθωσαν ΟΓ φήνάσθων		
φανείν φανῶν φανούσα φανούν φανούντος φανούσης	φανείσθαι φανούμενος φανουμένη φανόμενον φανομένου φανομένης	φήναι φήνᾳς φήνᾶσα φήναν φήναντος φήνᾶσης	φήνασθαι φήνάμενος φήναμένη φήναμένον φήναμένου φήναμένης		

284.

Perfect Middle and

		Pure Verbs, with added σ.	Liquid Verbs.	
MIDDLE (PASSIVE).		τελέω (τελε) to complete	στέλλω (στέλ) to send	φαίνω (φάν) to show
Perfect Indic.	S. 1	τετέλε-σ-μαι	ἔσταλμαι	πέφασμαι
	2	τετέλε-σαι	ἔσταλσαι	πέφανσαι
	3	τετέλε-σ-ται	ἔσταλται	πέφανται
	D. 2	τετέλε-σθον	ἔσταλθον	πέφανθον
	3	τετέλε-σθον	ἔσταλθον	πέφανθον
	P. 1	τετελέ-σ-μεθα	ἔσταλμεθα	πεφάσμεθα
	2	τετέλε-σθε	ἔσταλθε	πέφανθε
	3	τετελε-σ-μένοι εἰσὶ	ἔσταλμένοι εἰσὶ	πεφασμένοι εἰσὶ
Pluperf. Ind.	S. 1	ἔ-τετελέ-σ-μην	ἔστάλμην	ἐπεφάσμην
	2	ἔ-τετελέ-σο	ἔσταλσο	ἐπέφανσο
	3	ἔ-τετελε-σ-το	ἔσταλτο	ἐπέφαντο
	D. 2	ἔ-τετελέ-σθον	ἔσταλθον	ἐπέφανθον
	3	ἔ-τετελέ-σθην	ἔστάλθην	ἐπεφάνθην
	P. 1	ἔ-τετελέ-σ-μεθα	ἔστάλμεθα	ἐπεφάσμεθα
	2	ἔ-τετελε-σθε	ἔσταλθε	ἐπέφανθε
	3	τετελε-σ-μένοι ἦσαν	ἔσταλμένοι ἦσαν	πεφασμένοι ἦσαν
Perf. Subj.		τετελεσμένος ᾧ	ἔσταλμένος ᾧ	πεφασμένος ᾧ
Perf. Opt.		τετελεσμένος εἶην	ἔσταλμένος εἶην	πεφασμένος εἶην
Perf. Imp.	S. 2	τετέλε-σο	ἔσταλσο	πέφανσο
	3	τετελέ-σθω	ἔστάλθω	πεφάνθω
	D. 2	τετέλε-σθον	ἔσταλθον	πέφανθον
	3	τετελέ-σθων	ἔστάλθων	πεφάνθων
	P. 2	τετέλε-σθε	ἔσταλθε	πέφανθε
	3	τετελέ-σθωσαν ΟΓ τετελέ-σθων	ἔστάλθωσαν ΟΓ ἔστάλθων	πεφάνθωσαν ΟΓ πεφάνθων
Perf. Infj.		τετελέ-σθαι	ἔστάλθαι	πεφάνθαι
Perf. Par.		τετελε-σ-μένος	ἔσταλμένος	πεφασμένος
Fut. Perf.				
1 Aor. Pass.	Ind.	ἔ-τελέ-σ-θην		ἔφάνθην
	Subj.	τελε-σ-θῶ		φανθῶ
	Opt.	τελε-σ-θείην		φανθείην
	Imo.	τελέ-σ-θητι		φάνθητι
	Infj.	τελε-σ-θῆναι		φανθῆναι
1 Aor. Par.	Par.	τελε-σ-θείς		φανθείς
1 Fut. Ind.		τελε-σ-θήσομαι		φανθήσομαι

*First Passive Systems of**Mute Verbs.*

ρίπτω (ρίφ) to throw	ἀλλάσσω (αλλάγ) to exchange	ἐλέγχω (ελεγχ) to convict	πείθω (πιθ) to persuade
ἔρριμμαι ἔρρίνψαι ἔρρίπται ἔρριφθον ἔρριφθον ἔρρίμμεθα ἔρριφθε ἔρρίμμενοι εἰσὶ	ἡλλαμμαι ἡλλαζαι ἡλλακται ἡλλαχθον ἡλλαχθον ἡλλάγμεθα ἡλλαχθε ἡλλαγμένοι εἰσὶ	ἐηλέγμαι ἐηλεγξαι ἐηλεγκται ἐηλεγχθον ἐηλεγχθον ἐηλέγμεθα ἐηλεγχθε ἐηλεγμένοι εἰσὶ	πέπεισμαι πέπεισαι πέπεισται πέπεισθον πέπεισθον πεπείσμεθα πέπεισθε πεπεισμένοι εἰσὶ
	ἡλλάγμην ἡλλαξο ἡλλακτο ἡλλαχθον ἡλλάχθην ἡλλάγμεθα ἡλλαχθε ἡλλαγμένοι ἦσαν	ἐηλέγμην ἐηλεγξο ἐηλεγκτο ἐηλεγχθον ἐηλέγχθην ἐηλέγμεθα ἐηλεγχθε ἐηλεγμένοι ἦσαν	ἐπέπεισμην ἐπέπεισο ἐπέπειστο ἐπέπεισθον ἐπεπείσθην ἐπέπείσμεθα ἐπέπεισθε πεπεισμένοι ἦσαν
ἔρριμμένος ὦ	ἡλλαγμένος ὦ	ἐηλεγμένος ὦ	πεπεισμένος ὦ
ἔρριμμένος εἶην	ἡλλαγμένος εἶην	ἐηλεγμένος εἶην	πεπεισμένος εἶην
ἔρριψο ἔρριφθω ἔρριφθον ἔρριφθων ἔρριφθε ἔρριφθωσαν οἱ ἔρριφθων	ἡλλαξο ἡλλάχθω ἡλλαχθον ἡλλάχθων ἡλλαχθε ἡλλάχθωσαν οἱ ἡλλάχθων	ἐηλεγξο ἐηλεγχθω ἐηλεγχθον ἐηλέγχθων ἐηλεγχθε ἐηλεγχθωσαν οἱ ἐηλεγχθων	πέπεισο πεπείσθω πέπεισθον πεπείσθων πέπεισθε πεπείσθωσαν οἱ πεπείσθων
ἔρρ	άχθαι	ἐηλεγχθαι	πεπείσθαι
ἔρρ	αγμένος	ἐηλεγγμένος	πεπεισμένος
ἔρριψομαι			
ἔρριφθην ρίφθῶ	ἡλλάχθην ἀλλαχθῶ	ἡλέγχθην ελεγχθῶ θειν θητι θηναι θεῖς θήσομαι	ἐπείσθην πεισθῶ πεισθείην πείσθητι πεισθήναι πεισθεῖς πεισθήσομαι

285. Synopsis of τιμά-ω to honor.				
	Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
Ind.	τιμῶ ἐτιμῶν	τιμήσω		τετίμηκα ἐτετίμηκειν
Sub.	τιμῶ		ἐτιμήσα	τετιμήκω
Opt.	τιμῶμαι, -φῆν	τιμήσοιμι	τιμήσοιμι	τετιμήκοιμι
Imv.	τιμά		τιμήσον	τετίμηκε
Inf.	τιμᾶν	τιμήσειν	τιμήσαι	τετιμηκέναι
Par.	τιμῶν	τιμήσων	τιμήσας	τετιμηκώς
	M. P.	Middle.	Middle.	M. P.
Ind.	τιμῶμαι ἐτιμῶμην	τιμήσομαι		τετίμημαι ἐτετιμήμην
Sub.	τιμῶμαι		ἐτιμήσάμην	τετιμημένος ὦ
Opt.	τιμῶμην	τιμήσοιμην	τιμήσωμαι	τετιμημένος εἶην
Imv.	τιμῶ		τιμήσαιμην	τετίμησο
Inf.	τιμᾶσθαι	τιμήσεσθαι	τιμήσαι	τετιμήσθαι
Par.	τιμώμενος	τιμησόμενος	τιμησάμενος	τετιμημένος
		Passive.	Passive.	Fut. Perf.
Ind.		τιμηθήσομαι	ἐτιμήθην	τετιμήσομαι
Sub.			τιμηθῶ	
Opt.	Verba τιμητὸς τιμητέος	τιμηθήσοιμην	τιμηθεῖην	τετιμηθείμην
Imv.			τιμήθηναι	
Inf.		τιμηθήσεσθαι	τιμηθῆναι	τετιμήσεσθαι
Par.		τιμηθήσόμενος	τιμηθεῖς	τετιμητόμενος
286. Σηρά-ω to hunt.				
	Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
Ind.	σηρῶ ἐσηρών	σηράσω		τεσηράκα ἐτεσηράκειν
Sub.	σηρῶ		ἐσηράσα	τεσηράκω
Opt.	σηρῶμαι, -φῆν	σηράσοιμι	σηράσοιμι	τεσηράκοιμι
Imv.	σηρά		σηρασον	τεσηράκε
Inf.	σηρᾶν	σηράσειν	σηράσαι	τεσηρακέναι
Par.	σηρών	σηράσων	σηράσας	τεσηρακώς
	M. P.	M.	M.	M. P.
Ind.	σηρῶμαι ἐσηρώμην	σηράσομαι		τεσηράμαι ἐτεσηράμην
Sub.	σηρῶμαι		ἐσηράσάμην	τεσηραμένος ὦ
Opt.	σηρῶμην	σηρασοίμην	σηράσωμαι	τεσηραμένος εἶην
Imv.	σηρῶ		σηρασάμην	τεσηρασσο
Inf.	σηράσθαι	σηράσεσθαι	σηράσαι	τεσηρᾶσθαι
Par.	σηρώμενος	σηρασόμενος	σηρασάμενος	τεσηραμένος
		P.	P.	
Ind.		σηραθήσομαι	ἐσηράθην	
Sub.			σηραθῶ	
Opt.	Verba σηρατὸς σηρατέος	σηραθήσοιμην	σηραθεῖην	
Imv.			σηράθηναι	
Inf.		σηραθήσεσθαι	σηραθῆναι	
Par.		σηραθήσόμενος	σηραθεῖς	

287.

φιλέω *to love.*

Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
φιλῶ	φιλήσω		πεφίληκα
ἐφίλουν		ἐφίλησα	ἐπεφίληκειν
φιλῶ		φιλήσω	πεφίληκω
φιλοῖμι, -οίην	φιλήσοιμι	φιλήσαιμι	πεφίληκοιμι
φίλει		φίλησον	πεφίληκε
φιλεῖν	φιλήσειν	φιλήσαι	πεφίληκέναι
φιλῶν	φιλήσων	φιλήσας	πεφίληκώς
M. P.	M.	M.	M. P.
φιλοῦμαι	φιλήσομαι		πεφίλημαι
ἐφιλούμην		ἐφίλησάμην	ἐπεφίλημην
φιλῶμαι		φιλήσωμαι	πεφίλημένος ὦ
φιλοίμην	φιλησοίμην	φιλησάιμην	πεφίλημένος εἶην
φιλοῦ		φίλησαι	πεφίλησο
φιλείσθαι	φιλήσεσθαι	φιλήσασθαι	πεφίλησθαι
φιλούμεν	φιλησόμενος	φιλησάμενος	πεφίλημένος
	P.	P.	Fut. Perf.
	φιληθήσομαι	ἐφίληθήη	πεφίλησομαι
	φιληθήσοίμην	φιληθήω	
		φιληθήειν	πεφίλησοίμην
		φιληθήητι	
	φιληθήσεσθαι	φιληθήναι	πεφίλησεσθαι
	φιληθήσόμενος	φιληθήεις	πεφίλησόμενος

Verbals.
φιλητός
φιλητέος

288.

τελέω *to complete.*

Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
τελῶ	τελώ (τελέσω, 374)		τετέλεκα
ἐτέλουν		ἐτέλεσα	ἐτετέλεκειν
τελῶ		τελέσω	τετελέκω
τελοῖμι, -οίην	τελοῖμι, -οίην	τελέσαιμι	τετελέκοιμι
τέλει		τέλεσον	τετέλεκε
τελείν	τελείν	τελέσαι	τετελεκέναι
τελῶν	τελῶν	τελέσας	τετελεκώς
M. P.	M.	M.	M. P.
τελοῦμαι	τελοῦμαι		τετέλεσμαι
ἐτελούμην		ἐτελεσάμην	ἐτετελέσμην
τελῶμαι		τελέσωμαι	τετελεσμένος ὦ
τελοίμην	τελοίμην	τελεσάιμην	τετελεσμένος εἶην
τελοῦ		τέλεσαι	τετέλεσο
τελείσθαι	τελείσθαι	τελέσασθαι	τετελέσθαι
τελούμενος	τελούμενος	τελεσάμενος	τετελεσμένος
	P.	P.	
	τελεσθήσομαι	ἐτελέσθην	
	τελεσθήσοίμην	τελεσθῶ	
		τελεσθήειν	
		τελέσθῃτι	
	τελεσθήσεσθαι	τελεσθῆναι	
	τελεσθήσόμενος	τελεσθῆεις	

Verbals.
τελεστός
τελεστέος

289. δηλό-ω <i>to manifest.</i>				
	Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
Ind.	δηλῶ ἐδήλουν	δηλώσω	ἐδήλωσα	δεδηλώκα ἐδεδηλώκειν
Sub.	δηλῶ		δηλώσω	δεδηλώκω
Opt.	δηλοῖμι, -οίην	δηλώσοιμι	δηλώσαιμι	δεδηλώκοιμι
Imv.	δηλοῦ	δηλώσον	δηλώσον	δεδηλώκε
Inf.	δηλοῦν	δηλώσειν	δηλώσαι	δεδηλώκειναι
Par.	δηλῶν	δηλώσων	δηλώσας	δεδηλωκώς
	M. P.	M.	M.	M. P.
Ind.	δηλοῦμαι ἐδηλούμην	δηλώσομαι	ἐδηλωσάμην	δεδηλώμαι ἐδεδηλώμην
Sub.	δηλῶμαι		δηλώσωμαι	δεδηλωμένος ὦ
Opt.	δηλοίμην	δηλωσοίμην	δηλωσάιμην	δεδηλωμένος εἴην
Imv.	δηλοῦ	δηλώσο	δηλώσο	δεδηλώσο
Inf.	δηλοῦσθαι	δηλώσεσθαι	δηλώσασθαι	δεδηλώσθαι
Par.	δηλούμενος	δηλωσόμενος	δηλωσάμενος	δεδηλωμένος
		P.	P.	For Perf.
Ind.		δηλωσῆσομαι	ἐδηλώσῃην	δεδηλώσομαι
Sub.			δηλωσῶ	
Opt.	Verbalis. δηλωτός δηλωτέος	δηλωσοίμην	δηλωσείην	δεδηλωσοίμην
Imv.			δηλωσῃ	
Inf.		δηλωσῆσθαι	δηλωσῆναι	δεδηλώσεσθαι
Par.		δηλωσόμενος	δηλωσείς	δεδηλωσόμενος
290. στέλλω (στέλ) <i>to send.</i>				
	Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
Ind.	στέλλω ἔστελλοι	στελῶ	ἔστειλα	ἔσταλκα ἔστάλκειν
Sub.	στέλλω		στείλω	ἔστάλκω
Opt.	στέλλοιμι	στελοῖμι, -οίην	στείλαιμι	ἔστάλκοιμι
Imv.	στέλλε		στείλον	ἔσταλκε
Inf.	στέλλειν	στελεῖν	στείλαι	ἔσταλκέναι
Par.	στέλλων	στελῶν	στείλας	ἔσταλκώς
	M. P.	M.	M.	M. P.
Ind.	στέλλομαι ἔστελλόμην	στελοῦμαι	ἔστείλάμην	ἔσταλμαι ἔστάλμην
Sub.	στέλλωμαι		στείλωμαι	ἔσταλμένος ὦ
Opt.	στέλλοίμην	στελοίμην	στείλαιμην	ἔσταλμένος εἴην
Imv.	στέλλου		στείλαι	ἔσταλσο
Inf.	στέλλεσθαι	στελεῖσθαι	στείλασθαι	ἔσταλθαι
Par.	στελλόμενος	στελούμενος	στείλάμενος	ἔσταλμένος
		2 Future P.	2 Aorist P.	
Ind.		σταλήσομαι	ἔσταλῃην	
Sub.			σταλῶ	
Opt.	Verbalis. σταλτός σταλτέος	σταλησοίμην	σταλείην	
Imv.			στάλη	
Inf.		σταλήσεσθαι	στάληναι	
Par.		σταλησόμενος	σταλείς	

291. φαίνω (φᾶν) *to show (in second tenses, to appear).*

Pr. Impf. A.	Future A.	Aorist A.	1 Perf. Plup. A.	2 Perf. Plup. A.
φαίνω ἐφαίνον	φανῶ	ἔφηνα	πέφαγκα ἐπεφάγκειν	πέφηνα ἐπεφήνειν
φαίνω		φῆνω	πεφάγκω	πεφῆνω
φαίνομι	φανοίμι, -οίην	φῆναιμι	πεφάγκοιμι	πεφῆνοιμι
φαίνε		φῆνον	πέφαγκε	πέφηνε
φαίνειν	φανείν	φῆναι	πεφαγκέναι	πεφηνέναι
φαίνων	φανῶν	φῆνας	πεφαγκώς	πεφηνώς
M. P.	M.	M.	M. P.	2 Aorist P.
φαίνομαι ἐφανόμην	φανοῦμαι	ἔφηνάμην	πέφασμαι ἐπεφάσμην	ἐφάνην
φαίνωμαι		φῆνωμαι	πεφασμένος ὧ	φανῶ
φαίνομαι	φανοίμην	φῆναιμην	πεφασμένος	φανείην
φαίνου		φῆναι	πέφανσο [εἶην]	φάνησι
φαίνεσθαι	φανείσθαι	φῆνασθαι	πεφάνθαι	φάνηται
φανόμενος	φανόμενος	φηνάμενος	πεφασμένος	φανείς
	1 Future P.	1 Aorist P.		2 Future P.
	φανθήσομαι	ἐφάνθην		φανήσομαι
Verbala φαντός φαντός	φανθήσοιμην	ἐφάνθην		φανήσοιμην
	φανθήσεσθαι	φάνθητι		φανήσεσθαι
	φανθήσόμενος	φάνθηται		φανήσόμενος
	φανθήσεσθαι	φάνθηται		φανήσεσθαι
	φανθήσόμενος	φάνθηται		φανήσόμενος

292. λείπω (λίπ) *to leave.*

Pr. Impf. A.	Future A.	2 Aorist A.	2 Perf. Plup. A.
λείπω	λείψω		ἔλειπα
ἔλειπον		ἔλιπον	ἐλελοίπειν
λείπω		λίπω	λελοίπω
λείπομι	λείψοιμι	λίπομι	λελοίπομι
λείπε		λίπε	λελοίπε
λείπειν	λείψειν	λίπείν	λελοιπέναι
λείπων	λείψων	λιπών	λελοιπώς
M. P.	M.	M.	M. P.
λείπομαι	λείψομαι		ἔλειμμαι
ἐλειπόμην		ἐλειπόμην	ἐλελείμην
λείπωμαι		λίπωμαι	λελειμμένος ὧ
λείπομαι	λειψοίμην	λιποίμην	λελειμμένος εἶην
λείπου		λιπού	λέλειψο
λείπεσθαι	λείψεσθαι	λιπέσθαι	λελείψαι
λειπόμενος	λειψόμενος	λιπόμενος	λελειμμένος
	1 Future P.	1 Aorist P.	Fut. Perf.
	λειψήσομαι	ἐλείψην	λελείψομαι
	λειψήσοιμην	λείψην	λελείψοιμην
Verbala λειπτός λειπτός	λειψήσεσθαι	λείψητι	λελείψεσθαι
	λειψήσόμενος	λείψηται	λελείψόμενος
	λειψήσεσθαι	λείψηται	λελείψεσθαι
	λειψήσόμενος	λείψηται	λελείψόμενος

293. ῥίπτω (ῥίψ) to throw.				
	Pr. Impf. A.	Future A.	Aorist A.	2 Perf. Plup. A.
Ind.	ῥίπτω ἔρριπτον	ῥίψω		ἔρριφα ἔρριφειν
Sub.	ῥίπτω		ῥίψω	ἔρριφω
Opt.	ῥίπτοιμι	ῥίψοιμι	ῥίψαιμι	ἔρριφοιμι
Imv.	ῥίπτε		ῥίψον	ἔρριφε
Inf.	ῥίπτειν	ῥίψειν	ῥίψαι	ἔρριφέναι
Par.	ῥίπτων	ῥίψων	ῥίψας	ἔρριφώς
	M. P.	M.	M.	M. P.
Ind.	ῥίπτομαι ἔρριπτόμην	ῥίψομαι		ἔρριμαι ἔρριμην
Sub.	ῥίπτωμαι		ῥίψωμαι	ἔρριμένος ὦ
Opt.	ῥιπτοίμην	ῥιψοίμην	ῥεναιμην	ἔρριμένος εἶην
Imv.	ῥίπτου		ῥίψαι	ἔρριψο
Inf.	ῥίπτεσθαι	ῥίψεσθαι	ῥίψασθαι	ἔρριφθαι
Par.	ῥιπτόμενος	ῥιψόμενος	ῥιψάμενος	ἔρριφένος
		P.	P.	Fut. Perf.
Ind.		ῥιψήσομαι	ἔρριψήσῃην	ἔρριψομαι
Sub.			ῥιψέω	
Opt.		ῥιψήσοίμην	ῥιψεῖην	ἔρριψοίμην
Imv.	Verba ῥιπτός ῥιπτίος		ῥιψητι	
Inf.		ῥιψήσεσθαι	ῥιψήσθαι	ἔρριψεσθαι
Par.		ῥιψησόμενος	ῥιψεῖς	ἔρριφόμενος
a. Less common are 2 Aor. P. ἔρριψην, etc., 2 Fut. P. ῥιψήσομαι, etc.				
294. ἀλλάσσω (ἀλλάγ) to exchange.				
	Pr. Impf. A.	Future A.	Aorist A.	2 Perf. Plup. A.
Ind.	ἀλλάσσω ἡλλασσόν	ἀλλάξω		ἡλλαχα ἡλλάχην
Sub.	ἀλλάσσω		ἀλλάξω	ἡλλάχω
Opt.	ἀλλάσοιμι	ἀλλάξοιμι	ἀλλάξαιμι	ἡλλάχοιμι
Imv.	ἄλλασσε		ἄλλαξον	ἡλλαχε
Inf.	ἀλλάσσειν	ἀλλάξειν	ἀλλάξαι	ἡλλαχέναι
Par.	ἀλλάσσων	ἀλλάξων	ἀλλάξας	ἡλλαχώς
	M. P.	M.	M.	M. P.
Ind.	ἀλλάσσομαι ἡλλασσόμην	ἀλλάξομαι		ἡλλαγμαί ἡλλάγμην
Sub.	ἀλλάσσωμαι		ἀλλάξωμαι	ἡλλαγμένος ὦ
Opt.	ἀλλασσοίμην	ἀλλαξοίμην	ἀλλαξαιμην	ἡλλαγμένος εἶην
Imv.	ἄλλασσου		ἄλλαξαι	ἡλλαξο
Inf.	ἀλλάσσεσθαι	ἀλλάξεσθαι	ἀλλάξασθαι	ἡλλάχθαι
Par.	ἀλλασσόμενος	ἀλλαξόμενος	ἡλλαξάμενος	ἡλλαγμένος
		2 Future P.	2 Aorist P.	
Ind.		ἡλλαγήσομαι	ἡλλάγην	
Sub.			ἡλλαγῶ	
Opt.		ἡλλαγήσοίμην	ἡλλαγεῖην	
Imv.	Verba ἡλλαγτός ἡλλαγτίος		ἡλλαγήθαι	
Inf.		ἡλλαγήσεσθαι	ἡλλαγήσθαι	
Par.		ἡλλαγησόμενος	ἡλλαγεῖς	
a. Less common are 1 Aor. P. ἡλλάχθην, etc., 1 Fut. P. ἡλλαχθήσομαι.				

295. πείθω (πίθ) *to persuade, Mid. to obey.*

Pr. Impf. A.	Future A.	Aorist A.	1 Perf. Plup. A.	2 Perf. Plup. A.
πειθῶ	πείσω		πέπεικα	πέποιθα <i>trust</i>
ἐπειθόν		ἐπείσα	ἐπεπείκειν	ἐπεποίηεν
πειθῶ		πείσω	πεπείκω	πεποίηω
πειθοίμι	πείσοιμι	πείσαιμι	πεπείκοιμι	πεποίηοιμι
πείθε		πείσον	πέπεικε	πέποιθε
πείθειν	πείσειν	πείσαι	πεπεικέναι	πεποίηέναι
πειθῶν	πείσων	πείσας	πεπεικώς	πεποίηώς
Pr. Impf. M. P.	Future M.	Aorist M.	Perf. Plup. M. P.	
πειθῶμαι	πείσομαι	not used	πέπεισμαι	
ἐπειθόμην		[ἐπεισάμην	ἐπεπείσμην	
πειθώμαι		πείσωμαι	πεπεισμένος ὦ	
πειθόμην	πείσοίμην	πείσαιμην	πεπεισμένος εἴην	
πειθῶν		πείσαι	πέπεισο	
πειθεσθαι	πείσεσθαι	πείσασθαι	πεπείσθαι	
πειθόμενος	πείσόμενος	πείσάμενος]	πεπεισμένος	
Verbals. πειστός πειστής	Future P.		Aorist P.	
	πεισθήσομαι		ἐπείσθην	
			πεισθῶ	
	πεισθήσοίμην		πεισθήην	
			πεισθήτη	
	πεισθήσεσθαι		πεισθήναι	
	πεισθήσόμενος		πεισθῆις	

u. Poetic are 2 Aor. A. ἐπίθων, etc., 2 Aor. M. ἐπιθόμην, etc.

296. ἐθίζω (εθιδ) *to accustom.*

Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
ἐθίζω	ἐθιῶ (from ἐθί- -σω, 376)	ἐθίστω	ἐθίσκα
ἐθίζων		ἐθίστω	ἐθίσκεν
ἐθίζω		ἐθίσω	ἐθίκω
ἐθιζοίμι	ἐθιζοίμι	ἐθίσαιμι	ἐθίκοιμι
ἐθιζε		ἐθίσον	ἐθίκε
ἐθίζειν	ἐθιεῖν	ἐθίσαι	ἐθίκέναι
ἐθίζων	ἐθιῶν	ἐθίσας	ἐθίκως
M. P.	M.	M.	M. P.
ἐθίζομαι	ἐθιούμαι		ἐθίσμαι
ἐθιζόμην		ἐθισάμην	ἐθίσμην
ἐθίζωμαι		ἐθίσωμαι	ἐθισμένος ὦ
ἐθιζόμην	ἐθιζόμην	ἐθισαίμην	ἐθισμένος εἴην
ἐθίζου		ἐθίσαι	ἐθίσο
ἐθίεσθαι	ἐθιέσθαι	ἐθίσασθαι	ἐθίσθαι
ἐθιζόμενος	ἐθιούμενος	ἐθισάμενος	ἐθισμένος
	P.	P.	
	ἐθισθήσομαι	ἐθισθήην	
		ἐθισθῶ	
	ἐθισθήσοίμην	ἐθισθήην	
		ἐθισθήητι	
	ἐθισθήσεσθαι	ἐθισθήναι	
	ἐθισθήσόμενος	ἐθισθῆις	
Verbals.			
ἐθιστός			
ἐθιστής			

297.		<i>Present System,</i>			
		τίθημι (θε) to put.			
		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S.	τί-θη-μι	ἐ-τί-θη-ν	τί-θε-μαι	ἐ-τι-θέ-μην
	2	τί-θη-ς	ἐ-τί-θη-ς, ἐτίθεις	τί-θε-σαι, τίθῃ	ἐ-τί-θε-σο, -σου
	3	τί-θη-σι	ἐ-τί-θη, ἐτίθει	τί-θε-ται	ἐ-τί-θε-το
	D.	τί-θε-τον	ἐ-τί-θε-τον	τί-θε-σθον	ἐ-τί-θε-σθον
	3	τί-θε-τον	ἐ-τι-θέ-την	τί-θε-σθον	ἐ-τι-θέ-σθην
	P.	τί-θε-μεν	ἐ-τί-θε-μεν	τι-θέ-μεθα	ἐ-τι-θέ-μεθα
	2	τί-θε-τε	ἐ-τί-θε-τε	τί-θε-σθε	ἐ-τί-θε-σθε
	3	τι-θέ-ασι	ἐ-τί-θε-σαν	τί-θε-νται	ἐ-τί-θε-ντο
		Present.		Present.	
Subjunctive.	S.	τι-θῶ		τι-θῶ-μαι	
	2	τι-θῇ-ς		τι-θῇ	
	3	τι-θῇ		τι-θῇ-ται	
	D.	τι-θῇ-τον		τι-θῇ-σθον	
	3	τι-θῇ-τον		τι-θῇ-σθον	
	P.	τι-θῶ-μεν		τι-θῶ-μεθα	
	2	τι-θῇ-τε		τι-θῇ-σθε	
Optative.	S.	τι-θεῖν-ν		τι-θεῖ-μην . ΟΓ	τι-θοί-μην
	2	τι-θεῖ-ς		τι-θεῖ-ο	τι-θοί-ο
	3	τι-θεῖη		τι-θεῖ-το	τι-θοί-το
	D.	τι-θεῖν-τον ΟΓ	τι-θεῖ-τον	τι-θεῖ-σθον	τι-θοί-σθον
	3	τι-θεῖν-την	τι-θεῖ-την	τι-θεῖ-σθην	τι-θοί-σθην
	P.	τι-θεῖν-μεν	τι-θεῖ-μεν	τι-θεῖ-μεθα	τι-θοί-μεθα
	2	τι-θεῖν-τε	τι-θεῖ-τε	τι-θεῖ-σθε	τι-θοί-σθε
Imperative.	3	τι-θεῖν-σαν	τι-θεῖ-ν	τι-θεῖ-ντο	τι-θοί-ντο
	S.	τί-θει		τί-θε-σο, τίθου	
	3	τι-θέ-τω		τι-θέ-σθω	
	D.	τί-θε-τον		τί-θε-σθον	
	3	τι-θέ-των		τι-θέ-σθων	
	P.	τί-θε-τε		τί-θε-σθε	
	3	τι-θέ-τωσαν ΟΓ		τι-θέ-σθωσαν ΟΓ	
Participle.	Inf.	τι-θέ-ναι		τι-θε-σθαι	
	N.	τι-θεῖς		τι-θέ-μενος	
		τι-θεῖσα		τι-θε-μένη	
	G.	τι-θέ-ν		τι-θέ-μενον	
		τι-θέ-ντος		τι-θε-μένου	
		τι-θεῖσης		τι-θε-μένης	

MI-Form.

298.

δίδωμι (δο) to give.			
ACTIVE.		MIDDLE (PASSIVE).	
Present.	Imperfect.	Present.	Imperfect.
δί-δω-μι	ἑ-δί-δω-ν, εἰδίδουν	δί-δο-μαι	ἑ-δι-δό-μην
δί-δω-ς	ἑ-δί-δω-ς, εἰδίδους	δί-δο-σαι	ἑ-δί-δο-σα, -δου
δί-δω-σι	ἑ-δί-δω, εἰδίδου	δί-δο-ται	ἑ-δί-δο-το
δί-δο-τον	ἑ-δί-δο-τον	δί-δο-σθον	ἑ-δί-δο-σθον
δί-δο-τον	ἑ-δι-δό-την	δί-δο-σθον	ἑ-δι-δό-σθην
δί-δο-μεν	ἑ-δί-δο-μεν	δι-δό-μεθα	ἑ-δι-δό-μεθα
δί-δο-τε	ἑ-δί-δο-τε	δί-δο-σθε	ἑ-δί-δο-σθε
δι-δό-ασι	ἑ-δί-δο-σαν	δί-δο-νται	ἑ-δί-δο-ντο
Present.		Present.	
δι-δῶ		δι-δῶ-μαι	
δι-δῶ-ς		δι-δῶ	
δι-δῶ		δι-δῶ-ται	
δι-δῶ-τον		δι-δῶ-σθον	
δι-δῶ-τον		δι-δῶ-σθον	
δι-δῶ-μεν		δι-δῶ-μεθα	
δι-δῶ-τε		δι-δῶ-σθε	
δι-δῶ-σι		δι-δῶ-νται	
δι-δοίη-ν		δι-δοί-μην	
δι-δοίη-ς		δι-δοί-ο	
δι-δοίη		δι-δοί-το	
δι-δοίη-τον or δι-δοί-τον		δι-δοί-σθον	
δι-δοίη-την δι-δοί-την		δι-δοί-σθην	
δι-δοίη-μεν δι-δοί-μεν		δι-δοί-μεθα	
δι-δοίη-τε δι-δοί-τε		δι-δοί-σθε	
δι-δοίη-σαν δι-δοί-ε-ν		δι-δοί-ντο	
δί-δου		δί-δο-σα, δίδου	
δι-δό-τω		δι-δό-σθω	
δί-δο-τον		δί-δο-σθον	
δι-δό-των		δι-δό-σθων	
δί-δο-τε		δί-δο-σθε	
δι-δό-τωσαν or		δι-δό-σθωσαν or	
δι-δό-ντων		δι-δό-σθων	
δι-δό-ναι		δί-δο-σθαι	
δι-δοῦς		δι-δό-μενος	
δι-δοῦσα		δι-δο-μένη	
δι-δό-ν		δι-δό-μενον	
δι-δό-ντος		δι-δο-μένου	
δι-δοῦσης		δι-δο-μένης	

299.		<i>Present System,</i>			
		<i>ἵστημι (στέ) to set.</i>			
		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
<i>Indicative.</i>	S.	ἵστη-μι	ἵστη-ν	ἵστέ-μαι	ἵστέ-μην
	2	ἵστη-ς	ἵστη-ς	ἵστα-σαι	ἵστα-σο, ἴστω
	3	ἵστη-σι	ἵστη	ἵστα-ται	ἵστα-το
	D.	ἵστέ-τον	ἵστέ-τον	ἵστα-σθον	ἵστα-σθον
	3	ἵστα-τον	ἵστά-την	ἵστα-σθον	ἵστά-σθην
	P.	ἵστα-μεν	ἵστα-μεν	ἵστά-μεθα	ἵστά-μεθα
	2	ἵστα-τε	ἵστα-τε	ἵστα-σθε	ἵστα-σθε
	3	ἵστα-σι	ἵστα-σαν	ἵστα-νται	ἵστα-ντο
		Present.		Present.	
<i>Subjunctive.</i>	S.	ἵσῶ		ἵσῶ-μαι	
	2	ἵσῃ-ς		ἵσῃ	
	3	ἵσῃ		ἵσῃ-ται	
	D.	ἵσῃ-τον		ἵσῃ-σθον	
	3	ἵσῃ-τον		ἵσῃ-σθον	
	P.	ἵσῶ-μεν		ἵσῶ-μεθα	
<i>Optative.</i>	2	ἵσῃ-τε		ἵσῃ-σθε	
	3	ἵσῶ-σι		ἵσῶ-νται	
	S.	ἵσταίη-ν		ἵσταί-μην	
	2	ἵσταίη-ς		ἵσταί-ο	
	3	ἵσταίη		ἵσταί-το	
	D.	ἵσταίη-τον	ἵσταί-τον	ἵσταί-σθον	
<i>Imperative.</i>	3	ἵσταίη-την	ἵσταί-την	ἵσταί-σθην	
	P.	ἵσταίη-μεν	ἵσταί-μεν	ἵσταί-μεθα	
	2	ἵσταίη-τε	ἵσταί-τε	ἵσταί-σθε	
	3	ἵσταίη-σαν	ἵσταί-ν	ἵσταί-ντο	
	S.	ἵστη		ἵστέ-σο, ἴστω	
	3	ἵστά-τω		ἵστά-σθω	
<i>Infinitive.</i>	D.	ἵστα-τον		ἵστα-σθον	
	3	ἵστά-των		ἵστά-σθων	
	P.	ἵστα-τε		ἵστα-σθε	
	3	ἵστά-τωσαν	ἵστά-τωσαν	ἵστά-σθωσαν	
		ἵστά-ντων		ἵστά-σθων	
		ἵστά-ναι		ἵστα-σθαι	
<i>Participle.</i>	N.	ἵστάς		ἵστά-μενος	
		ἵστάσα		ἵστα-μένη	
		ἵστά-ν		ἵστά-μενον	
	G.	ἵστά-ντος		ἵστα-μένου	
		ἵστάσης		ἵστα-μένης	

MI-Form.

300.

δείκνυμι (δευ-νύ) to show.

ACTIVE.		MIDDLE (PASSIVE).	
Present.	Imperfect.	Present.	Imperfect.
δείκ-νύ-μι	ἐ-δείκ-νύ-ν	δείκ-νύ-μαι	ἐ-δευκ-νύ-μην
δείκ-νύ-ς	ἐ-δείκ-νύ-ς	δείκ-νυ-σαι	ἐ-δείκ-νυ-σο
δείκ-νύ-σι	ἐ-δείκ-νύ	δείκ-νυ-ται	ἐ-δείκ-νυ-το
δείκ-νύ-τον	ἐ-δείκ-νύ-τον	δείκ-νυ-σθον	ἐ-δείκ-νυ-σθον
δείκ-νυ-τον	ἐ-δευκ-νύ-την	δείκ-νυ-σθον	ἐ-δευκ-νύ-σθην
δείκ-νυ-μεν	ἐ-δείκ-νυ-μεν	δείκ-νύ-μεθα	ἐ-δευκ-νύ-μεθα
δείκ-νυ-τε	ἐ-δείκ-νυ-τε	δείκ-νυ-σθε	ἐ-δευκ-νυ-σθε
δείκ-νύ-ασι	ἐ-δείκ-νυ-σαν	δείκ-νυ-νται	ἐ-δευκ-νυ-ντο
Present.		Present.	
δεικνύω		δεικνύομαι	
δεικνύης		δεικνύῃ	
δεικνύῃ		δεικνύῃται	
δεικνύητον		δεικνύῃσθον	
δεικνύῃτον		δεικνύῃσθον	
δεικνύωμεν		δεικνύομεθα	
δεικνύῃτε		δεικνύῃσθε	
δεικνύωσι		δεικνύονται	
δεικνύοιμι		δεικνυοίμην	
δεικνύοις		δεικνύοιο	
δεικνύοι		δεικνύοιτο	
δεικνύοιτον		δεικνύοισθον	
δεικνυοίτην		δεικνυοίσθην	
δεικνύοιμεν		δεικνυοίμεθα	
δεικνύοιτε		δεικνύοισθε	
δεικνύοιεν		δεικνύοιντο	
δείκ-νύ		δείκ-νύ-σο	
δείκ-νύ-τω		δείκ-νύ-σθω	
δείκ-νυ-τον		δείκ-νυ-σθον	
δείκ-νύ-των		δείκ-νύ-σθων	
δείκ-νυ-τε		δείκ-νυ-σθε	
δείκ-νύ-τωσαν	οἱ	δείκ-νύ-σθωσαν	οἱ
δείκ-νύ-ντων		δείκ-νύ-σθων	
δείκ-νύ-ναι		δείκ-νυ-σθαι	
δεικνύς		δεικ-νύ-μενος	
δεικ-νύσα		δεικ-νυ-μένη	
δεικ-νύ-ν		δεικ-νύ-μενος	
δεικ-νύ-ντος		δεικ-νυ-μένου	
δεικ-νύσης		δεικ-νυ-μένης	

Second Aorist System,				
301.			302.	
τίθημι (θε) to put.			δίδωμι (δο) to give.	
2 Aor.	Active.	Middle.	Active.	Middle.
Indicative.	S. (ἔθηκα)	ἔ-θε-μην	(ἔδωκα)	ἔ-δό-μην
	2 (ἔθηκας)	ἔ-θου	(ἔδωκας)	ἔ-δου
	3 (ἔθηκε)	ἔ-θε-το	(ἔδωκε)	ἔ-δο-το
	D. ἔ-θε-τον	ἔ-θε-σθον	ἔ-δο-τον	ἔ-δο-σθον
	3 ἔ-θε-την	ἔ-θε-σθην	ἔ-δο-την	ἔ-δο-σθην
	P. ἔ-θε-μεν	ἔ-θε-μεθα	ἔ-δο-μεν	ἔ-δο-μεθα
	2 ἔ-θε-τε	ἔ-θε-σθε	ἔ-δο-τε	ἔ-δο-σθε
	3 ἔ-θε-σαν	ἔ-θε-ντο	ἔ-δο-σαν	ἔ-δο-ντο
Subjunctive.	S. θῶ	θῶ-μαι	δῶ	δῶ-μαι
	2 θῇ-ς	θῇ	δῶ-ς	δῶ
	3 θῇ	θῇ-ται	δῶ	δῶ-ται
	D. θῇ-τον	θῇ-σθον	δῶ-τον	δῶ-σθον
	3 θῇ-τον	θῇ-σθον	δῶ-τον	δῶ-σθον
	P. θῶ-μεν	θῶ-μεθα	δῶ-μεν	δῶ-μεθα
	2 θῇ-τε	θῇ-σθε	δῶ-τε	δῶ-σθε
	3 θῶ-σι	θῶ-νται	δῶ-σι	δῶ-νται
Optative.	S. θείη-ν	θεί-μην, θοίμην	δοίη-ν	δοί-μην
	2 θείη-ς	θεί-ο θοίο	δοίη-ς	δοί-ο
	3 θείη	θεί-το θοίτο	δοίη	δοί-το
	D. θείη-τον	θεί-σθον etc.	δοίη-τον	δοί-σθον
	3 θείη-την	θεί-σθην	δοίη-την	δοί-σθην
	P. θείη-μεν	θεί-μεθα	δοίη-μεν	δοί-μεθα
	2 θείη-τε	θεί-σθε	δοίη-τε	δοί-σθε
	3 θείη-σαν, οἱ	θεί-ντο	δοίη-σαν, οἱ	δοί-ντο
	D. θεί-τον		δοί-τον	
	3 θεί-την		δοί-την	
Imperative.	P. θεί-μεν		δοί-μεν	
	2 θεί-τε		δοί-τε	
	3 θείε-ν		δοίε-ν	
	S. θέ-ς	θού	δός	δοῦ
	3 θέ-τω	θέ-σθω	δό-τω	δό-σθω
Infinitive.	D. θέ-τον	θέ-σθον	δό-τον	δό-σθον
	3 θέ-των	θέ-σθων	δό-των	δό-σθων
	P. θέ-τε	θέ-σθε	δό-τε	δό-σθε
	3 θέ-τωσαν οἱ	θέ-σθωσαν οἱ	δό-τωσαν οἱ	δό-σθωσαν οἱ
	3 θέ-ντων	θέ-σθων	δό-ντων	δό-σθων
Participle.	θεῖς, θεῖσα, θέ-ν	θέ-μενος, η, ον	δούς, δοῦσα, δό-ν	δό-μενος, η, ον
	θέ-ντος, θεῖσης	θέ-μένου, ης	δό-ντος, δούσης	δό-μένου, ης

MI-Form.		Second Perfect System, MI-Form.	
303.	304.	305.	
ἵστημι (στᾶ).	δύ-ω to enter.	ἵστημι (στᾶ) to set.	
Active.	Active.	2 Perfect A.	2 Pluperf. A.
ἔ-στη-ν stood	ἔ-δύ-ν	(ἔστηκα) stand	(ἔστήκειν)
ἔ-στη-ς	ἔ-δύ-ς	(ἔστηκας)	(ἔστήκεις)
ἔ-στη	ἔ-δύ	(ἔστηκε)	(ἔστήκει)
ἔ-στη-τον	ἔ-δύ-τον	ἔ-στά-τον	ἔ-στά-τον
ἔ-στη-την	ἔ-δύ-την	ἔ-στα-τον	ἔ-στά-την
ἔ-στη-μεν	ἔ-δύ-μεν	ἔ-στα-μεν	ἔ-στα-μεν
ἔ-στη-τε	ἔ-δύ-τε	ἔ-στα-τε	ἔ-στα-τε
ἔ-στη-σαν	ἔ-δύ-σαν	ἔ-στά-σι	ἔ-στα-σαν
		2 Perfect A.	
στῶ	δύω		
στή-ς	δύης		
στή	δύη		
στή-τον	δύητον		
στή-την	δύητην		
στῶ-μεν	δύωμεν	ἔ-στῶ-μεν	
στή-τε	δύητε		
στά-σι	δύωσι	ἔ-στά-σι	
σταίη-ν	δύοιμι	ἔ-σταίη-ν	
σταίη-ς	δύοις	ἔ-σταίη-ς	
σταίη	δύοι	ἔ-σταίη	
σταίη-τον	δύοιτον	ἔ-σταίη-τον	
σταίη-την	δύοιτην	ἔ-σταίη-την	
σταίη-μεν	δύοιμεν	ἔ-σταίη-μεν	
σταίη-τε	δύοιτε	ἔ-σταίη-τε	
σταίη-σαν, ὅγ	δύοιεν	ἔ-σταίη-σαν, ὅγ	
σταί-τον		ἔ-σταί-τον	
σταί-την		ἔ-σταί-την	
σταί-μεν		ἔ-σταί-μεν	
σταί-τε		ἔ-σταί-τε	
σταίε-ν		ἔ-σταίε-ν	
στή-σι	δύ-σι	ἔ-στά-σι	
στή-τω	δύ-τω	ἔ-στά-τω	
στή-τον	δύ-τον	ἔ-στα-τον	
στή-των	δύ-των	ἔ-στά-των	
στή-τε	δύ-τε	ἔ-στα-τε	
στή-τωσαν ὅγ	δύ-τωσαν ὅγ	ἔ-στά-τωσαν ὅγ	
στά-ντων	δύ-ντων	ἔ-στά-ντων	
στή-ναι	δύ-ναι	ἔ-στά-ναι	
στάς, στάσα, στά-ν	δύς, δύσα, δύ-ν	ἔ-στάς, ἔ-στάσα, ἔ-στός	
στά-ντος, στάσης	δύ-ντος, δύσης	ἔ-στάντος, ἔ-στάσης	

ELEMENTS OF THE VERB.

306. The elementary parts, which are combined in the different forms of the verb, are the *augment*, and *reduplication*; the *stem*, original or modified; the *signs of voice, tense, and mode*; the *connecting vowels*, and the *endings*.

Augment.

307. The augment is the sign of *past time*. It belongs, therefore, to the historical tenses of the indicative,—the *imperfect*, *aorist*, and *pluperfect*. It has two forms:

1. *Syllabic* augment, made by prefixing ε.

2. *Temporal* augment, made by lengthening an initial vowel.

REM. a. The syllabic augment is so named, because it increases the number of *syllables*: the temporal augment, because it increases the quantity (*time*) of the initial vowel.

308. The *syllabic* augment belongs to verbs beginning with a *consonant*: λύω *to loose*, ἔ-λυον, στέλλω *to send*, ἐ-στάλην, ῥίπτω *to throw*, ἔ-ρριψα (43).

REM. a. The syllabic augment assumes the stronger form of η, instead of ε, in ἡ-μέλλον from μέλλω *to be about*, ἡ-βουλόμεν from βούλομαι *to wish*, ἡ-δυνάμην from δύναμαι *to be able*. These verbs have also the common form with ε: ἐ-μέλλον, ἐ-βουλόμεν, ἐ-δυνάμην. So in the Aor., ἡ-μέλησα or ἐ-μέλησα, etc.

309. The *temporal* augment belongs to verbs beginning with a *vowel*: ἤλαυνον from ἐλαύνω *to drive*, ὤνειδιζον from ὀνειδίζω *to reproach*, ἱκέτευσσα from ἱκετεύω *to supplicate*, ὕβρισθην from ὕβριζω *to insult*.—α becomes η: ἦγον from ἄγω (ᾶ) *to lead*.

307 D. In Hm., the augment, both syllabic and temporal, is often *omitted*: λῦε, ἐλαυνε, ἔχε, for ἔλυε, ἤλαυνε, εἶχε. So also in lyric poets, and the lyric parts of tragic poetry; but seldom, if ever, in the tragic dialogue.

308 D. In Hm., initial λ is sometimes doubled after the augment (40 D): ἐ-λλίσσωτο (λίσσωμαι *to pray*). Similarly, μ is doubled in ἐ-μαθε *learned*, ν in ἐ-γνεον *were unwitting*, σ in the verbs σέω *to drive* and σείω *to shake*, and θ in the stem θει: ἐ-σσενα *drove*, ἐ-θθεισε *feared*.

a. The other dialects have *only* ε as augment in μέλλω, etc.; so also the Att. Trag.

309 D. In Hd., the temporal augment is often *omitted*; the syllabic augment, only in the Plup.—In the Dor., ᾶ by the temporal augment becomes ᾷ: ᾶγον (24 D b).

The long vowels remain unchanged; only \bar{a} becomes η : $\eta\lambda\omega\upsilon\eta$ from $\alpha\lambda\omega$ to *contend*.— $\acute{\alpha}\iota\omega$ ($\acute{\alpha}$) to *hear* makes $\acute{\alpha}\iota\omega\eta$ ($\acute{\alpha}$).

310. *Diphthongs* take the temporal augment in the *first* vowel: $\eta\sigma\theta\alpha\nu\acute{o}\mu\eta\eta$ from $\alpha\iota\sigma\theta\acute{\alpha}\nu\omicron\mu\alpha\iota$ to *perceive*, $\phi\kappa\tau\epsilon\upsilon\alpha$ from $\omicron\kappa\tau\epsilon\iota\omega$ to *pity*, $\eta\acute{\iota}\zeta\eta\theta\eta\eta$ from $\alpha\acute{\iota}\zeta\omega$ to *increase*.

But in $\alpha\upsilon$, $\omicron\iota$, the first vowel sometimes remains unchanged: it is usually so in $\epsilon\upsilon$, and always so in $\epsilon\iota$, $\omicron\upsilon$. Only $\epsilon\iota\kappa\acute{\alpha}\zeta\omega$ to *conjecture* sometimes has η : $\eta\kappa\alpha\sigma\alpha$.

REM. a. If a verb has the *rough breathing*, it is always retained in the augmented form.

311. *Augment of the Pluperfect*. The augment of the pluperfect is applied to the *reduplicated* stem: $\epsilon\text{-}\lambda\epsilon\lambda\acute{\upsilon}\kappa\epsilon\upsilon\eta$.

But if the reduplicated stem begins with a vowel, it remains unchanged: $\sigma\acute{\tau}\epsilon\lambda\lambda\omega$ to *send*, Perf. $\epsilon\sigma\tau\alpha\lambda\kappa\alpha$, Plup. $\epsilon\sigma\tau\acute{\alpha}\lambda\kappa\epsilon\upsilon\eta$ (not $\eta\sigma\tau\alpha\lambda\kappa\epsilon\upsilon\eta$), $\omicron\iota\kappa\acute{\epsilon}\omega$ to *inhabit*, Perf. $\phi\acute{\iota}\kappa\eta\kappa\alpha$, Plup. $\phi\acute{\iota}\kappa\eta\kappa\epsilon\upsilon\eta$. But $\acute{\alpha}\kappa\omicron\upsilon\eta$ to *hear*, Perf. $\acute{\alpha}\kappa\eta\kappa\omicron\alpha$, has in the Plup. usually $\eta\kappa\eta\kappa\omicron\epsilon\upsilon\eta$.

REM. a. The augment of the Plup. is often *omitted*, even in Attic: $\lambda\epsilon\lambda\acute{\upsilon}\kappa\epsilon\upsilon\eta$.

312. *Syllabic Augment before Vowel-Initial*. A few verbs beginning with a vowel take the syllabic augment: $\acute{\alpha}\gamma\eta\eta\mu\iota$ to *break*, $\acute{\epsilon}\alpha\zeta\alpha$. This with ϵ is contracted to $\epsilon\iota$: $\epsilon\iota\theta\acute{\iota}\zeta\omega$ to *accustom*, $\epsilon\acute{\iota}\theta\acute{\iota}\zeta\omega\eta$ (from $\epsilon\text{-}\epsilon\theta\acute{\iota}\zeta\omega\eta$). Here belong

$\acute{\alpha}\gamma\eta\eta\mu\iota$ to *break*
 $\acute{\alpha}\lambda\iota\sigma\kappa\omicron\mu\alpha\iota$ to *be taken*
 $\acute{\alpha}\nu\delta\acute{\alpha}\nu\omega$ to *please*
 $\acute{\alpha}\nu\omicron\acute{\iota}\gamma\omega$ to *open*
 $\delta\rho\acute{\alpha}\omega$ to *see*
 $\omicron\upsilon\rho\acute{\iota}\omega$ to *make water*
 $\acute{\omega}\theta\acute{\iota}\omega$ to *push*
 $\acute{\omega}\nu\omicron\mu\alpha\iota$ to *buy*

$\acute{\epsilon}\alpha\omega$ to *permit*
 $\epsilon\theta\acute{\iota}\zeta\omega$ to *accustom*
 $\epsilon\lambda\acute{\iota}\sigma\sigma\omega$ to *turn*
 $\epsilon\lambda\kappa\omega$ to *draw*
 $\epsilon\pi\omicron\mu\alpha\iota$ to *follow*
 $\epsilon\rho\gamma\acute{\alpha}\zeta\omicron\mu\alpha\iota$ to *work*
 $\epsilon\rho\pi\omega$ or $\epsilon\rho\pi\acute{\upsilon}\zeta\omega$ to *creep*
 $\epsilon\sigma\tau\acute{\iota}\alpha\omega$ to *entertain*
 $\epsilon\chi\omega$ to *have, hold*

Here belong, further, the aorists $\epsilon\iota\lambda\omega\eta$ ($\alpha\iota\rho\acute{\iota}\omega$ to *take*, 450, 1) and $\epsilon\iota\sigma\alpha$ I *set* (431 D, 6). Cf. 2 Aor. of $\iota\eta\mu\iota$ ($\acute{\iota}$) to *send* (403, 1).

Of these, $\delta\rho\acute{\alpha}\omega$ to *see* and $\acute{\alpha}\nu\omicron\acute{\iota}\gamma\omega$ to *open* have both the syllabic and the temporal augment at the same time: $\acute{\epsilon}\acute{\omega}\rho\omega\eta$, $\acute{\alpha}\nu\text{-}\acute{\epsilon}\phi\zeta\alpha$.

311 D. Hm. $\eta\lambda\acute{\eta}\lambda\alpha\tau\omicron$ for $\acute{\epsilon}\lambda\acute{\eta}\lambda\alpha\tau\omicron$ Plup. 3 S. of $\acute{\epsilon}\lambda\alpha\acute{\iota}\nu\omega$ ($\epsilon\lambda\alpha$) to *drive*, $\eta\rho\acute{\eta}\rho\text{-}\epsilon\iota\sigma\tau\omicron$ from $\epsilon\rho\epsilon\acute{\iota}\delta\text{-}\omega$ to *support*, $\acute{\omega}\rho\acute{\rho}\epsilon\upsilon\eta$ for $\delta\rho\acute{\rho}\epsilon\upsilon\eta$ from $\delta\rho\eta\eta\mu\iota$ ($\omicron\rho$) to *rouse*.

312 D. To this series belong also $\epsilon\iota\lambda\omega$ ($\epsilon\lambda$) to *press*, $\epsilon\iota\omega$ ($\epsilon\rho$) to *join*, $\epsilon\rho\acute{\upsilon}\omega$ ($\epsilon\rho\delta$) to *draw*. Hm. forms $\epsilon\rho\eta\sigma\chi\acute{\epsilon}\delta\epsilon\iota$ from $\omicron\iota\eta\sigma\chi\acute{\epsilon}\omega$ to *pour out wine*, $\eta\eta\delta\alpha\upsilon\omega\eta$ and $\acute{\epsilon}\eta\delta\alpha\upsilon\omega\eta$ from $\acute{\alpha}\nu\delta\acute{\alpha}\nu\omega$ to *please*. In Hd., $\acute{\alpha}\gamma\eta\eta\mu\iota$, $\epsilon\lambda\kappa\omega$, $\epsilon\pi\omicron\mu\alpha\iota$, $\epsilon\chi\omega$ are augmented as in Att.; $\acute{\alpha}\nu\delta\acute{\alpha}\nu\omega$ has Impf. $\eta\eta\delta\alpha\upsilon\omega\eta$ ($\acute{\iota}\acute{\alpha}\nu\delta\alpha\upsilon\omega\eta$?), 2 Aor. $\acute{\epsilon}\alpha\delta\omega\eta$: the rest usually (perhaps always) reject ϵ , and take either the temporal augment (so $\acute{\alpha}\lambda\iota\sigma\kappa\omicron\mu\alpha\iota$, $\delta\rho\acute{\alpha}\omega$), or none at all (so $\acute{\alpha}\nu\omicron\acute{\iota}\gamma\omega$, $\acute{\epsilon}\acute{\alpha}\omega$, $\epsilon\rho\gamma\acute{\alpha}\zeta\omicron\mu\alpha\iota$, $\acute{\omega}\delta\acute{\epsilon}\omega$, $\acute{\omega}\nu\omicron\mu\alpha\iota$).

REM. a. It is believed that all, or nearly all, of these verbs began originally with a consonant, ϕ or σ : ἄγνυμι, orig. φαγνυμι, Aor. εφαξα, εφαξα; ἔρπω, orig. σερπω, Impf. εσερπον, ἐερπον, εἶρπον.

b. Irregularly, ἑορτάζω to keep festival has the augment on the second vowel: ἐώρταζον instead of ἡορτάζον, cf. 190 f.

AUGMENT OF COMPOUND VERBS.

313. Compounds, consisting of a *preposition* and a *verb*, take the augment *after* the preposition: εἰσφέρω to bring in, εἰσέφερον, προσάγω to lead to, προσήγον.

The prepositions ἐξ, ἐν, σύν recover their proper form before ε: ἐκτείνω to extend, ἐξέτεινον, ἐμβάλλω to invade, ἐνέβαλλον, συλλέγω to collect, συνέλεξα.—Prepositions ending in a vowel lose that vowel before ε: ἀποφέρω to bear away, ἀπέφερον. But περί and πρό retain the final vowel: πρό is often contracted with ε: προβαίνω to advance, προύβαινον for προέβαινον.

314. Exc. In some cases the preposition has so far lost its separate force, that the compound verb is augmented as if it were simple: καθεύδω to sleep, ἐκάθευδον (yet also καθευδον), κασιζω to sit, ἐκάσιζον. Cf. ἀφίημι (403, 1), κάζημαι (406, 2), ἀμφιέννυμι (440, 1).

Some verbs have a *double* augment: ἀνέχομαι to endure, ἠνεχόμην; ἀνορθόω to set right, ἠνώρθουν; ἰνοχλέω to annoy, ἠνώχλουν.—So, also, the two following, which are not in reality compound verbs: διαιτῶ (from διαίτα mode of living), ἐδιήτρων; διακονέω (from διάκονος servant), ἐδιηκόνουν.

315. *Denominative compounds beginning with a preposition* (265). Some verbs, beginning with a preposition, are not compounds of a preposition and a verb, but are derived from nouns already compounded: thus ἐναντιόομαι to oppose does not consist of ἐν and αντιόομαι, but is derived from the compound adjective ἐναντίος opposite.—Such verbs are *properly* augmented at the beginning: ἠναντιόμην; poet. ἐναίρω to kill, 2 Aor. ἤναρον; μετεώριζω to raise aloft (from μετέωρος raised aloft); ἐμετεώριζον. More commonly, however, they are augmented *after* the preposition: ἐκκλησιάζω to hold an assembly (ἐκκλησία), ἐξεκκλησιαζον; ὑποπτεύω to suspect (ὑποπτος suspected), ὑπόπτευν; κατηγορέω to accuse (κατήγορος accuser), κατηγορόν.—Irregularly, παρανομέω to transgress law (from παρά-νομος contrary to law) makes παρηγόμην (as if from παρανομέω), παροινέω to act like a drunken man (πάρ-οινος) makes ἐπαφίνουν.

316. *Compounds of εἰ and δύς*. Verbs compounded with δύς ill have the augment *after* the adverb, when a short vowel follows it: δυσάρεστώ to be ill-pleased, δυσηρέστουν (but δυστυχέω to be unfortunate, ἐδυστύχουν).—The same thing occurs also, though seldom, in compounds of εὖ well: εὐεργετώ to be a benefactor, εὐεργετούν or εὐηργετούν.

317. All other compound verbs are augmented at the beginning: ἀδυσμέω to be dispirited, ἡδύμουν.

Reduplication.

318. The reduplication is the sign of *completed action*. It belongs, therefore, to the *perfect*, *pluperfect*, and *future perfect*, through all the modes. It consists properly in a repetition of the initial sound.

319. Verbs beginning with a *consonant* repeat that consonant with *ε*: λύω, λέ-λυκα. A rough mute becomes smooth in the reduplication (65 a): θύω *to offer*, τέ-θυκα.

Exc. But when the reduplication-syllable is long by position, it omits the consonant and consists of *ε only*. This applies to verbs beginning

a. with a *double consonant* ζ, ξ, ψ: ψεύδομαι *to lie*, ἔ-ψευσμαι, not πε-ψευσμαι.

b. with *two consonants*, unless they are a *mute and liquid*: στέλλω *to send*, ἔ-σταλκα, not σε-σταλκα; γράφω *to write*, γέ-γραφα.—But the stems κτα and μνα make κέκτημαι *possess* and μέμνημαι *remember*. Cf. πέπτωκα *am fallen* (449, 4), πέπταμαι *am spread* (439, 3).

c. with γν, γλ, and, in some cases, βλ: γινώσκω (γνο) *to know*, ἔ-γνωνκα, not γε-γνωνκα; βλαστάνω (βλαστ-ε) *to sprout*, ἐ-βλάστηκα, also βε-βλάστηκα.

d. with ρ: ῥίπτω (ρίφ) *to throw*, ἔ-ῥριφα, not ρε-ῥριφα (43).

NOTE. c. Instead of the reduplication, we find *ει* in εἴληφα from λαμβάνω (λαβ) *to take*, εἴληχα from λαγχάνω (λαχ) *to obtain by lot*, εἴλοχα from λέγω *to gather*, δι-εἴλεγμαι from δια-λέγομαι *to converse* (although λέγω *to speak* makes λέλεγμαι); also in εἶρηκα (see 450, 8) *have said*, and, with rough breathing, in εἶμαρται (μερ) *it is fated*.

320. Verbs beginning with a *vowel* lengthen that vowel (i. e. repeat it in *quantity*). Thus the reduplication in these verbs has the same form as the *temporal augment*: ἐλπίζω *to hope*, ἤλπικα, ὁμῶω, *to move*, ὤρηκα, ἀπορέω *to be at a loss*, ἠπόρηκα, αἰρέω *to take*, ἤρηκα.

318 D. The reduplication is regularly retained in Hm.; yet we find δέχαται (for δεδέχαται, Pf. 3 P. of δέχομαι *to receive*),—εἰμαι, ἔσται (orig. ῥεσμαι, ῥεσται, from ἐννυμι *to clothe*),—έρχαται, έρχατο or έέρχατο (from έργω or έέργω *to shew*):—cf. Pf. οἶδα *know* in all dialects. The long α remains unchanged in the defective perfect participles, ᾠδής *sated* (Aor. Opt. ᾠδήσειε *might be sated*), and ἄρηνέμενος *distressed*. In 2 Pf. ἔνωγα *order*, α is not made long. So in Hd., an initial vowel in some words remains short in the Pf.

319 D. Hm. has βερυνωμένος *soiled* (for έβρυκ.); but, on the other hand, έμωρε (for με-μωρε) from μείρομαι *to receive part*, έσσύμαι (for σε-σσυμαι) from σένω *to drive*, like the verbs with initial ρ. In δει-δοικα and δει-δια fear (409 D, 5), δει-δεγμαι *greet* (442 D, 3), the redupl. is irregularly lengthened. The Ion. has reg. έκτημαι.

321. *Attic Reduplication.* Some verbs, beginning with *a, e, o*, followed by a single consonant, prefix that vowel and consonant: the vowel of the second syllable is then lengthened. This is called *Attic reduplication*.

The vowel of the third syllable is generally short: ἀλείφω (αλιφ) *to anoint*, ἀλ-ήλιφα, ἀλ-ήλιμαι; ἀκούω *to hear*, ἀκ-ήκοα (39), but Perf. Mid. ἤκουσμαι; ὀρύσσω (ορυχ) *to dig*, ὀρ-ώρυχα, ὀρ-ώρυγμαι; ελαίνω (ελα) *to drive*, ἐλ-ήλακα, ἐλ-ήλαμαι; ἐλέγχω *to convict*, ἐλ-ήλεγμαι (391 b), etc.—Irregularly, ἐγείρω (εγερ) *to wake* has ἐγρ-ήγορα, the last letter of the stem being repeated, as well as the first two; but the Perf. Mid. is regular, ἐγ-ήγερμαι.

322. *E as reduplication before a vowel-initial.* The verbs mentioned in 312 have *e* for the reduplication also, and contract it with initial *e* to *ει*: ἀγνυμι *to break* (orig. γαγνυμι, Perf. γεγαγα), ἔαγα, ἐσιζω *to accustom*, εἰσικα (from *e-εἰσικα*).—ὁράω *to see* makes ἑώρακα; ἀν-οίγω *to open*, ἀν-είρω or ἀν-έωχα.—The stem *εἰκ* (not used in the Pres.) makes Perf. ἔ-οικα *am like, appear*, Plup. ἐ-έκειν. Similarly the stem *εἰ* or *ηῖ* makes *εἰ-ωσα am accustomed*.

323. In *compound verbs*, the reduplication has the same place as the augment.

Stem and Changes of Stem.

324. Stems are named, according to their final letters, *vowel-stems, consonant-stems, mute stems, liquid stems*, etc.

Verbs are named according to their stems: thus *mute verbs, liquid verbs*. Those which have vowel-stems are commonly called *pure verbs*.

The original stem may be modified in form by various changes. They are especially frequent in the formation of the present system. In reference to these changes, we distinguish the following

321 D. In Hm., more verbs receive the Attic redupl., and sometimes without lengthening the vowel after it: ἀλ-δλμαι *wander* from ἀλδ-ομαι *to wander*, ἀλ-αλύκτημαι *am distressed* (cf. Hd. ἀλυκτῶ *to be distressed*), ἀρ-ηρα *am fitted* from ἀραρίσκω (αρ) *to fit*, ἐρ-έριπτο from ἐρείπω (ερίπ) *to overthrow*, ὀδ-ώδυσται (st. οδus, Aor. ὠδυσάμην, 55, *became wroth*), ὄρ-ωρα *am roused* from ὀρνυμι (ορ) *to rouse*, etc.—and with inserted *ν*, ἔμν-ήμνκα from ἡμν-ω *to bow the head*;—also the defective perfects, ἀν-ήνοδε *issues* (or *issued*), ἐπ-εν-ήνοδε *is* (or *was*) *close upon*. For ἀκ-αχ-μένος *sharpened*, see 46 D.—Hd. has irreg. ἀρ-αρηκα from ἀρί-ω *to take*.

322 D. For *εἰ-ωσα*, Hm. has also *ἔ-ωσα* (Hd. only *ἔωσα*): the orig. stem was perhaps *στηδ*, Pf. *ε-στωδ-α* (25).—Further, Hm. has *ἔλπ-ω* (τελπ) *to cause to hope*, Pf. *ἐλπκα hope*, Plup. *ἐέλπεμν*, and *ἔρδω* (τεργ, Eng. *work*) *to do*, Pf. *ἔοργα*, Plup. *ἐόργειν*.

CLASSES OF VERBS.

325. I. FIRST CLASS (*Stem-Class*). The stem appears without change in the present: λύ-ω, τιμά-ω (contr. τιμῶ), μέν-ω to remain, γρέπ-ω to turn, ἄγ-ω to lead.

326. II. SECOND CLASS (*Protracted Class*). These lengthen a short α, ι, υ of the stem to η, ει, ευ respectively. In most of them, the short stem appears only in the 2 Aor. and 2 Fut.

Here belong a number of mute stems, as τήκ-ω (τᾱκ) to melt, λείπ-ω (λιπ) to leave, φεύγ-ω (φύγ) to flee;—also a few stems in υ, which lose this vowel in the Pres. by 39: thus ῥέ-ω (for ῥευ-ω, st. ῥυ) to run, χέ-ω (χύ) to pour.

Some verbs of other classes (especially cl. 5, 437 N) have, in particular tenses, a similar *lengthening* of the short vowel: λαμβάνω (λαβ) to take, Fut. λήψομαι (= ληβ-σομαι); ἔρχομαι cl. 9 (ερχ, ελύ) to come, Fut. ἐλευσομαι (= ελευ-σομαι).

327. III. THIRD CLASS (*Tau-Class*). The stem assumes τ in the present. Here belong many stems ending in a labial mute (π, β, φ): τύπτ-ω (τύπ) to strike, καλύπτ-ω (καλύβ) to cover, βάπτ-ω (βᾶφ) to dip, dye.

REM. a. Whether the stem of these verbs ends in π, or β, or φ, cannot be determined from the Pres. It may be ascertained by referring to the second aorist, if this is in use, or by referring to other words connected with the verb in derivation; e. g. to the 2 Aor. ἐ-τύπ-ην, ἐ-βάφ-ην, or the noun καλύβ-η cabin, cover.

328. IV. FOURTH CLASS (*Iota-Class*). The stem assumes ι in the present. This occurs in palatal, lingual, and liquid stems: it always occasions *euphonic changes* (see 58–61).

a. *Palatals* with ι produce σσ (later Attic ττ): φυλάσσ-ω (for φυλακι-ω) to guard, τάσσ-ω (for ταγι-ω) to arrange, ταρασσ-ω (for ταραχι-ω) to disturb.

σσω (ττω) may arise from a *lingual*, and even from a *labial* stem: see 429–30.

REM. The final consonant must be determined as above (327 a). In some instances, however, it can only be ascertained that the stem ends in a palatal, or lingual mute. This is shown in the *future*, which has ξω from a *palatal* stem, and σω from a *lingual*.

328 D. b. Aeol. σῶω for ξω, frequent in Theoc. (56 D): συρίσῶω for συρίζω to pipe. In Dor., most verbs in ξω have stems in γ: κομίζω to take care of, Aor. ἐκόμισα (for ε-κομιδ-σα), but Dor. ἐκόμιξα (for ε-κομγ-σα). In Hm. too, these verbs have γ much oftener than in Att.: so in ἀλαπίζω to lay waste, δαίξω to divide, ἐναρίζω to slay, strip, μερμηρίζω to debate in mind, πολέμιξω to war, στυφελίζω to push, etc.

b. δ (less often γ) with ι produces ζ: φράζ-ω (for φραδι-ω) to tell, κράζ-ω (for κραγι-ω) to cry.

REM. Here also the Fut. will show whether the stem ends in a lingual (δ), or a palatal (γ). For ζ arising from β-ι, see 429.

NOTE. The following have stems in γγ: κλάζ-ω (κλαγγ) to make a loud noise, πλάζ-ω (πλαγγ) to cause to wander, σαλπίζ-ω (σαλπιγγ) to sound the trumpet.

c. λ with ι produces λλ: βάλλ-ω (for βαλι-ω) to throw.

Only ὀφείλ-ω (for οφελι-ω) to be obliged follows the analogy of δ, being distinguished thus from ὀφέλλ-ω (also for οφελι-ω) to increase.

d. ν and ρ with ι transpose it to the preceding syllable, where it unites with the stem-vowel: φαίν-ω (for φανι-ω) to show, φθείρ-ω (for φθερι-ω) to destroy.—If the stem-vowel is ι or υ, it becomes long (33): κρίν-ω (for κρίνι-ω) to distinguish, σύρ-ω (for σύρι-ω) to drag.

e. To this class belong further two vowel-stems in αυ: καί-ω (for καν-ι-ω by 39) to burn, and κλαί-ω (for κλαν-ι-ω) to weep. The Attic, however, uses the forms κάω, κλάω (39 a).

329. V. FIFTH CLASS (*Nasal Class*). The stem assumes ν, or a syllable containing ν, in the present:

a. ν: φθά-ν-ω to anticipate, κάμ-ν-ω to be weary.

b. ᾱν (alone): ἁμαρτ-ᾱν-ω to err.

ᾱν (with inserted nasal): μαρθ-ᾱν-ω (μᾶθ) to learn, λαμβ-ᾱν-ω (λᾶβ) to take, λαγχ-ᾱν-ω (λᾶχ) to obtain by lot.

REM. αν is used alone, if the stem-vowel is long by nature or position: if otherwise, with an inserted nasal (ν, μ, γ according as it precedes a lingual, labial, or palatal mute).

c. νε: ἰκ-νέ-ομαι to come.

d. νν: δείκ-νν-μι to show; after a vowel, ννν: σβέ-ννν-μι to extinguish.

330. VI. SIXTH CLASS (*Inceptive Class*). The stem assumes σκ in the present, sometimes with a connecting ι: ἀρέ-σκ-ω to please, εὑρ-ίσκ-ω to find.

REM. a. This class is called *inceptive*, because some verbs which belong to it have the sense of beginning or becoming: γηρά-σκ-ω to grow old.

c. Hm. has εἶλω (ελ) to press (not ελλω). But instead of ὀφείλω he commonly uses the form ὀφέλλω.

e. In Hm., some other vowel-stems annex ι, see 434 D.

329 D. A number of stems assume να, chiefly in Epic, see 443 D.

331. VII. SEVENTH CLASS (*Epsilon-Class*). A number of stems assume ϵ in the present: $\delta\omicron\kappa\acute{\epsilon}\omega$ to *seem, think*, Fut. $\delta\acute{\omicron}\xi\omega$ (= $\delta\omicron\kappa\sigma$); $\rho\acute{\iota}\pi\tau\acute{\epsilon}\omega$ another form for $\rho\acute{\iota}\pi\tau\omega$ ($\rho\acute{\iota}\phi$) cl. 3, to *throw*.

Many verbs of other classes annex ϵ in particular systems to the stem, original or modified: $\mu\acute{\alpha}\chi\omicron\mu\alpha\iota$ cl. 1, to *fight*, Aor. $\acute{\epsilon}\mu\alpha\chi\epsilon\text{---}\sigma\acute{\alpha}\mu\eta\nu$; $\chi\alpha\acute{\iota}\rho\omega$ (yap) cl. 4, to *rejoice*, Fut. $\chi\alpha\acute{\iota}\rho\acute{\eta}\sigma\omega$ (335). This is the case especially with many verbs of the first, fifth, and sixth classes.—Similarly, a few stems annex \omicron : $\delta\mu\text{---}\nu\upsilon\mu\iota$ to *swear*, Aor. Inf. $\delta\mu\acute{\omicron}\text{---}\sigma\alpha\iota$. And a few, chiefly poetic, annex α , see 448 D.

332. VIII. EIGHTH CLASS (*Reduplicating Class*). The stem assumes a reduplication in the present. This consists of the first consonant repeated with ι : so $\tau\iota\text{---}\tau\rho\acute{\alpha}\omega$ to *bore*, $\tau\acute{\epsilon}\text{---}\theta\eta\mu\iota$ ($\theta\epsilon$) to *put* (65 a).

Consonant-stems of this class omit the stem-vowel (339): $\gamma\acute{\iota}\gamma\upsilon\mu\alpha\iota$ (for $\gamma\iota\text{---}\gamma\epsilon\upsilon\text{---}\omicron\mu\alpha\iota$, st. $\gamma\epsilon\upsilon$) to *become*, $\tau\acute{\iota}\kappa\tau\omega$ (for $\tau\iota\text{---}\tau\epsilon\kappa\text{---}\omega$, $\tau\acute{\iota}\kappa\omega$, 44 a, st. $\tau\epsilon\kappa$) to *beget, bring forth*. Nearly all vowel-stems have the $\mu\iota$ -form. In $\acute{\iota}\eta\mu\iota$ (= $\acute{\iota}\text{---}\acute{\eta}\text{---}\mu\iota$, st. $\acute{\epsilon}$) to *send*, the breathing is repeated as if it were a consonant.— $\acute{\iota}\sigma\tau\eta\mu\iota$ ($\sigma\tau\alpha$) to *set* is for $\sigma\iota\text{---}\sigma\tau\eta\text{---}\mu\iota$ (63) Lat. *sisto*.— $\acute{\iota}\sigma\chi\omega$ ($\sigma\epsilon\chi$) to *hold*, another form of $\acute{\epsilon}\chi\omega$ cl. 1, is for $\acute{\iota}\sigma\chi\omega$ (65 e), and that for $\sigma\iota\text{---}\sigma\chi\omega$ (63): with this are connected $\acute{\alpha}\mu\pi\text{---}\acute{\iota}\sigma\chi\acute{\nu}\omicron\mu\alpha\iota$ to *have on* and $\acute{\iota}\pi\text{---}\acute{\iota}\sigma\chi\acute{\nu}\omicron\mu\alpha\iota$ to *promise*, which belong to the fifth class.—The Attic reduplication is seen in $\delta\acute{\nu}\acute{\iota}\eta\mu\iota$ (= $\omicron\upsilon\text{---}\omicron\eta\text{---}\mu\iota$, st. $\omicron\upsilon\alpha$) to *profit*.

REM. a. Several reduplicating stems are referred to the sixth class, because they assume $\sigma\kappa$, as $\gamma\iota\text{---}\gamma\acute{\nu}\omega\text{---}\sigma\kappa\text{---}\omega$ ($\gamma\upsilon\omicron$) to *know*.

333. IX. NINTH CLASS (*Mixed Class*). This is added to include the verbs in which different parts are derived from stems essentially different: $\phi\acute{\epsilon}\rho\omega$ to *bear*, Fut. $\omicron\acute{\iota}\text{---}\sigma\omega$, Aor. $\acute{\eta}\nu\epsilon\gamma\kappa\text{---}\omicron\nu$.

Other Changes of the Stem.

The stem is further modified in different parts of the verb, chiefly by vowel-changes.

334. I. VARIATION (of vowels, 25).

a. α , ϵ , \omicron may be interchanged: $\tau\rho\acute{\epsilon}\phi\text{---}\omega$ to *nourish*, 2 Aor. $\acute{\epsilon}\text{---}\tau\rho\acute{\alpha}\phi\text{---}\eta\nu$, 2 Perf. $\tau\acute{\epsilon}\text{---}\tau\rho\phi\text{---}\alpha$.

This occurs chiefly in consonant-stems of one syllable, which have a liquid before or after the stem-vowel. Verbs which make this interchange, have α in the 2 Aor. of all voices, \omicron in the 2 Perf. But liquid stems of one syllable have α also in the 1 Perf. and the Perf. Mid.: $\sigma\tau\acute{\epsilon}\lambda\text{---}\lambda\omega$ to *send*, $\acute{\epsilon}\text{---}\sigma\tau\alpha\lambda\text{---}\kappa\alpha$, $\acute{\epsilon}\text{---}\sigma\tau\alpha\lambda\text{---}\mu\alpha\iota$.

b. $\epsilon\iota$, arising from $\acute{\iota}$, is exchanged for $\omicron\iota$ in the 2 Perf.: $\lambda\acute{\epsilon}\acute{\iota}\pi\text{---}\omega$ ($\lambda\acute{\iota}\pi$) to *leave*, $\lambda\acute{\epsilon}\text{---}\lambda\omicron\upsilon\pi\text{---}\alpha$.

c. ϵ is rarely exchanged for ι : $\pi\acute{\epsilon}\tau\text{---}\nu\acute{\iota}\omega$ ($\pi\epsilon\tau$) to *fall*.

d. Cases which stand by themselves are ῥήγνυμι (ῥάγ) *to break*, 2 Perf. ῥήρω-α (25); st. ράγ, 2 Aor. ῥήρω-ον, Pres. τρώγ-ω (for τρηγ-ω) *to gnaw*; st. εῖ or ηῖ, 2 Perf. εἰ-ωῖ-α *am accustomed*.

335. II. LENGTHENING (of vowels. *Protraction*, 28).

1. *Vowel-stems* lengthen a final short vowel, wherever it is followed by a *consonant*, and hence, in general, everywhere out of the present system. The short vowels pass into the corresponding long: φιλέ-ω, Fut. φιλή-σω, δηλό-ω, Aor. ἐδήλω-σα. But ᾱ becomes ᾱ only after ε, ι, ρ, elsewhere η: θηρά-ω, Perf. τε-θήρᾱ-κα, τιμά-ω, Aor. Pass. ἐτιμή-θην.

Exc. a. The stem χρα (χράω *to give oracles*, χράομαι *to use*, κίχρημι *to lend*) is lengthened to χρη: χρήσω, ἐχρησάμην. So too τι-τρά-ω *to bore*, ἔτρησα. On the other hand, ἀκροά-ομαι *to hear* makes ἀκροάσο-μαι, etc.

For many vowel-stems which *retain* the short vowel, see 419.—
For *μi-forms* of vowel-stems, we have the following special rule:

336. 2. *Mi-forms* lengthen the final stem-vowel

a. in the Pres. and Impf. Act., but only in the Sing. of the Indic.: ἴσσημι (σῆ) *to set*, ἐ-δείκνυ-ς 2 Sing. Impf. Act. of δείκνυμι *to show*.

b. in the 2 Aor. Act., Ind., Imv., and Inf.: στή-θι 2 S. Imv., ἀποδρᾶ-ναι 2 Aor. Inf. of ἀποδι-δρά-σκω *to run away*. Cf. 400 n.

337. 3. *Liquid stems* lengthen the short stem-vowel in the *first aorist system*, as a compensation for the omitted tense-sign σ. The vowels are changed as in pure verbs, except that ε becomes ει: πε-ραίν-ω (περᾶν) *to bring to an end*, ἐ-πέρᾱν-α, φαίν-ω (φᾶν) *to show*, ἔ-φην-α, μέν-ω *to remain*, ἔ-μειν-α, κρίν-ω (κρῖν) *to distinguish*, ἔ-κριν-α, ἀμύν-ω (αμύν) *to ward off*, ἤμυν-α.

338. 4. α is generally lengthened in the 2 Perf. of consonant-stems: κράξ-ω (κράγ) *to cry*, κέ-κράγ-α, φαίν-ω (φᾶν) *to show*, πέ-φην-α. But before aspirates it sometimes remains short: γράφ-ω *to write*, γέ-γράφ-α, τάσσ-ω (τάγ) *to arrange*, τέ-τάχ-α.

339. III. Omission (of vowels, 38): γί-γν-ομαι (for γι-γεν-ομαι, st. γεν) *to become*, ἀκού-ω *to hear*, 2 Perf. ἀκ-ήκο-α (for ακ-ηκου-α, 39).

335 D. In Dor., the lengthened form of ᾱ is ᾱ after all letters (29 D): ἐτιμάδην, ἰσᾱίμι, σῆᾱδι, ἔφᾱνα, πέφᾱνα. In Ion., ᾱ is lengthened to η, even after ε, ι, ρ: ἰήσομαι (ἰδομαι *to heal*), εὐφρήναι (εὐφραίνω *to gladden*). Yet ἔδω *to permit* makes ᾱ (not η): ἔᾱσω, εἰᾱσα. The stem πα *to get* (chiefly poetic, Pres. not used) always appears as πᾱ: πᾱσομαι, ἐπᾱσάμην, πέπᾱμαι *possess*.

336 D. b. For stem-vowel lengthened in the (uncontracted) 2 Aor. Sub. of *μi-forms*, see 400 D i.

338 D. In Hm., the 2 Pf. Par. Fem. sometimes keeps the short vowel, when it is lengthened in other forms of the tense: ἀρηρῆς *fitted*, Fem. ἀρᾶρῆα, Ind. ἀρῆρα (ἀρᾶρῆκα), τεθῆλῆς *blooming*, Fem. τεθᾶλνῆα (θᾶλλω).

340. IV. *Transposition* (of vowel and liquid. *Metathesis*, 57): st. 3rd to die, 2 Aor. ἐ-θῶν-ον, 2 Perf. 1 P. τέ-θνᾶ-μεν, Pres. θνήσκω (335).

341. V. *Aspiration* (of labial or palatal mute). This occurs in some *second perfects* (387 b): πέμπ-ω to send, πέ-πομφ-α, τάσσ-ω (τᾶγ) to arrange, τέ-τᾶχ-α.

For aspiration in Perf. Mid. 3 P., see 392. For transfer of aspiration in τρέφ-ω, Fut. ἔρέψω, and the like, see 66 c.

342. VI. *Addition of σ* (to a vowel-stem). This occurs in the *perfect middle* and *first passive* systems of some *pure verbs*, especially such as retain a final short vowel (419-21): τελέ-ω to complete, τετέλεσ-μαι, ἀκού-ω to hear, ἠκούσ-θην.

For ν omitted at the end of a few liquid stems, see 433.

Passive-Sign.

343. The *active* and *middle* have no special *voice-sign*, being distinguished from each other by their different *endings*. But the *passive voice* affixes to the stem a *passive-sign*, 3ε in the *first passive* system, and ε in the *second*.

In both systems, the ε is contracted with a following mode-sign: λυ-ῶμεν for λυ-ῆε-ω-μεν, σταλείην for σταλ-ε-ιη-ν. And in both, the ε becomes η, when a *single consonant* follows it: ἐλύθη-ν, ἐλύθη (for ἐλυθη-ν), σταλή-σομαι; but 3 P. Impv. λυθεί-ντων, Par. Fem. σταλείσα (for σταλε-νσα), Par. Neut. λυθέν (for λυῆε-ντ).

Tense-Signs.

344. In some of the tense-systems, the consonants κ and σ are added to the stem, as tense-signs. Thus the tense-sign is

κ in the *first perfect* system: λέλυ-κ-α, ἐλελύ-κ-ειν.

σ in the *first aorist* system: ἔλυ-σ-α, ἔλυ-σ-άμην.

σ in the *future* of all voices: λύ-σ-ω, λύ-σ-ομαι, λυθή-σ-ομαι.

σ in the *future perfect*: λελύ-σ-ομαι.

345. But a liquid before σ was a combination of sounds which the Greek generally avoided. Hence

343 D. In the uncontracted 2 Aor. Sub. Pass., Hm. often lengthens ε to ει (in 3 Sing. also to η): θαμέι-ερε for (θαμέ-ητε) θαμήτε ye may be overcome, φανή-η for (φανέ-η) φανῆ he may appear.

344 D. In Hm., the tense-sign σ is often doubled after a short vowel: ἀνύσσω for ἀνύσω Fut. of ἀνύω to achieve, ἐγέλασσα for ἐγέλᾱσα Aor. of γέλαω to laugh.

For Doric Future with σε as tense-sign instead of σ, see 377 D.

REM. a. The *ι* subscript of the 2, 3 Sing. Act. and the 2 Sing. Mid. comes from the original endings *σι, τι, and σαι*.

b. The mode-signs of the Sub. were formed by lengthening *ο* and *ε*, the usual connecting vowels of the Ind. Hence the Sub. never has a connecting vowel in addition to its mode-sign.

348. *Optative*. The mode-sign of the Opt. is *ι*: *λύοι-μι, λυσαί-μην*.

Before active endings, *ιη* is often used instead of *ι*. This is always the case in the Sing. of the *passive aorists* and of *μι-forms*, and frequently in their Dual and Plur.: *λυθείη-ν, διδοίη, σταλεί-τε* or *σταλείη-τε*. It is also frequently the case in *contract* forms and in the *Perf. Act.*: *τιμασίη-ν, contr. τιμήη-ν, πεποιθείη-ν*.

Before *ν* in the 3 Plur. Act., *ιε* is always used.

REM. a. The mode-sign of the Opt. is usually joined to the tense-stem by a *connecting vowel*: it is always so, when the tense-stem ends in a consonant. *ι* forms a diphthong with a preceding vowel: *λύ-οι-μι, λυσ-αί-μην*.

CONNECTING VOWELS.

349. 1. The *first aorist* system has *α* throughout: *λύσ-αι-μι, λύσ-α-σθαι*.

Exc. a. *α* is changed to *ε* in the Ind. Act. 3 Sing.: *ἔλυσ-ε*,—to *ο* before *ν*, in the Imv. Act. 2 Sing.: *λύσ-ον*,—to *αι* in the Imv. Mid. 2 Sing.: *λύσ-αι*; also in the Inf. Act.: *λύσ-αι*. All these forms omit the ending, as does also the Ind. Act. 1 Sing.: *ἔλυσ-α* (for *ελυσ-α-ν*).

REM. b. In the irregular, but more common, forms of the Opt. Act., 2 Sing. *ει-α-ς*, 3 S. *ει-ε*, 3 P. *ει-α-ν*, the connecting vowel of the Ind. is thrown in after the mode-sign *ι*, in consequence of which the preceding *α* is changed to *ε*.

350. 2. The *perfect active indicative* has *α*: *λελύκ-α-τε*. But the 3 Sing. has *ε*: *λέλυκ-ε*.

The same short vowels are frequent in the Sub. of the first aorist system: *νεμεσῇ-ε* for *νεμεσῇ-η* (*νεμεσῇ-ω* to *resent*), *ἐφάψ-εαι* for (*ἐφάψ-ηαι*) *ἐφάψη* (*ἐφάπτομαι* to *touch upon*). These forms are often liable to be confounded with those of the Fut. Ind.—In other tenses this formation is less frequent. It is seldom or never found in the Pr. Sub. of verbs in *ω*.

348 D. Hm. almost never has *ιη* in the dual and plural. In contract verbs, *ιη* is rarely used by Hm., never by Hd.

349 D. In Hm., the 1 Aor. sometimes has the connecting vowels *ο, ε* (352) like the 2 Aor.: *ἴξε, ἴξον came* (*ἴκω*), *ἐβήσεντο went* (*βαίνω*), *ἐδύσεντο went under* (*δύω*). So especially in the Imv.: *ὀρσεν, ὀρσεν rise* (*ὀρνυμι*), *ἄγετε lead* (*ἄγω*), *ὀλεε bring* (*φέρω*), *λέξεο lay thyself*, *πελάσσετον bring near* (*πελάω*).

350 D. In Dor., the Sing. of the Pf. Ind. may have the connecting vowels of the Pres.: *λελύκ-ω* for *λέλυκ-α*, *λελύκ-εις, -ει* (the forms *λελυκ-ης, -η* are probably incorrect) for *λέλυκ-ας, -ε*.

351. 3. The *pluperfect active* has *ει*, but in the 3 *Plur.* commonly *ε*: ἐλελύκ-ει-ν, ἐλελύκ-ε-σαν.

REM. a. ἐλελύκεσαν ought, in strictness, to be divided ἐλελυκ-εσα-ν(τ), cf Lat. *perpend-erant* for *perpend-erant*. εσα here belongs to an old Impf. of εἰμι = εσ-μι, Lat. (*e*)s-um, Impf. *era-m*, for *esa-m*. In the other numbers and persons of the Plup., σ was dropped, and *ει* formed by contracting the vowels. The Old Attic *η* for *ειν* and *ει* (1, 3 Sing.) was also formed by contraction from *ε(σ)α(ν)* and *ε(σ)ε*.

352. 4. The *other forms* which have a connecting vowel, take *ο* or *ε*: thus

a. The indicative has *ο* before a nasal, elsewhere *ε*: λύ-ο-μεν, λύ-ο-ου-σι (for λυσ-ο-νσι), λελύσ-ε-σθαι.

In the Pres. and Fut. Act., *ο* in the 1 Sing. becomes *ω* (on account of the omitted ending *μι*); *ε* in the 2, 3 Sing. takes *ι* (derived from the original endings *σι*, *τι*): λύ-ω, λύ-ε-ι-ς.

b. The optative has *ο*: λελύκ-οι-μι, λυθῇ-σθαι-μην.

c. The imperative follows the same rule with the indicative: λυ-ό-ντων, λύ-ε-σθαι.

d. The infinitive has *ε*, which becomes *ει* in the Pres., Fut., and 2 Aor. Act.: λύ-ε-ι-ν, λελυκ-έ-ναι, λύ-ε-σθαι.

e. The participle has *ο*: λύ-ο-ντες, λύ-ο-ου-σαι (for λυσ-ο-νσαι).

353. 5. *Forms without Connecting Vowels.* There are no connecting vowels

a. in the perfect and pluperfect middle, the aorist passive, and the perfect participle active.

b. in *μ*-forms (of the present, second aorist, and second perfect systems).

351 D. Hd. has in the Plup. Act. 1 Sing. *εα* for *ει-ν*, 2 S. *εας* for *ει-ς*, 3 S. *εε* for *ει*, 2 Pl. *εα-τε* for *ει-τε*, 3 Pl. only *εσα-ν*.—Hm. has 1 S. *εα*, 2 S. *εας* (also contracted *η-ς*), 3 S. *ει* or *ει-ν* (contracted from *εε*, *εε-ν*): ἐτεθήκεα was astonished, ἐτεθήκεας, δεδειπνῆκεν he had feasted. The uncontracted 3 Sing. is seen only in *ἴδεις*, comm. *ἴδῃ* he knew.—In two or three words, Hm. forms a Plup. with the connecting vowels *ο*, *ε*, after the analogy of the Impf.: *ἤνωγ-ον* (also *ἠνώγ-εα*) Plup. of *ἄνωγα* command, *ἐμέμνηκ-ον* Plup. of *μέμνηκα* bleat, *ἐγέγων-ε* (also *ἐγγών-ει*) Plup. of *γέγωνα* shout. Still more irreg. are 3 Pl. *ἠνώγ-ουν*, *γέγων-ουν* (contracted from *-εον*).

352 D. Hm. and Hd. often have *έει-ν* for *εἶ-ν* in the 2 Aor. Inf. Act.: βαλ-έει-ν to throw, ἴδ-έει-ν to see.

The Dor. (Theoc.) often has *ε-ς* for *ει-ς* in the Ind. 2 Sing., and *ε-ν* for *ει-ς* in the Inf.: *συρῖσθ-ε-ς* for *συρῖ-ει-ς* art piping, *ἄειδ-ε-ν* for *ἄειδ-ει-ν* to sing. The accent is the same as in the Attic forms. Rare is Dor. *ῆ-ν* for *εἶ-ν* in the 2 Aor. Inf.

Endings.

354. There are two series of endings, one for the *active* voice, the other for the *middle*. The *passive aorist* has the endings of the active; the *passive future*, those of the middle.

The endings of the finite modes are called *personal* endings, because they have different forms for the three persons.

355. INDICATIVE. The personal endings of the Ind. are

	Active.		Middle.	
	<i>Principal tenses.</i>	<i>Historical.</i>	<i>Principal.</i>	<i>Historical.</i>
S. 1.	μι	ν [μ]	μαι	μην
2.	ς [σι]	ς	σαι	σο
3.	σι [τι]	— [τ]	ται	το
D. 2.	τον	τον	σθον	σθον
3.	τον	την	σθον	σθην
P. 1.	μεν [μες]	μεν [μες]	μεθα	μεθα
2.	τε	τε	σθε	σθε
3.	(ν)σι [ντι]	ν [ντ]	νται	ντο

οι σαν [σαντ]

The endings in brackets are earlier forms, not used in Attic Greek, but found in other dialects or kindred languages. For change of *τι*, *ντι*, to *σι*, (*ν*)*σι*, see 62: for change of *μ* to *ν*, 77: for dropping of a final *τ*, 75. The forms *μι*, *σι*, *τι*, *ντι* were weakened in the historical tenses, on account of the augment at the beginning, to *μ*, *ς*, *τ*, *ντ*. In the middle they were extended to *μαι*, *σαι*, *ται*, *νται*; of these, again, the last three were weakened in the historical tenses to *σο*, *το*, *ντο*.

355 D. a. The Dor. retains the earlier forms *τι* for *σι*, *ντι* for (*ν*)*σι*, *μεν* for *μεν*. It has *τᾶν* for *την*, *μᾶν* for *μην*, *σδᾶν* for *σθην* (24 D b). Thus *τίδῃτι*, *λύοντι*, *λύσαντι*, *λελύκᾶντι*, *λύσομεν*, *ἐλυόμεν*, *ἐλελύσδᾶν*, for *τίδῃσι*, *λύουσιν*, *λύσασιν*, *λελύκᾶσιν*, *λύσομεν*, *ἐλυόμεν*, *ἐλελύσδῃν*.

b. Hm. sometimes has *τον* for *την* and *σδον* for *σθην* in the third person dual of the historical tenses.

c. Hm. often has *ν* for *σαν* in the Aor. Pass. and in *μ*-forms: *λύθε-ν* (orig. *ελυθε-ντ*) for *ἐλύθη-σαν*, *ἔστα-ν* (orig. *εστα-ντ*) for *ἔστη-σαν*.

d. The poets often have *μεσθα* for *μεθα*: *λυό-μεσθα* for *λυό-μεθα*.

e. Hm. often has *ᾶται*, *ᾶτο* for *νται*, *ντο* in the Pf. Plup. Mid. This occurs chiefly after consonants (cf. 392), but sometimes after vowels: *δαδαί-ᾶται* (*δαίω-μαι* to divide), *βεβλή-ᾶτο* (*βάλλω* to throw). Also in the Pr. Impf. of *κείμαι* to lie, *ἤμαι* to sit: *κέ-ᾶται*, *εἰ-ᾶτο*.—Hd. usually has *ᾶται*, *ᾶτο* in the Pf. Plup. Mid., even after vowels, and often in the Pr. Impf. of *μ*-forms; a preceding *α* or *η* becomes *ε*: *οἰκέ-ᾶται* for *ἐκκη-νται* (*οἰκέ-ω* to inhabit), *τιδέ-ᾶται* for *τίδε-νται*, *ἐδυνέ-ᾶτο* for *ἐδύνα-ντο* (*δύνα-μαι* to be able).—The endings *ᾶται*, *ᾶτο* do not occur after a connecting vowel. Such forms as *κηθ-ᾶται* for *κήθ-ο-νται* they care for, *ἐγεν-ᾶτο* for *ἐγέν-ο-ντο* they became, which are found in most editions of Hd., are probably incorrect.

356. a. The endings of the three singular persons are clearly seen to be appended pronouns, *I, thou, that*: thus *μι, σι, τι*, the original forms, correspond to the personal stems *με, σε* (231), and the demonstrative stem *το* of the article.

The ending *οσα* for *ς* is found only in a few *μι*-forms: *ἔφη-οσα thou saidst*.

b. The ending of the first person plural is also used for the *first person dual*.—A special ending *μεσον*, for the middle first person dual, occurs only in Hom. Il. ψ, 485, Soph. El. 950 and Phil. 1079, beside two instances cited by Athenaeus.

την is sometimes used for *τον* in the second person dual of the historical tenses.

c. The ending *σαν* is found in the Plup. Act. and Aor. Pass.; also in *μι*-forms: *ἔλελυκε-σαν, ἐλύσθη-σαν, ἐτίθε-σαν*.

357. SUBJUNCTIVE AND OPTATIVE. The Sub. and Opt. take the personal endings of the Ind. The Sub. has the endings of the *principal* tenses: the Opt., those of the *historical* tenses.

Exc. a. The 1 Sing. Opt. Act. takes *μι*: *λύοι-μι*; unless *ιη* is the mode-sign. In that case, the 1 Sing. has *ν*: *λυΐειν-ν*; and the 3 Plur. has *σαν*: *δοίη-σαν*, or *δοίε-ν*.

358. IMPERATIVE. The personal endings of the Impv. are

		Active.				Middle.
S.	2.	ῑ	3.	τω	2.	σο
D.	"	τον	"	των	"	σθον
P.	"	τε	"	τωσαν	"	σθε
				οι ντων		οι σθων

359. INFINITIVE. The infinitive-endings are

Act. *ν* after *ει*, elsewhere *ναι*: *λύει-ν, λελυκέ-ναι, λυθή-ναι*.

Mid. *σθαι*: *λύσα-σθαι, λυθήσε-σθαι*.

357 D. In the Opt., Hm. and Hd. always have *ατο* for *ντο*: *γίγνοι-ατο* for *γίγνοι-ντο*; though in the Sub. they always have *νται*: *γίγνω-νται*. In the 2 Sing. Sub., Hm. often has *οσα* for *ς*: *ἐδέλθουσα* for *ἐδέλθης* (*ἐδέλω* to wish); rarely so in the Opt.: *κλαίοισα* for *κλαίῃς* (*κλάω* to weep).

358 D. The endings *τωσαν* and *σθωσαν* do not occur in Hm., and the Attic drama. Even in Attic prose they are less frequent than *ντων* and *σθων*.

359 D. For *ν* or *ναι*, Hm. often has *μεναι* or *μεν* (also Dor.), with the accent always on the preceding syllable: *πέμπειν* or *πεμπέμεναι* or *πεμπέμεν* to send. Hm. never uses *μεν* after a long syllable or *ναι* after a short one: hence *στήμεναι* or *στήναι*, never *στημεν*, *δαμήμεναι* or *δαμήναι* Aor. Pass. to be subdued, never *δαμημεν*, *ἐστάμεναι* or *ἐστάμεν*, never *ἐστάναι*. Yet we have *λέναι* as well as *ίμεναι*, *ίμεν* to go.

In Dor., the Inf. of the Pf. Act. is sometimes formed like the Pres.: *λελυκέναι* for *λελυκέναι*.

360. PARTICIPLE. The participle-endings are

Act. M. N.	ντ	F. (ν)σα :	λύο-ντ-ι, λύσᾱ-(ν)σα-ν :	but
Perf. Act.	στ	νια :	λελυκ-ότ-ων, λελυκ-υῖα-ν.	
Mid.	μενο	μενᾱ :	λυό-μενο-ς, λυο-μένα-ς.	

The participle-stem is further declined by case-endings like an adjective: see 207, 214-6. For the feminine endings (ν)σα, νια, see 214 a, 216 b.

ENDINGS OMITTED OR ALTERED.

361. 1. The active endings *μι, σι, ρι* are dropped after a vowel: λύσ-ω (for λυσ-ο-μι and λυσ-ω-μι), λέλυκ-ε (for λελυκ-ε-σι), λῦ-ε (for λυ-ε-σι).

But if the vowel belongs to the tense-stem, the endings are retained: τίςτη-μι, δείκνῦ-σι, στέλλη-σι. *μι* remains also in the Opt.: λύοι-μι.

For an exception in regard to *σι*, see 401 b. For *τι* in λύςτη-τι, see 65 b.

362. 2. The personal ending (ν)σι and the participle-ending (ν)σα always drop *ν* before *σ*: the preceding vowel is then lengthened in compensation, see 48.

363. 3. The middle endings *σαι* and *σο*, after a vowel, drop *σ* (64); this is followed by contraction: thus λύσ-η or λύσ-ει from λυσ-ε-(σ)αι, λῦσ-η from λυσ-η-(σ)αι, ἐλύ-ου from ἐλυ-ε-(σ)ο, ἐλύσ-ω from ἐλυσ-α-(σ)ο, λύοι-ο from λυοι-(σ)ο. In the last case (the optative), contraction is of course impossible.

But if the vowel belongs to the tense-stem, *σ* is generally retained. τίθε-σαι or τίθη (τίθει), ἵστα-σο or ἵστω; it is always so in the Perf. and Plup.: λέλυ-σαι, λέλυ-σο.

REM. a. From *ε-(σ)αι* are formed both *η* and *ει*. Of these, *η* is the usual form; but the Attic, especially the older Attic, has also *ει*: βούλομαι *to wish* and οἶμαι (*οῖμαι*) *to think* have only βούλει, οἶει, in the 2 Sing.

360 D. The participle of the Pf. Act. is formed like the Pres. Par., in κεκλή-ο-ντ-ες Hm. for κεκληγ-ότ-ες (κλέγω *to make a noise*). Cf. πεφρικ-ο-ντ-ας, κεχλάδ-ο-ντ-ος in Pindar.

Hm. often lengthens *στ* to *ωτ* in the Pf. Par.: τεθνήωτος, Att. τεθνηκότος (*θνήσκω to die*).

361 D. Hm. often retains *μι, σι* in the Sub.: ἐδέλωμι, ἐδέλῃσι (more correctly written ἐδέλῃσι) for ἐδέλω, ἐδέλῃ, *may wish*.

362 D. The Aeol. has *οισα* for *ονσα* and *αισα* for *ᾱσα* in the Fem. Par.: τρέφουσα *nourishing*, δρέφαισα. The first of these forms is used by Theoc., and both of them by Pindar.

363 D. In Hm., the vowels, after *σ* is dropped, usually remain uncontracted: λύσσαι, λύσσαι, ἐλύσο, etc. Hd. contracts *ηαι* to *η* and sometimes *εο* to *ευ*: 2 Sing. Sub. βούλη, Imv. βούλοο or βούλεω *wish*. Hm. contracts *εαι* to *ει* only in ἔφει *thou wilt see*.

Hm. sometimes drops *σ* in the Pf. Plup.: μέμνη-αι Lat. meministi, also contracted μέμνη. So in Hd., 2 Sing. Imv. μέμνε-ο, with *ε* for *η*.

364. 4. The *first aorist* system omits the endings in the 1 Sing. Ind. Act., the 2 Sing. Impv. Act. and Mid., and the Inf. Act.: *ἔλυσ-α* (for *ἔλυσ-α-ν*), *λύσ-ον* (for *λύσ-α-σι*), *λύσ-αι* (for *λύσ-α-σθ*), *λύσ-αι* (for *λύσ-α-ναι*). The *ν* in *λύσον* is a euphonic addition. See 349 a.

Accent of the Verb.

365. As a general rule, the accent stands as far as possible from the end of the form (*recessive* accent, 97); on the penult, when the ultima is long by nature; otherwise, on the antepenult: *λύσασθων*, *λύσασθε*.

Final *αι* and *οι* have the effect of *short* vowels on the accent (95 a): *λύονται*, *λύσαι*, *λυθησόμενοι*. But not so in the Opt.: *λύσαι*, *λελύκοι*.

For *contract* forms, the accent is determined by the rules in 98: hence *δοκῶ* (*δοκέ-ω*), *ἐλῶμεν* (*ἐλά-ομεν* from *ἐλαύνω*, 435, 2), *πесоῦμαι* (*πесέ-ομαι* from *πίπτω*, 449, 4), *διδῶμαι* (*διδό-ωμαι*), *λυθῶ*, *λυθῆς* (*λυθέ-ω*, *λυθί-ης*).

EXCEPTIONS.

366. In the *finite* verb there is only the following exception:—The 2 Aor. Impv. 2 Sing. accents the connecting vowel

a. regularly in the *middle*: *λιπ-ού* contracted from *λιπ-έ-(σ)ο*.

b. in the following *active* forms: *εἰπ-έ* *say*, *ἔλθ-έ* *come*, *εὗρ-έ* *find*, *ιδ-έ* *see*, *λάβ-έ* *take*; but not in their compounds: *ἄπ-ειπε*.

REM. Of course, this exception has no reference to *μ*-forms, which are without connecting vowel.

367. The *infinitive* and *participle*, which are essentially nouns, present numerous exceptions.

a. In the 2 Aor. Act. and Mid., they accent the connecting vowel: the Inf. Act. is perispomenon, the Par. Act. oxytone: *λιπ-εῖ-ν*, *λιπ-ώ-ν*, *λιπ-έ-σθαι*, *λιπ-ό-μενος*. For the 2 Aor. Par. Mid., this gives the same accent as the general rule.

b. In the 1 Aor. Act. and Perf. Mid., they accent the penult: *τιμῆσαι*, *τιμήσας*, *τετιμήσθαι*, *τετιμημένος*. For the 1 Aor. Par. Act., this gives the same accent as the general rule.

c. All infinitives in *ναι* accent the penult: *τιθέναι*, *λελυκέναι*, *λυθῆναι*, *σταλήναι*.

364 D. In all tenses, *ν* of the 1 Sing. is dropped when *α̃* precedes: Hm. *ἦα* (orig. *ἦσαμ*, *ἦσαν*) *I was*, *ἦτα* *I went*, *ἦδεα* *I knew*. Only *ἔκτα-ν* *I killed*, where *α* belongs to the stem.

367 D. a. In Hm., the Inf. of the 2 Aor. Mid. conforms in some words to the general rule: *ἀγέρεσθαι* (*ἀγείρω* to *assemble*), *ἔρεσθαι* (*εἰρομαι* to *ask*), *ἔχθρεσθαι* (*ἐχθρόομαι* to be odious), *ἐγρεσθαι* (*ἐγείρω* to *arouse*).

b. In Hm., the Perf. *ἀλάλησθαι*, *ἀλαλήμενος* (*ἄλλομαι* to *wander*), *ἀπάχησθαι*, *ἀπαχήμενος* or *ἀπηχήμενος* (*ἄχνομαι* to be *pained*), *ἐσθήμενος* (*σέβω* to *drive*), conform to the general rule.

d. All participles of the third decl., formed *without connecting vowels*, are oxytone: διδούς, λελυκώς, λυθείς, σταθείς. This includes all third declension participles in *ς*, except that of the 1 Aor. Act.

REM. e. In the 1 Aor., these three forms, the 3 Sing. Opt. Act., the Inf. Act., and the 2 Sing. Imv. Mid., which have the same letters, are often distinguished by the accent:

3 Sing. Opt. Act.	πλέξαι	παύσαι	τελείσαι	δηλώσαι
Inf. Act.	πλέξαι	παύσαι	τελείσαι	δηλώσαι
2 Sing. Imv. Mid.	πλέξαι	παύσαι	τέλεισαι	δῆλωσαι

368. *Compound Verbs* follow the rules above given, but with the following restrictions:

a. The accent can only go back to the syllable next preceding the simple verb: ἐπί-σches *hold on*, συνέκ-δος *give out together*, not ἐπισches, σύνεκδος.

b. The accent can never go back beyond the augment or reduplication: ἀπ-ῆλθε *he went away*, ἀφ-ἵκται *he has arrived*, παρ-ῆν *he was present*, not ἀπηλθε, ἀφικται, πάρην. This is the case, even when the augment, falling upon a long vowel or diphthong, makes no change in it: ὑπ-εἶκε *he was yielding*, but ὑπ-εἶκε Pres. Imv. *be yielding*, ἀν-εύρον *I found again*.

FORMATION AND INFLECTION OF TENSE-SYSTEMS.

PRESENT SYSTEM, OR

Present and Imperfect.

369. FORMATION of the tense-stem: see 325–33 (*Classes of Verbs*).

INFLECTION (*Paradigm*, 270). The *elements* of which the forms consist are generally obvious. For λύω, λύει, λύη, and λύε, see 361: for λύνουσι and λύνουσα, see 362: for the middle λύη, λύει, ἐλύου, λύοιο, and λύον, see 363.—For the present system without connecting vowels (*μ-form*), see 399 ff.

370. CONTRACT VERBS (*Paradigms*, 279–81). The connecting vowels of the present system are contracted with a final α, ε, ο, in the tense-stem. Verbs which have this peculiarity are called *Contract Verbs*.

For the rules of contraction, see 32–5. In reading the paradigms, the *uncontracted* form will be seen by omitting the syllable next after the parenthesis; the *contract* form, by omitting the letters in the parenthesis itself: thus in τιμ(ά-ει)ᾶ, τιμ(ά-ου)ᾶ-σι, the uncontracted forms are τιμάει, τιμάουσι; the contract forms, τιμᾶ, τιμᾶσι.

370 D. CONTRACT VERBS IN THE DIALECTS.

Usage of Homer. a. Verbs in *aw* are commonly contracted; but often, with a peculiar Epic duplication of the contract vowel. By this a contract *a* becomes *aw*, or (after a long syllable, 28 D) *aw*:

δρῶς, from *δράω*, *δρῶ* to see; *δρόμι*, from *δρόμι*, *δρῶμι*;
δρόωσι, " *δρόουσι*, *δρῶσι*; *μερυνῶς*, " *μερυνῶς*, *μερυνῶ* to long;
δρῶντες, " *δρόντες*, *δρῶντες*; *ἡβῶσα*, " *ἡβῶσα*, *ἡβῶσα* being young.

Under like circumstances, a contract *a* becomes *ā* or *āā*:

δράα, from *δράει*, *δράα*; *μνᾶσσαι*, from *μνᾶσσαι*, *μνᾶσσαι* to woo
δράασδε, " *δράεσδε*, *δράασδε*; (the syll. before *μνα* is long by position).

aw becomes *wo*, when the latter syllable will not be made short by it: *ἡβῶντες*, *ἡβῶοι*. The duplicate form has the accent of the uncontracted form. It is only used where the second of the two syllables contracted was long: thus we do not find *δρόωμεν* for *δρόωμεν*, *δρῶμεν*.

έδω to permit has only the duplication of *a*, but often lengthens *e* before *ω* to *ει*: *έδως*, *είδωσι*. Irreg. forms are *μυῶμενος* (*μυᾶμενος*), *γελῶντες* (*γελῶντες* laughing), *ναεῖδωσα* (*ναεῖδωσα* inhabiting), *χρεῶμενος* (*χραῶμενος* using).

ao is sometimes changed to *eo* without contraction in the Impf. Act.: *ἦρτεον* (*ἀντάω* to encounter), *δομκλέομεν* (*δομκλάω* to rebuke).

b. Verbs in *ew* are commonly uncontracted, but sometimes *ee*, *eei* go into *ei*; *eo*, *eou*, into *eu*: *τελέει*, *τελέουσι*, *τελέεται*, *τελέομενος*, or *τελεῖ*, *τελεῖσι*, *τελεῖται*, *τελεῖμενος*. *eo* may unite by Synzesis: *ἐδρήνεον* they were mourning, as three syllables. In the 2 Sing. Mid. *έ-ε-αι*, *έ-ε-ο* may become *είαι*, *είο*, by contraction of *ee*, or *είαι*, *είο*, by rejection of one *e*: *μυθεῖαι* or *μυθεῖαι*, for *μυθεῖ-ε-αι* thou sayest. The final *e* of the stem is sometimes lengthened to *ει*: *νεκέλω* for *νεκέω* to quarrel, *τέτελετο* from *τελέω* to complete.

c. Verbs in *ow* are contracted as in Att. But sometimes they have forms with a duplicate O-sound, as if the stem ended in *a* (see *a* above): *ἀρόωσι* (as if for *αρα-ουσι*, *ἀρώω* to plough), *θηῖόωμεν* (as if for *θηῖα-οιμεν*, *θηῖώω* to treat as an enemy), *ὕπνώωτας* (as if for *ὕπνα-οντας*, *ὕπνώω* to sleep).

Usage of Herodotus. d. Verbs in *aw* commonly change *a* before *o*, *ou*, *ω*, to *e*: *τιμέονται*, *τιμέομενος*, *τιμέουσι*, *τιμέω*, *τιμέομεθα* (the first three are often less correctly written *τιμέωνται*, *τιμέομενος*, *τιμέουσι*).—*eo* rarely goes into *eu*: *έτιμευ*, Att. *έτιμευ*. In their other forms, they contract *a* with the following vowel as in Att.: *τιμῶς*, *τιμῶτε*, *τιμέμην*, *τιμᾶσθαι*; so also 2 Sing. Mid., Impv. *τιμῶ*, Impf. *έτιμῶ*, from (*ε*)*τιμα-ε(σ)*.

e. Verbs in *ew* are uncontracted, except that *eo*, *eou* may go into *eu*: *φιλέω*, *φιλέει*, *φιλέοιμι*, *φιλέομαι* or *φιλεύμαι*, *φιλέουσι* or *φιλεύσι*. But *δει* it is necessary and its Inf. *δεῖν* are usually contracted. Instead of 2 Sing. Mid. *φιλέ-ε-αι*, *φιλέ-ε-ο*, *έφιλέ-ε-ο*, we find forms with only one *e*, *φιλέαι*, *φιλέο*, *έφιλέο*; but these are of doubtful correctness.

f. Verbs in *ow* are contracted as in Att., but sometimes have *eu* instead of *ou*: *θηλώ*, *θηλοι*, *θηλώμαι*, *θηλόμην*, *θηλούσι* or *θηλεύσι*, *έθλου* or *έθλεν*.

Doric Contraction. g. The Dor. contracts *a* with *o*, *ω* (not in the ultima) to *ā* instead of *ω*: it contracts *a* with *e*, *η*, *ει*, *η*, to *η*, *η*, instead of *α*, *α*: *πεινώ-μεν* (for *πεινώμεν*), *πεινώντι* (for *πεινώσι*), *όρητε* (for *όρατε*), *όρη* (for *όρα*), *όρην* (for *όραν*). The Ion. contraction of *eo*, *eou* to *eu* belongs also to the Dor.

371. Remarks on Contract Verbs.

a. The connecting vowel of the Inf. Act. was originally *e*, not *ει* (352 d): hence for *ά-ειν*, *έ-ειν*, the contract forms are not *άν*, *οίς*, but *άν*, *οῖν* (as if from *άεν*, *όεν*).

b. Stems of one syllable in *ε* admit only the contraction into *ει*. Wherever contraction would result in any other sound, the uncontracted form is used. Thus *πλέ-ω* to sail makes in the Pres. Ind. *πλέ-ω*, *πλείς*, *πλεί*, Du. *πλείτον*, Pl. *πλέ-ομεν*, *πλείτε*, *πλέ-ουσι*. Except *δέ-ω* to bind, which makes *τὸ δεῦν* (for *δέ-ον*), *δοῦμαι* (for *δέ-ομαι*), etc., and is thus distinguished from *δέ-ω* to want, require, which follows the rule, making *δεῖ* it is necessary, but *τὸ δε-ον* the requisite.

c. A few stems in *α* take *η* instead of *α* in the contract forms: *ζά-ω* to live, *ζῆς* (not *ζας*), *ζῆ*, *ζῆτε*, *ζῆν*, etc. (cf. 370 D g). So also *πεινά-ω* to hunger, *διψά-ω* to thirst, *κνά-ω* to scratch, *σμά-ω* to wash, *ψά-ω* to rub, and *χρά-ομαι* to use.

d. *ρίγν-ω* to be cold has *ω* and *φ* in contract forms, instead of *ου* and *αι*: Inf. *ρίγῶν*, Opt. *ρίγῃην*.

e. *λού-ω* to bathe sometimes drops *υ* (39), and is then contracted as a verb in *ω*: *ἐλου* for *ἐλο(υ)-ε*, *λούμαι* for *λο(υ)-ομαι*, etc.

FUTURE SYSTEM, OF

Future Active and Middle.

372. The future active and middle adds *σ* to the stem, and has the inflection of the present. (*Paradigm*, 271.)

a. *Mute Verbs.* A labial or palatal mute at the end of the stem unites with *σ*, forming *ψ* or *ξ*: a lingual mute is dropped before *σ* (47).

<i>κόπτω</i> (κοπ) to cut	<i>κόψω</i>	<i>τάσσω</i> (ταγ) to arrange	<i>τάξω</i>
<i>βλάπτω</i> (βλαβ) to hurt	<i>βλάψω</i>	<i>δρύσσω</i> (ορυχ) to dig	<i>δρύξω</i>
<i>γράφω</i> to write	<i>γράψω</i>	<i>φράζω</i> (φραδ) to tell	<i>φράσω</i>
<i>πλέκω</i> to twist	<i>πλέξω</i>	<i>σπένδω</i> to pour	<i>σπείσω</i> (49)

For *τρέφω* to nourish, *τρέψω*, and the like, see 66 c.

b. *Pure Verbs.* A short vowel at the end of the stem becomes long before *σ* (335).

<i>εἰάω</i> to permit	<i>εἰάσω</i>	<i>ποιέω</i> to make	<i>ποιήσω</i>
<i>τιμάω</i> to honor	<i>τιμήσω</i>	<i>δουλόω</i> to enslave	<i>δουλώσω</i>

For exceptions, see 419.

371 D. c. Hm. has 2 Sing. Mid. *δρῆαι* with irreg. accent for *δρά-ε-αι*. Before *την* of the 3 Du., Hm. contracts *αι*, *εε*, to *η*: *προσανδήτην* (*προσανδῆαι* to address), *συναντήτην* (*συναντῆαι* to meet together), *ἀπειλήτην* (*ἀπειλῆαι* to threaten). So, before *μεναι* in the Inf.: *πρωήμεναι* (*πρωῆαι* to hunger), *πενδήμεναι* (*πενδέαι* to mourn), *ποδήμεναι* (*ποδέαι* to miss), *φορήμεναι* and more irregularly *φορήναι* (*φορέαι* to bear).

Hd. seldom, if ever, contracts *αι*, *αιι*, to *η*, *η*: *χρησθῆαι* to use, not *χρησῆσαι*.

e. Hm. has Impf. *λθε* uncontracted for *ἐλο(υ)ε*; and, with *ε* added to the stem, *λθεον* for *ἐλο(υ)ε-ον*. In the Aor. he has *ἐλουσα* and *ἐλθεσσα*.

372 D. a. For Fut. in *ξω* from Pres. in *ζω*, frequent in Hm., see 328 D b.

b. For lengthened forms of *ᾶ*, Dor. *τιμᾶσᾶ*, Ion. *ἰησῶμαι*, *πειρῶσμαι*, see 335 D.—For *σ* doubled in Hm. after a short vowel (*ἀνέσσω*), see 344 D.

c. *Verbs of the second class* have the lengthened stem in the Fut.: *πείθω* (πίθ) *to persuade*, *πείσω* (not πίσω); *πνέω* (πνύ) *to breathe*, *πνεύσομαι* (not πνύσομαι).

373. *Liquid Verbs* take *ε* instead of *σ* in the future (345); *ε* is contracted with the connecting vowels, as in the Pres. of *φαίλω*: *φαίνω* (φᾶν) *to show*, *φανέ-ω*, contracted *φανῶ*. (*Paradigm*, 282.)

Exc. *κέλλω* (κελ) *to drive* and *κυρίω* (κυρ) *to fall in with* make *κέλ-σω*, *κύρ-σω*, with *σ*.

Contract Future from Pure and Mute Verbs.

374. 1. Some pure verbs in *εω* drop *σ* in the future, and contract: *τελέ-ω* *to complete*, *τελέσω*, *τελέ-ω*, *τελῶ*, 1 P. *τελοῦμεν*, etc. The Fut. thus made has the same form as the Pres.

375. 2. Mute stems in *αδ* (Pres. *αζω*) sometimes do the same: *βιβάζω* *to cause to go*, *βιβάσω*, *βιβά-ω*, *βιβῶ*. Similarly *ελαύνω* (ελα) *to drive*, *ελά(σ)ω*, *ελῶ*, *ελάς*, *ελᾶ*, etc.

376. 3. Mute stems in *ιδ* (Pres. *ιζω*), after dropping *σ*, insert *ε* and then contract: *κορίζω* (κομιδ) *to conceive*, *κορίσω*, *κομι-έ-ω*, *κομιῶ*, 1 P. *κομιοῦμεν*, etc., Fut. Mid. *κομιούμαι*. The name *Attic Future* has been given to this formation.

377. 4. Some verbs take *σε* instead of *σ*, contracting *ε* with the connecting vowel: *πνέ-ω* (πνύ, πνευ) *to breathe*, *πνευσέ-ομαι*, *πνευσοῦμαι* (also *πνεύσομαι*); *πλέ-ω* (πλύ, πλεν) *to sail*, *πλευσοῦμαι* (also *πλεύσομαι*); *φεύγ-ω* (φυγ) *to flee*, *φευξοῦμαι* (also *φεύξομαι*). This formation is found only in the future middle, and only when it has an active meaning. It is called the *Doric Future* (377 D).

378. *Future without tense-sign.* A few verbs form their Fut. without any tense-sign: *χέω* (χῦ) *to pour*, Fut. *χέω*, Mid. *χέομαι*. So the irregular futures *ἔδομαι* *shall eat* (450, 3), *πίομαι* *shall drink* (435, 4).

379. *Future Middle used as passive or active.* Beside its proper meaning, the Fut. Mid. has in many verbs a passive sense: in not a few, it has an active sense. The latter is found especially in many verbs which express an action or function of the body: *ἀκούω* *to hear*, *ᾄδω* *to*

373 D. The Fut. in *εω* has in the dialects the same forms, contracted and uncontracted, as the Pres. in *εω* (370 D b, e).

For poetic Fut. in *σω* from other liquid verbs, see 345 D.

375 D. The Fut. in *αω* has in Hm. the same variety of forms as the Pres. in *αω* (370 D a): thus *ἐλῶ*, *ἐλάς*, *ἐλᾶς*. In Hd., it is contracted as in Att.

377 D. In Dor., the usual tense-sign of the Fut. Act. and Mid. is *σε* instead of *σ*: *ε* is contracted with the following vowel: *λυσῶ* (for *λυ-σέ-ω*), *λυσεῖς*, *λυσεῖ*, *λυσεῖτον*, *λυσέμεν*, *λυσεῖτε*, *λυσεῦντι*; Mid. *λυσέομαι* (for *λυ-σέ-ομαι*), *λυσῶ*, *λυσεῖται*, etc., *λυσεῖσθαι*, *λυσέμενος*.

378 D. Similarly, Hm. has Fut. *βέλομαι* or *βέομαι* (39 a) *shall live* connected with *βίωω* *to live*, *θῆω* *shall find* connected with 2 Aor. Pass. *ἐ-θᾶ-ην* *learned*, *κείω* or *κέω* (39 a) *shall lie* from *κείμεναι*.—Hm. sometimes omits *σ* of the Fut. after *υ*: *ἐρύω* Fut. of *ἐρύω* *to draw*.

sing, ἀπαντάω *to meet*, ἀπολαύω *to enjoy*, βαδίζω (Fut. βαδιοῦμαι) *to walk*, βοάω *to cry*, γελᾶω *to laugh*, οἰμῶζω *to wail*, σιγᾶω and σιωπᾶω *to be silent*, σπουδάζω *to be busy*.

FIRST AORIST SYSTEM, OR

First Aorist Active and Middle.

380. INFLECTION (*Paradigm*, 272). The connecting vowel is *a* throughout: for ἔλυσε, λύσον, λύσαι (Inf. Act., and Imp. Mid.), see 349 a: for ἔλυσα, see 364. For the middle forms ἐλύσω, λύσῃ, λύσαιο, see 363. For the optative forms εἰας, εἰε, εἰαν, which are called Aeolic, but are more used than the regular forms, see 349 b. For the accent of certain forms, see 367 e.

381. FORMATION. The first aorist active and middle adds *σ* to the stem.

The *future* and *first aorist* systems, when formed with *σ*, have the same tense-stem: hence the rules in 372 apply also to the 1 Aor.

κόπτ-ω	ἔκοψα	τάσσω (ταγ)	ἔταξα	ἐά-ω	εἶᾶσα
βλάπτω	ἔβλαψα	ὀρύσσω (ορυχ)	ὠρύξα	τιμά-ω	ἐτίμησα
γράφ-ω	ἔγραψα	φράζω (φραδ)	ἔφρασα	ποιέ-ω	ἐποίησα
πλέκ-ω	ἔπλεξα	σπένδ-ω	ἔσπεισα	δουλό-ω	ἐδούλωσα
τρίφ-ω	ἔτρεψα	πείθω (πιθ)	ἔπεισα	πνέω (πνυ)	ἔπνευσα

Χίω *to pour* makes ἔχεα (for ἐγευσσα) corresponding to the Fut. χέω (378). Cf. the irregular εἶπα said (450, 8), ἤνεγκα (450, 6).

For three aorists in κα, ἔθηκε from τίθημι (τε) *to put*, ἔδωκα from δίδωμι (δο) *to give*, ἔηκα from ἵημι (εἶ) *to send*, see 402.

382. *Liquid Verbs*. These reject *σ* in the first aorist, and lengthen the stem-vowel in compensation for it: φαίνω (φᾶν), ἔφηνα (for ἐφανσα); see 345. (*Paradigm*, 283.)

REM. a. The verbs αἶρω (*ar*) *to raise* and ἄλλομαι (*al*) *to leap* make *ar* and *al* in the 1 Aor., except in the Ind., which has *η* on account of the augment: ἤρα, ἠλάμην, but ἄρας, ἀλάμενος.

b. A few other verbs have *a* where the rule (335) requires *η*: κερδαίνω *to gain*, ἐκίρδᾶνα; ὀργαίνω *to enrage*, ὠργάνα;—or, on the contrary, have *η* after *ρ*, instead of *α*: τετραίνω *to bore*, ἐτέρηνα.

380 D. For 1 Aor. in Hm. with *ο* and *ε*, like the 2 Aor., see 349 D.

381 D. For *σ* doubled in Hm. after a short vowel (ἐγέλασσα), see 344 D. For ἐλέεσσα=ἔλουσα from λούω *to bathe*, see 371 D e.

For ἔχεα, Hm. has commonly ἔχενα. Similarly, Hm. makes 1 Aor. ἔκη-α (also written ἔκεια) Att. ἔκαυσα from καίω (καν) *to burn*, ἔσσενα from στέω (συ) *to drive*, ἠλεάμην and ἠλευνέμην from ἀλέομαι or ἀλεόβομαι *to avoia*, and the defective Aor. δέετο seemed (connected perhaps with ἐδᾶ-ην *learned*).

Hes. has δατέασθαι from δατέομαι *to divide*.

382 D. Hm. has 1 Aor. in *σα* from some liquid verbs (345 D).—Hm. ἀφέλλα for ἀφείλα from ἀφέλλω *to increase* (345 D).

SECOND AORIST SYSTEM, OF

Second Aorist Active and Middle.

383. The tense-stem of the second aorist active and middle is the same as the verb-stem. It has the inflection of the present system, the second aorist indicative being inflected like the imperfect. (*Paradigm*, 276.)

For the change of *ε* to *α* in the 2 Aor., see 334 a. For the accent of the 2 Sing. Imv., the Inf. and Par., see 366-7 a. For the second aorist system without connecting vowels (*μi-form*), see 399 ff.

384. *ἄγω* to lead has in the 2 Aor. a reduplicated stem (332): *ἤγαγον*, *ἤγαγεῖν*. Syncopated stems (339) are seen in *ἔπι-όμην* (*πεί-ομαι* to fly), *ἔ-σχε-ον* (for *ε-σεχ-ον*, Pr. *ἔχω* to have), *ἔ-σπ-όμην* (for *ε-σπ-ομην*, Pr. *ἔπομαι* to follow), *ἤλθον* (for *ἤλυθ-ον* Hm., Pr. *ἔρχομαι* to come), and some others: *ἤνεγκον* (for *ἤνεκ-ον*, Pr. *φέρω* to bear) has both reduplication and syncope.—For *τρώγω* to gnaw, 2 Aor. *ἔ-τρώγ-ον*, see 334 d.

PERFECT ACTIVE SYSTEMS, OF

Perfect and Pluperfect Active.

385. The two perfect active systems have the reduplication (318 ff.) in common, and are alike in their inflection (*Paradigma*, 273, 277). For the augment of the Plup., see 311. For the connecting vowels of the Ind., see 350-1. For the older Attic *η* in the 1, 3 Sing. of the Plup., see 351 a. For *σαν* in the 3 Pl. Plup., see 356 c. For the forms *λέλυκα* and *λέλυκε*, see 361. For the accent of the Inf. and Par., see 367 c, d.

388 D. In Hm., a few stems which end in a mute after *ρ*, suffer transposition as well as variation of vowel in the 2 Aor.: *δέκ-ομαι* to see, *ἐδράκον*, *πέδρω* to destroy, *ἐπράδον*.

For Ion. *είν* instead of *εῖν* in 2 Aor. Inf., see 352 D.

384 D. In Hm., a considerable number of verbs have reduplicated stems in the 2 Aor.: *ἐ-πέφραδ-ον* (*φράζω* to declare), *πέπειδ-ον* (*πείθω* to persuade), *τεταράδμην* (*τέρω* to delight), *πεπείδ-εσθαι* (*φείδομαι* to spare), etc.—*ἤραρ-ον* (st. *αρ*, Pr. *ἀραρίσκω* to fit), *ἔρορ-ον* (*δρ-νυμι* to rouse).—Reduplicated and syncopated are *ἐ-κεκλ-όμην* (*κέλ-ομαι* to command), *ἐλαλε-ον* (st. *αλεκ*, Pr. *ἀλέξω* to ward off). Not used in the Pres. are *πέφν-ον* (st. *φεν*) killed, *τέτμ-ον* (st. *τεμ*) came up to, *τεταγ-ών* (st. *ταγ*, Lat. *tango*) taking hold of.—Two verbs, *ἐρύκ-ω* to draw, *ἐνέπ-τω* to chide, reduplicate the final consonant of the stem, with a *α* as a connective: *ἠρίκ-ακ-ον*, *ἠνέπ-ακ-ον* (also *ἐνέπ-ακ-ον*).

Of syncopated stems, Hm. has also *ἐγγ-όμην* awoke (found even in Att., from *ἐγγείρω* st. *εγερ*), *ἀγγ-όμενοι* assembled (Inf. *ἀγγέρ-εσθαι* 367 D, Pr. *ἀγγείρω*), *ἐπλ-όμην* (*πέλ-ομαι* to be).

385 D. For Dor. *ω*, *ει*, *ε*, instead of *α*, *ας*, *ε*, in the Sing. of the Pf. Ind., see 350 D.—For Dor. *ειν* instead of *εναι* in the Pf. Inf., see 359 D.—For Ionic forms of the Plup. in Hm. and Hd., see 351 D.—For Ep. *ωτ* instead of *στ* in the Pf. Par., see 360 D.

For the second perfect system without connecting vowels (*μ-form*) see 399 ff.

The Sub., Opt., and Imv. have the inflection of the Pres. The Imv is very rarely used, and only in perfects which have a present meaning. In place of it, the Perf. Par. can be used with the Imv. of *εἰμι* to be: thus λελυκώς ἴσθι, ἴστω, etc. Even the Sub. and Opt. are quite generally made in this way: thus λελυκώς ᾧ, λελυκώς εἴην, instead of λελύκα, λελύκοιμι, which do not very often occur.

386. FIRST PERFECT AND PLUPERFECT. The first perfect and pluperfect add *κ* to the reduplicated stem. (*Paradigm*, 273.)

a. This is the only form for pure verbs (but see 409). It is the prevailing form for liquid verbs, and for mute verbs with lingual stems: the lingual mute is dropped before *κ*: κομίζω (κομιδ) to convey, κεκόμικα.

The pure verb ακούω to hear has the 2 Perf. ἀκήκοα (321), 2 Plup. ἠκηκόειν or ἀκηκόειν (311),—the only instance of the kind in Attic prose.

b. Pure verbs, and verbs of the second class, have the lengthened stem in the 1 Perf.

εἶ-ω	εἶδα	ποιέ-ω	πεποίηκα	πείθω (πιθ)	πέπεικα
τιμά-ω	τετίμηκα	δουλό-ω	δεδούλωκα	πνέω (πνυ)	πέπνευκα

c. Liquid stems of one syllable change *ε* to *α* (334 a): στέλλω (σ텔) to send, ἔσταλκα, φθείρω (φθερ) to destroy, ἔφθαρκα.

ν is rejected in a few verbs: κρίνω (κριν) to distinguish, κέκρικα, τείνω (τεν) to extend, τέτακα, etc. (433). If not rejected, it must be changed to *γ* nasal: φαίνω (φαν), πέφαγκα.

Several liquid stems suffer transposition (340), and thus become vowel-stems: βάλλω (βαλ) to throw, βέ-βλη-κα, κάμνω to be weary, κέ-κμη-κα.

387. SECOND PERFECT AND PLUPERFECT. The tense-stem of the second perfect and pluperfect is the reduplicated verb-stem. (*Paradigm*, 277.)

a. *Vowel-Changes.* *ε* in the stem becomes *ο* in the 2 Perf. (334 a): στρέφω to turn, ἔστροφα, τίκτω (τεκ) to bring forth, τέτοκα.

Verbs of the second class have the lengthened stem, but change *ει* to *αι* (334 b): τήκω (τακ) to melt, τέτηκα, λείπω (λιπ) to leave, λέλοιπα, φεύγω (φύγ) to flee, πέφευγα.

386 D. In Hm., only vowel-stems (or such as become so by transposition) form a first perfect; and even these often have a second perfect form: πεφύ-ασι Att. πεφύκασι. (φύ-ω to produce), κεκμη-ώς Att. κεκμηκώς (κάμ-νω to be weary), τετιγ-ώς troubled (defective, used only in this form and in Pf. Mid. τετίγημαι, Par. τετιγημένος troubled).

387 D. a. In Hm., the Fem. Par. sometimes has *ᾶ* when other forms of the perfect have *η* (388 D).

b. The aspiration of a smooth or middle mute in the perfect active is unknown to Hm.

In other verbs also, *a* is lengthened (338): κράζω (κραῖν) to cry, κρί-κραγα, ἀγ-νυμι to break, ἔαγα, λαγχάνω (λαχ) to obtain by lot, εἰληχα, φαίνομ (φάν), πείθηνα.

But the stem-vowel remains short,——1. After the Attic reduplication (321): ἀλείφω (αλίφ) to anoint, ἀλήλιφα.——2. In some instances, before a rough mute: γράφω to write, γέγραφα, τάσσω (ταγ) to arrange, τέταχα.

For ἔρρωγα from ῥίγνυμι (ῥαγ) to break, and εἴωθα am accustomed from εἶω or ἦω, see 334 d.

b. *Aspiration of Final Mute.* Some verbs aspirate a labial or palatal mute at the end of the stem (341), changing π, β, to φ, and κ, γ, to χ: κλέπτω (κλεπ) to steal, κέκλοφα, ἀλλάσσω (αλλάγ) to exchange, ἥλλαχα.

A few verbs have two forms, aspirate and unaspirate: πράσσω (πράγ) to do, πείπραγα intransitive, am doing (succeeding, well or ill), πείπραχα transitive, have done; ἀνοίγω to open, ἀνέωγα intrans. am open, ἀνέωχα trans. have opened.

PERFECT MIDDLE SYSTEM, OR

Perfect, Pluperfect, Fut. Perf., Middle (Passive).

388. PERFECT AND PLUPERFECT. The tense-stem of the perfect and pluperfect middle is the reduplicated verb-stem. The endings are applied directly to the stem, without connecting vowels. (*Paradigm*, 274.)

For the accent of the Inf. and Par., see 367 b.

389. *Vowel-Changes.* The vowel-changes which occur in the 1 Perf. Act., are found also in the Perf. Mid.

εἶ-ω	εἶ-μαι	δουλό-ω	δεδούλωμαι	στέλλω (στέλ)	ἔσταλμαι
τιμά-ω	τετίμημαι	πείθω (πίθ)	πέπεισμαι	φθείρω (φθερ)	ἔφθαρμαι
ποιέ-ω	πεποίημαι	πλέω (πλύ)	πέπλευσμαι	βάλλω (βάλ)	βέβλημαι

Further, the verbs γρέφω to *nourish*, τρέπω to *turn*, and στρέφω to *turn*, change *e* to *a*: τέτραμμαι (66 c, d), τέτραμμαι, ἔστραμμαι.

390. *Addition of σ.* Many pure verbs add *σ* before the endings of the perfect middle: τελέω to *complete*, τε-τέλε-σ-μαι, ἔτε-τέλε-σ-το. But the added *σ* falls away before endings that begin with *σ* (55): τε-τέλε-σαι, ἔτε-τέλε-σθε. (*Paradigm*, 284.)

This *σ* is almost always added to the Perf. Mid. of pure verbs which retain a short stem-vowel (419) contrary to the rule in 335: ἔ-σπα-σ-μαι (not *ε-σπη-μαι*) from σπάω to *draw*. Other pure verbs in which it occurs, are enumerated in 421; some have both forms, with and without *σ*: κλείω to *close*, κέκλεισμαι and κέκλειμαι.

388 D. For Ionic forms such as μέμνη-αι or μέμνη (Hm.), μέμνε-ο (Hd.), see 368 D.

391. *Liquid Verbs and Mute Verbs.* The concurrence of consonants in the stem and endings gives occasion to a number of euphonic changes. These are shown in the *Paradigms*, 284. They take place according to the rules of euphony in 44-7.

a. Verbs which reject *ν* in the Perf. Act. (386 c), reject it also in the Perf. Mid.: *κέκρμαι, τέταμαι*. If not rejected, it becomes *σ* when the ending begins with *μ* (51): *φαίνω* (φαν), *πέφασμαι*;—but sometimes it becomes *μ*: *ὀξύνω* to sharpen, *ὠξυμαι*. Before other endings, it remains unchanged: *πέφανσαι* (51), *ὠξυνται*.

b. When *μμ* or *γγ* would be brought before *μ*, the first consonant is rejected: *πέμπω* to send, *πίπεμμαι* (for *πε-πεμμμαι*), *ἐλέγχω* to convict, *ἐλ-ήλεγμαι* (for *ἐλ-ηλεγγμαι*).

c. *σπένδω* to pour makes *ἔσπεισμαι* (for *εσπενσμαι*, for *εσπενδμαι*).

392. *Third Person Plural of the Indicative.* The endings *νται, ντο* can only stand after a vowel. When the tense-stem ends in a consonant, the 3 Pl. Ind. is made by using the perfect participle, with the auxiliary verb *εἰσι* they are for the perfect, and *ἦσαν* they were for the pluperfect. See 284.

REM. a. The Ionic endings *αται, ατο* (before which, *π, β, κ, γ* are aspirated) sometimes appear in Attic, after a consonant: *τετάχαται, ἐτετάχατο*, for *τεταγμένοι εἰσί, ἦσαν*, from *τάσσω* (ταγ) to arrange.

393. *Perfect Subjunctive and Optative.* The perfect subjunctive and optative are made by using the perfect participle with the Sub. and Opt. of *εἰμί* to be. See 274, 284.

REM. a. A few pure verbs form these modes directly from the stem: *κτάομαι* to acquire, Perf. *κέκτημαι* possess, Sub. *κεκτώμαι, κεκτῇ, κεκτῆται* (contracted from *κεκτη-ωμαι*, etc.), Opt. *κεκτώμην, κεκτῶ, κεκτῶτο* (from *κεκτη-οιμην*, etc.), or *κεκτῆμην, κεκτῆ, κεκτῆτο* (from *κεκτη-ιμην*, etc., without connecting vowel). So *μυνήσκω* (μνα) to remind, Perf. *μμένημαι* remember.

394. *FUTURE PERFECT.* The future perfect adds *σ* to the tense-stem of the perfect middle. It has the inflection of the future middle,

392 D. The use of *αται, ατο* is much more common in Hm. and Hd., see 355 D e. Hm. has *τετεύχ-αται, ατο* (1 S. *τέτυγμαι, τεύχω* to make) with *ευ* for *ῖ*, *ἐρηγ-ατο* (1 S. *ἐρηγελσμην, ἐρεῖδω* to support) with *ε* for *ει*,—the change of quantity in each case being required by the hexameter verse, cf. 28 D. Before these endings, he inserts *δ* in *ἀκ-ηχέ-δ-αται* (Par. *ἀκ-ηχέ-μενος* pained), *ἐλ-ηλέ-δ-ατο* (for *ἐλ-ηλα-δ-ατο*, st. *ελα*, Pr. *ἐλαίνω* to drive). In *ἐρρ-άδαται* (*βαίνω* to sprinkle), *ῥαδ* appears to be the primitive stem, cf. Aor. *ῥάσσετε*. And *δ* belongs to the stem in Hd. *παρ-εσκευ-δ-αται* (*παρασκευάω* to prepare), and like forms from verbs in *ζω*. In *ἀπ-ικ-αται, ατο* (Hd.) = Att. *ἀφργμένοι εἰσί, ἦσαν*, *κ* is not changed to *χ*.

393 D. Hm. has Sub. 1 P. *μεμνόμεθα* (Hd. *μεμνέμεθα*), Opt. *μεμνήμην, ἔμμενέμετο* (εφ for *ῥοι, σοι, 26*); also Opt. 3 P. *λελύντο* (for *λελυ-ν-το*, 33).

from which tense it differs in form only by having a reduplication. (*Paradigm*, 274.)

The Fut. Perf. is not used in liquid verbs, nor in verbs beginning with a vowel. Yet we have *βεβλήσομαι*, *τετμήσομαι*, from *βάλ-λω* to *throw*, *τέμ-νω* to *cut*, with transposition of the liquid (386 c).

REM. a. There are two cases of a Fut. Perf. with *active* endings: in both, the stem is formed by adding *σ* to the stem of the 1 Perf.: *ίστημι* (στα) to *set*, 1 Perf. *ἴστηκα* stand, Fut. Perf. *ἰστήξ-ω* shall stand; *ζήσκω* (ζάν) to *die*, *τέζνηκα* am dead, *τεζνήξ-ω* shall be dead.

PASSIVE SYSTEMS, OR

Aorist and Future Passive.

395. FORMATION. The tense-stem of the passive aorist is formed by adding a passive-sign to the verb-stem (343). The first aorist takes *θ*, the second aorist *ε*. These become *θη* and *η* before a single consonant.—The passive future annexes *σ* to the tense-stem of the corresponding aorist (344). Thus the first future adds *θησ*, the second future *ησ*, to the verb-stem.

INFLECTION (*Paradigma*, 275, 278). Both passive systems have the same inflection. The Aor. Pass. takes the endings of the Act. without connecting vowels, and thus resembles the *μ*-forms. For the contraction of *ε* with the mode-signs of the Sub. and Opt., see 343. For *σαν* in the 3 Plur., see 356 c. For the mode-sign of the Opt., see 343. For the ending *τι* instead of *σι* in the 1 Aor. Impv., see 65 b. For the accent of the Inf. and Par., see 367 c, d.

The Fut. Pass. has the inflection of the Fut. Mid.

396. Remarks on the First Passive System.

a. In regard to *vowel-changes*, the 1 Aor. Pass. agrees with the Perf. Mid. (389). So also, in the rejection of *ν* from liquid stems (391 a), and the addition of *σ* to vowel-stems (390).

ἐά-ω	εἰάσθην	πείθω (πιθ)	ἐπείσθην	βάλ-λω	ἐβλήσθην
τιμά-ω	ἐτιμήσθην	πλέω (πλυ)	ἐπλεύσθην	σπά-ω	ἐσπάσθην
ποιέ-ω	ἐποίησθην	τείνω (τεν)	ἐτάσθην	τελέ-ω	ἐτελέσθην
δουλό-ω	ἐδουλώσθην	κρίνω (κριν)	ἐκρίσθην	ἀκού-ω	ἤκούσθην

395 D. Hm. *ν* for *σαν* in 3 P. Aor. Ind., see 355 D c:—the passive-sign *ε* lengthened to *ει* (or *η*) in the uncontracted 2 Aor. Sub., see 348 D:—the mode-vowels of the Sub. shortened in the Du. and Pl., see 347 D:—*μεναι* for *ναι* in the Aor. Inf., see 359 D.

In the Aor. Sub., Hd. contracts *εη* to *η*, but leaves *εω* uncontracted: *λυδέεω*, *λυθῆς*, *λυθῆ*, etc.

In Hm., the 1 Fut. Pass. is never found; the 2 Fut. only in *θαήσομαι* (2 Aor. Pass. *ἔθαην* learned), *μυθήσομαι* (*μύ-νυμι* to *miz*).

396 D. Hm. adds *ν* before *θ* to some vowel-stems: *ἰθρό-ν-σθην* became seated (*ἰθρό-ω*), *ἀμ-πνύ-ν-σθην* revived (st. *πνυ*, *πνέω* to breathe). In *φάειν-σθην* (*φάειν* to shine, = *φαίω*) he changes *φασν* to *φασαν* (cf. 370 D a).

But *στρέφω*, *τρέπω*, and *τρέφω* (389) have *ε* in the 1 Aor. Pass. This, however, is little used, the 2 Aor. Pass. of these verbs being much more common.

b. *Mute Stems.* Before *ς*, a labial or palatal mute (*π, β, κ, γ*) becomes rough (*φ, χ*): a lingual mute (*τ, δ, ζ*) becomes *σ*: see 44-5, and *Paradigms*, 284.

For *ἐστρέφην*, etc., see 66 d. For *ἐτρέψην*, *ἐτύψην*, see 65 c.

397. Remarks on the Second Passive System.

a. The verb-stem is only modified by variation of *ε* to *α* (383): *στέλλ-ω* to *send*, *ἐστᾶλην*.

But *πλήσσω* (*πλάγ*) to *strike* makes *ἐπλήγην*; yet in composition with *ἐκ* and *κατά*, it takes the form *-επλάγην*.

b. The second passive system is not formed from verbs which have a 2 Aor. Act. The only exception is *τρέπω* to *turn*, *ἐτρέπον* and *ἐτρέπην*.

Some verbs have both passive systems in use: *βλάπτω* (*βλαβ*) to *hurt*, *ἐβλάφην* and *ἐβλάβην*.

Verbal Adjectives.

398. The verbal adjectives are analogous to passive participles. They are formed by annexing *τός* or *τέος* to the verb-stem.

1. *λυ-τός*, *ή, ό-ν loosed*, *looseable* (*solutus, solubilis*).

2. *λυ-τέος*, *α, ο-ν (requiring) to be loosed* (*solvendus*).

The verb-stem assumes the same form as in the 1 Aor. Pass., except that a mute before *τός* and *τέος* must be *smooth* (44).

<i>ἰά-ω</i>	<i>ἰατός, τέος</i>	<i>πείθω</i>	<i>πειστός, τέος</i>	<i>βάλλω</i>	<i>βλητός, τέος</i>
<i>τιμά-ω</i>	<i>τιμητός, τέος</i>	<i>πλέω</i>	<i>πλευστός, τέος</i>	<i>πλέκω</i>	<i>πλεκτός, τέος</i>
<i>τελέ-ω</i>	<i>τελεστός, τέος</i>	<i>τείνω</i>	<i>τατός, τέος</i>	<i>τάσσω</i>	<i>τακτός, τέος</i>
<i>ἀκού-ω</i>	<i>ἀκουστός, τέος</i>	<i>κρίνω</i>	<i>κριτός, τέος</i>	<i>τρέφω</i>	<i>τρεπτός, τέος</i>

PRESENT, SECOND AORIST, AND SECOND PERFECT SYSTEMS,

according to the *μ*-form.

399. Some verbs inflect the *present* system without connecting vowels. These are called *Verbs in μ* (267).

In like manner, but less often, the *second aorist* and *second perfect* systems are inflected without connecting vowels. These also are called *μ*-forms, though belonging for the most part to verbs in *ω*. (*Paradigms*, 297—305.)

397 D. Hm. has *τρέπ-εῖομεν gaudemus* (2 Aor. Sub. 1 Plur. for *τραπ-ῶμεν* 343 D, from *τέρπ-ω* to *delight*, 2 Aor. Pass. *ἐτέρπε-ην*) with transposition and variation of vowel as in 383 D.

398 D. Hm. *δρᾶ-τός*, by transposition, for *δαρτός*, from *δέρ-ω* to *flay*.

400. *Further peculiarities of this formation.*1. In respect to the *endings*,

- a. *μι* and *σι* are retained in the Ind.: *φη-μι*, *φη-σι*.
- b. *σι* is often retained in the Impv.: *φά-σι* say.
- c. *σαι* and *σο* usually retain *σ*: *ἴστα-σαι*, *ἐδείκνυ-σο*.
- d. the 3 Pl. of the histor. tenses has *σαν*: *ἔφα-σαν*, *ἔτε-σαν*.
- e. the Inf. Act. has *ναι*: *φά-ναι*, *δοῦ-ναι*.
- f. the Par. Act. retains *ς* in the Nom. Masc.: *διδούς* (not *διδων*).
- g. for the ending *σα* in the 2 Sing., see 356 a.

2. h. A *connecting vowel a* is inserted before (*ν*)*σι* in the Pres. Ind.

3 Pl.: *τιδέ-α-σι* (for *τιτε-α-νσι*), *διδό-α-σι*:—this *a* is contracted with *an* in the stem: *ἰσῶσι* (for *ἰστα-α-νσι*);—and sometimes with *ε* or *ο* in the stem: *τιδεῖσι*, *διδούσι*, rare forms for *τιδεῖσι*, *διδόσι*.—The same insertion appears also in the Perf. Ind.: *δεδι-α-σι* they are afraid, *ἰσῶσι* (for *ἰστα-α-νσι*).

• 3. i. A final *a*, *ε*, *ο* of the stem is *contracted* with the mode-signs of the Sub. and Opt.: *τιδῶμαι* (for *τιτε-ωμαι*), *δοίην* (= *δο-ιη-ν*).

k. Hence these modes have the *accent of contract* forms. Compare the accent of the Sub. and Opt. in contract presents (279–81), and in the passive aorist (275, 278).

4. The *stem-vowel* in *μι*-forms is generally *short*; but

m. the Pres. and Impf. Act. make it long in the Sing. of the Ind.: *φη-μί*, *ἔφη*, but *φα-μέν*, *φαίην*, *φά-ναι*.

n. the 2 Aor. Act. makes it long before a single consonant: *ἔστη-ς*, *ἔστη* (for *εστη-τ*), *στή-θι*, *στή-ναι*; but *σταίην*, *στά-ντων*, *σάν* (Neut. Par. for *στα-ντ*).

For the *accent* of the Inf. and Par. Act., see 367 c, d.

400 D. a. The Dor. has *τι* for *σι*: *φᾶ-τί* for *φη-σί*; and *ντι* for (*ν*)*σι*: *φα-ντί* for *φᾶσι*. See 355 D a.

d. Hm. *ν* for *σαν*, often: *ἔφα-ν* for *ἔφα-σαν*, *τε-ν* for *τε-σαν* (355 D c).

e. Hm. *μεναι* or *μεν* for *ναι*: *δό-μεναι* or *δό-μεν* for *δοῦ-ναι* (359 D).

g. The ending *σα* is more freq. in Hm. than in Att.: *τιδεσδα*, *διδούσδα*. For *αται*, *ατο* used instead of *νται*, *ντο* (Hd.), see 355 D e.

h. Hm. and Hd. always have *τιδεῖσι*, *διδούσι*, *ῥηγνύσι*, etc.; but two presents insert *a*, *ἔασι* (or *εἰσι*) they are, *ἱάσι* they go. The forms *ἰστέ-ασι*, *ἰστέ-ασι* (in Hd.), for *ἰσῶσι*, *ἰσῶσι*, are doubtful.

i. In Hm., the Sub. of the 2 Aor. Act. often remains uncontracted. The stem-vowel is then usually lengthened and the mode-vowel shortened: but in the Sing. and 3 Pl. of the Act., the mode-vowel is always long: *στή-ητον* for (*στα-ητον*) *στήτον*, *δέλ-ης* or *δέ-ης* for (*δε-ης*) *δέης*, *δό-ησι* for (*δο-η*) *δόῃ*. Similarly we find *δέλ-ομαι* for (*δε-ωμαι*) *δῶμαι* in the 2 Aor. Mid. *η*, lengthened from *ä*, is sometimes changed to *ει*: *στέλ-ομεν* (instead of *στη-ομεν*) for *σῶμεν*.

In Hd., only *ω* and *ew* of the Sub. remain uncontracted: *ω* he changes to *ew*: *στέ-ωμεν* for (*στα-ωμεν*) *σῶμεν*. The same change is also found in Hm.

m, n. In Hm., the stem-vowel is sometimes long in other forms: thus in the Pr. Inf. *τιδῆμεναι*, *διδούναι*, *ᾄδναι* to blow, Pr. Ind. Mid. *ἰζήμαι* to seek, Par. Mid. *τιδῆμενος*. For the 2 Aor. Sub., see i above.

401. *Remarks on the above peculiarities.*

b. In the Pres. Impv., *σι* is commonly rejected, and the vowel before it lengthened: *ιστη* (not *ιστᾶ-σι*), *τισει*, *διδου*, *δείκνυ*.—In the 2 Aor. Impv., *σι* after a *short* vowel loses *ι*, and *σ* is then changed to *ς*: *δό-ς* (not *δο-σι*), *ζέ-ς*. But *σι* remains unchanged after a *long* vowel: *στη-σι*, *βη-σι* (in compounds sometimes *σῶα*, *βᾶ*: thus *παράσῶα*, *κατάβᾶ*, poetic).

c. *σαι* and *σο* drop *σ* in the 2 Aor.; also in the Pres. Sub. and Opt.; and occasionally in other forms: *ζῶου* (not *εζε-σο*), *ῶῃ* (not *εη-σαι*), *διδόιο* (not *διδοι-σο*); *ῖτασο* and *ῖτω*.

h. A connecting vowel is sometimes found in the Sing. of the Impf. Act.: *ἐδίδουν*, *ἐδίδους*, *ἐδίδου* (contracted from *ἐδιδου-ον*, *-ες*, *-ε*) are almost always used for *ἐδίδων*, *ἐδίδως*, *ἐδίδω*. So also *ἐτίσεις*, *ἐτίσει* are more common than *ἐτίσης*, *ἐτίση*.

The connecting vowel *ο* takes the place of the stem-vowel *ε*, in the Opt. *τιβοίμην* for (*τιβε-ιμην*) *τιβείμην*.

i. In the contraction of the Sub., *αη*, *ση*, *οη* give *η*, *η*, *ω* (not *α*, *α*, *οι*, 32, 34): *ιστήται* (for *ιστα-ηται*), *στής* (for *στα-ης*), *δῶ* (for *δο-η*).

k. The Sub. and Opt. Mid. are sometimes accented without reference to the contraction. This is always the case with the deponents, *δύναμαι* *to be able*, *ἐπιστάμαι* *to understand*, *κρίμαμαι* *to hang*, together with the second aorists *ἐπιδέμην* *bought*, *ὠνήμην* *received profit*: *δύνωμαι*, *δναίτο* (not *δυνῶμαι*, *δναίτο*). And it is sometimes the case with *ἵημι*, *τίσημι*, *δίδωμι*: *τίσωμαι*, *διδόιτο*.

l. A close vowel (*ι*, *υ*) at the end of the stem, is not contracted with the mode-sign (33): the Opt. then takes a connecting vowel *ο*: *ῖω*, *δεικνύοιμι*. In such verbs, the Sub. and Opt. are not distinguished from the ordinary formation.

n. The 2 Aor. Act. of *ἵημι*, *τίσημι*, *δίδωμι*, lengthens only the Inf.: *εἶ-ναι*, *ζει-ναι*, *δοῦ-ναι*; though in *ἵημι*, the 2 Aor. Ind. is long (*εἶ-*) by the augment (312): *εἶσαν*, *εἶμεθα*.

The poetic 2 Aor. Act. *ἔκταν* (*κτᾶ*) is also short. On the other hand, the 2 Aor. Mid. *ὠνήμην* (*ονα*) follows the rule for the Act.

401 D. b. Hm. sometimes retains *σι* in the Pr. Impv.: *δίδωσι* and *δίδου* give, *δμνῶσι* *swear*. He has *καθ-ίστα* for *καθ-ίστη*. Pind. *δίδοι* for *δίδου*.

h. Hm. sometimes has a connecting vowel in the Sing. of the Pr. Act.: *διδούς* (cf. *δηλοῖς* for *δηλό-εις*) and *διδόισθα* for *δίδως*, *διδοῖ* (and *διδωσι*), *τιδεῖ* (and *τιδῶσι*), *ιεις* (with irreg. accent) for *ἵης*, *ἵει* (and *ἵησι*). In Hd. *ἵει*, *τιδεῖς*, *τιδεῖ*, *διδούς*, *διδοῖ*, *ιστᾶ*, are perhaps always used in place of the Attic forms. So too, Hd. has Impf. 3 S. *ἵστα* (= *ιστα-ε*) for *ἵστη*.

The connecting vowel *ο* takes the place of the stem-vowel *α*, in *μαρπομέσθα* (Hm.) Pr. Opt. of *μαρναμαι* *to fight*. Hd. has *δε-οίμην* for (*δε-ιμην*) *δελίμην* 2 Aor. Opt. of *τίδῃμι*.

k. So in Hm. and Hd., the Pr. Sub. Act. of *ἵημι*: thus *ἵησι* (Hm.) for *ἵῃ*.

l. Hm. contracts *ι*, *υ* of the stem with the mode-sign of the Opt. in *δύῃ* (for *δυ-ιη*) 2 Aor. Opt. of *δύω*, *δανῶτο* (for *δανυ-ιτο*) Fr. Opt. of *δαινύμαι* *to feast*, *φθίτο* (for *φθι-ιτο*) 2 Aor. Opt. of *φθί-ναι* *to perish*.

n. With *ἔκταν* compare Hm. *οἰτᾶ* *wounded*; with *ὠνήμην*, Hm. *πλήτο* *approached*.

402. *Peculiar First Aorist in κα*. Three verbs in *μι*, *ἴημι*, *τίθημι*, *δίδωμι*, have with the 2 Aor. a peculiar 1 Aor. in *κα* (tense-sign *κ*). But this is almost confined to the Ind. Act.: *ἦκα*, *ἔθηκα*, *ἔδωκα*. Here it is very common in the Sing., of which number the 2 Aor. is not in use: thus *ἔδωκα*, *ἔδωκας*, *ἔδωκε* (never *ἔδων*, *ἔδως*, *ἔδω*). It occurs also, but less often, in the Plur.: *ἔδώκαμεν*, *ἔδώκατε*, *ἔδωκαν* (usually *ἔδομεν*, *ἔδοτε*, *ἔδοσαν*).

ENUMERATION OF MI-FORMS.

403. Verbs in *μι* belong to the first, fifth, and eighth classes (325, 329, 332). Those of the first and fifth classes have the *μι*-form only in the present and imperfect (for one exception, see 408, 9). We begin, therefore, with

Verbs in μι of the Eighth Class.

1. *ἴημι* (ἐ 332) *to send*, inflected like *τίθημι* (297, 301, and 403, 2).
Act. Pr. Ind. *ἴημι* (3 Pl. always *ἰᾶσι*, 400 h);
Impf. *ἴην*, *ἴης*, *ἴη*, etc. (also [*ἴουν*], *ἴεις*, *ἴει*, 401 h; *ἀφίει* and *ἠφίει* from *ἀφ-ἴημι*, cf. 314);
Sub. *ἴω*, Opt. *ἴειην*, Imv. *ἴει*, Inf. *ἰέναι*, Par. *ἴεις* (*ἰεν*).
2 Aor. Ind. (*ἦκα*, *ἦκας*, *ἦκε*, 402) *ἔειρον*, *ἔειγην*, *ἔειμεν*, *ἔειρε*, *ἔεισαν*;
Sub. *ῶ*, Opt. *εἴην*, Imv. *ἔς*, Inf. *εἶναι*, Par. *εἰς* (*έντ*).
Mid. Pr. *ἰέμαι* *to hasten, strive*; Impf. *ἰέμην*;
S. *ἰώμαι*, O. *ἰέμην*, Imv. *ἴεσο* (or *ἴου*), Inf. *ἰέσθαι*, P. *ἰέμενος*.
2 Aor. *εἵμην*, *εἶσο*, *εἶρο*, *εἶσθον*, *εἶσθην*, *εἵμεθα*, *εἶσθε*, *εἵντο*;
Sub. *ῶμαι*, Opt. *εἵμην*, Imv. *οὔ*, Inf. *ἔσθαι*, Par. *έμενος*.
Fu. *ἦσω*, 1 Aor. *ἦκα*, Pf. *εἶμαι*, Ao. P. *εἵην*, V. *έτός*, *έτέος*.
REM. a. The Pr. Opt. has also *ἴοιμι* (*ἴοις*, *ἴοι*, etc.) for *ἴειην*, *ἰοίμην* for *ἰέμην*; 2 Aor. Opt., *οἵμην* for *εἵμην*: cf. 401 h.
2. *τίθημι* (ζε) *to put*. For *μι*-forms, see Paradigms 297, 301.
Fu. *θήσω*, 1 Aor. *ἔθηκα*, Pf. *τέθεικα*, Pf. M. *τέθειμαι*, Ao. P. *έτέθην* (65 c), V. *Ζετός*, *Ζετέος*. Cf. 402.
3. *δίδημι* (δε) *to bind*, rare form for *δέω* (420, 1).
4. *δίδωμι* (δο) *to give*. For *μι*-forms, see Paradigms 298, 302.
Fu. *δώσω*, 1 Aor. *ἔδωκα*, Pf. *δέδωκα*, Pf. M. *δέδομαι*, Ao. P. *έδόθην*, V. *δοτός*, *δοτέος*. Cf. 402.
5. *ἵστημι* (στα 332) *to set*. For *μι*-forms, see Par. 299, 303, 305.
Fu. *στήσω*, 1 Aor. *ἕστηκα*, Pf. *ἕστηκα*, Pf. M. *ἑσθᾶμαι*, Ao. P. *ἑστάθην*, Plup. *ἑστήκειν* or *εἰστήκειν*, Fu. Pf. A. *ἑστήξω* (394 a), M. *ἑστήξομαι*, V. *στατός*, *στατέος*. For irregularity of meaning, see 416, 1.

403 D. 1. Hm. Impf. 1 S. *ἴω*, 1 Aor. *ἦκα* and *ἔθηκα* (312): from *ἀν-ἴημι* he has a Fu. *ἀνέσω*, Ao. *ἄνεσα*.—Hd. Pf. Ind. 3 P. *ἀν-ἔονται* irreg. for *ἀν-ἔνται*, and Pf. Par. *με-μετ-ι-μένος* very irreg. for *μεδ-ει-μένος*.

2. Hd. Impf. 1 S. *ἔριδα* with irreg. connecting vowel *α* (406 D a, 384 D).

4. Hm. Fu. *δέσω*, and with redupl. *διδέσω*.

6. *δινίημι* (ονα 332) *to benefit*;

Mid. *δινάμαι to receive benefit*, Impf. *δινάμην*,

2 Aor. *δνήμην, δνησο, δητο*, Opt. *δναιμην* (401 k), Inf. *δνασθαι*.

Fu. *δνήσω, δνήσομαι*, Aor. *δνησα*, Aor. P. *δνήσην*.

7. *πίμπλημι* (πλα) *to fill*, Impf. *ἐπιμπλην*, Inf. *πιμπλάναι*;

Mid. *πιμπλάμαι to fill one's self*, Impf. *ἐπιμπλάμην*, Inf. *πιμπλάσθαι*.

Fu. *πλήσω*, Aor. *ἐπλησα*, Pf. *πέπληκα*, Pf. M. *πέπλησμαι*, Aor. P. *ἐπλήσθην*,

V. *πληστέος*. A kindred form is *πλήζω to be full*, Lat. *pleo*.

REM. a. In this verb and the next, the redupl. is strengthened by the nasal *μ*. This, however, falls away in the compounds, if the preposition has *μ*: *ἐμ-πίμπλημι*, but Impf. 3 P. *ἐν-ἐπιμπλασαν*.

8. *πίμπρημι* (πρα) *to burn* transitive, inflected like *πίμπλημι*.

9. *κίχρημι* (χρα) *to leech*, Mid. *κίχράμαι to doctor*;

Fu. *κίχρω*, Aor. *έχρησα*, Pf. *κέχρηκα*, Pf. M. *κέχρημαι*: cf. 335 a.

Verbs in μι of the First Class.

404. A. Stems in α.

1. *ἤμι* (cf. Lat. *h-io*) *to say*, used only in Pr. 1 S. *ἤμι* and Impf. 1, 3 S. *ἦν, ἦ* (*ἦν δ' ἐγὼ said I, ἦ δ' ὅς said he*).

2. *φημί* (φα) *to say*, *φής, φησί, φάτον, φάτον, φάμεν, φατέ, φάσι*;
Impf. *έφην, έφης* comm. *έφησα, έφη, έφατον, έφάτην, έφάμεν, έφατε, έφασαν*.
Pr. Sub. *φά*, Opt. *φαίην*, Imv. *φάσι* or *φάσι*, Inf. *φάναι* (Par. *φάς*).
Fu. *φήσω*, Aor. *έφησα*, V. *φατός, φάτέος*.

REM. a. The forms of the Pr. Ind. are all enclitic except the 2 Sing. (105 c). The Par. *φάς* is never used in Attic prose, which takes *φάσκων* instead: cf. 444, 8.

3. *χρή* (χρα, χρε) *it behooves*, Impf. *έχρην* or *χρήν*;

Pr. Sub. *χρήν*, Opt. *χρείη*, Inf. *χρήναι*, P. *χρεών* (only neut., for *χράον* 26).

Fu. *χρήσει* (335 a). In composition,

ἀπό-χρη *it is enough*, 3 P. (contract) *ἀποχρώσι*, Impf. *ἀπέχρη*;

Pr. Inf. *ἀποχρήν* (371 c), Par. *ἀποχρών, -ώσα, -ών*, both contract.

Fu. *ἀποχρήσει, ἀποχρήσουσι*, Aor. *ἀπέχρησε*.

5. Hm. 1 Aor. 3 P. *έστασαν* as well as *έστησαν*.

6. Hm. 2 Aor. Imv. *δνησο*, Par. *δνήμενος*.

7. Hm. Pres. Mid. also *πιμπλάμεται* (829 a); 2 Aor. Mid. 8 S. *πλήτω*, 3 P. *πλήντω*, *became full*, and in comp. *έμπληντο, έμπληντο* (in Aristoph. Opt. *έμπλήμην*, Imv. *έμπλησο*, Par. *έμπλήμενος*). *Πλήδω* is chiefly poetic, 2 Pf. *πέπληδα*.

8. The form *πρήδω* occurs only in *έν-έπρηδον* Il. i, 589.

10. Hm. Pr. Par. *βιβάς*, from st. *βα*, common Pr. *βαίνω to go* (485, 1).

404 D. 2. Middle forms of *φημί* are rare in Att. (thus in Plato, Pf. Imv. 3 S. *πρόφάσω*), but common in other dialects; yet the Pr. Ind. Mid. is not used. Hm. has Impf. *έφάμην, έφατο* or *φάτο*, etc., Imv. *φάω, φάσω*, etc., Inf. *φάσθαι*, Par. *φάμενος*.

3. Hd. has *χρή, χρήν, χρήναι*, but *ἀποχρή* (*καταχρή, κατέχρη*), *έποχρᾶν*.

To which add the following deponent verbs:

4. ἀγά-μαι *to admire*, Impf. ἡγάμην.
Fu. ἀγάσομαι, Ao. P. ἡγάσῃην (413, rarely M. ἡγάσάμην), V. ἀγαστός.
5. δύνα-μαι *to be able*, δύνασαι (poet. δύνη), δύναται, etc.;
Impf. ἐδυνάμην, ἐδύνω (401 c), ἐδύνато, etc.; Pr. Sub. δύνεμαι (401 k),
Opt. δυνάιμην (401 k), Imv. δύνω (401 c), Inf. δύνασθαι, P. δυνάμενος.
Fu. δυνήσομαι, Pf. δεδύνημαι, Ao. P. ἐδυνήσῃην (413, seldom ἐδυνάσῃην),
V. δυνατός *able, possible*. Augment often η (308 a); but never ἠδυνασῃην.
6. ἐπίσθ-μαι *to understand*, ἐπίστασαι, ἐπίσταται, etc.;
Impf. ἐπιστάμην, ἐπίστω (401 c), ἐπίστατο, etc.; Sub. ἐπιστώμαι (401 k),
Opt. ἐπιστάιμην (401 k), Imv. ἐπίστω, Inf. ἐπίστασθαι, P. ἐπιστάμενος.
Fu. ἐπιστήσομαι, Ao. P. ἐπιστήσῃην, V. ἐπιστητός.
7. ἐρά-μαι *to love* (poetic for ἐρά-ω 419, 3). Ao. P. ἠράσῃην (413),
V. ἐραστός.
8. κρέμ-μαι *to hang intrans.* (cf. 439, 2), Impf. ἐκρεμάμην;
Sub. κρέμωμαι (401 k), Opt. κρεμαίμην (401 k). Fu. κρεμήσομαι.

405. B. Stems in ι.

1. εἶμι (ι, Lat. i-re) to go.

Pr. Ind.	εἶμι, εἰ, εἴσι,	ἴτον, ἴτον,	ἴμεν, ἴτε, ἴασι;
Impf.	ἦειν or ἦα, ἦεις " ἦεισθα, ἦει " ἦειν,	ἦειτον or ἦτον, ἦειτην " ἦτην,	ἦειμεν or ἦμεν, ἦειτε " ἦτε, ἦεσαν.
Pr. Sub.	ἴω, ἴης, ἴη,	ἴητον, ἴητον,	ἴωμεν, ἴητε, ἴωσι;
Opt.	ἴοιην, ἴοις, ἴοι,	ἴοιτον, ἴοιτην,	ἴοιμεν, ἴοιτε, ἴοιεν;
Imv.	ἴθι, ἴτω,	ἴτον, ἴτων,	ἴτε, ἴτωσαν or ἴόντων;
Inf.	ἴναι;	Par. ἴών, ἴούσα, ἴόν, G. ἴόντος (Lat. euntis);	
Verbals.	ἰτός, ἰτέος (also ἰτητέον <i>one must go</i>).		

5. Hm. and Hd. have in Ao. P. only ἐδυνάσῃην. Hm. has also Ao. M. ἐδυνησάμην.

6. Hd. Pr. Ind. 2 S. ἐξ-επίσταναι for ἐξεπίστασαι.
9. St. ara, common Pr. ἀράσομαι *to pray*, Hm. Pr. Act. Inf. ἀρήμεναι only Od. χ, 822.

10. St. ἰλα, common Pr. ἰλάσκομαι (444, 5) *to propitiate*, Ep. ἰλάμαι rare; also in Act., Imv. ἰληθῖ Hm. (ἰλάδι Theoc.) *be propitiatus*.

Hm. has the following μι-verbs of the first class with stems in ε:

- a. ἄημι (ae) *to blow*, 2 D. ἄητον, Impf. 3 S. ἄη or ἄει, Inf. ἀῆναι or ἀήμεναι, Par. ἀεῖς; Mid. Impf. 3 S. ἄητο, Par. ἀήμενος.
b. St. δαε *to make flee* (in Mid., also *to flee*), Impf. 3 P. ἐν-δίσσαν; Mid. Pr. 3 P. δίσσεται, Sub. δίσσωμαι, Opt. 3 S. δίσσοιτο (401 k), Inf. δίσσασθαι. See 409, 5.
c. δίζημαι (διζε) *to seek*, 2 S. δίζηαι, Par. διζήμενος; Fu. διζήσομαι.
d. St. κιχε (from κιχ, common Pr. κιχάνω *to come up to*, 438, 7), Impf. 2 S. ἐκίχεις, 3 D. κιχῆτην, Sub. κιχέω, Opt. κιχέην, Inf. κιχῆναι or κιχήμεναι, Par. κιχέις, Mid. κιχήμενος (400 D m).

405 D. 1. Hm. Pr. Ind. 2 S. εἶσθα; Impf. ἦια (406 D a, 364 D) or ἦιον (401 h), 3 S. ἦιε or ἦε, 1 P. ἦομεν, 3 P. ἦιον, ἦισαν, or ἦσαν. Hm. has also an Impf. with simple ι: 3 S. ἦε, 3 D. ἦτην, 1 P. ἦμεν, 3 P. ἦσαν.—Hd. has in Impf. 1 S. ἦια, 3 S. ἦιε, 3 P. ἦισαν.

REM. a. The present has a future meaning, especially in the Ind., *εἰμι I am going*, i. e. *about to go*.

b. The Impf. has the inflection of a pluperfect. The initial *η* is formed from the lengthened stem *ει* by applying the augment.

c. The Par. has the accent of the 2 Aor. (367 a).

2. *κείμει (κει)* to lie, to be laid or set.

Pres. Ind.			Impf.		
<i>κείμει,</i>		<i>κείμεθα,</i>	<i>ἐκείμεν,</i>		<i>ἐκείμεθα,</i>
<i>κείσαι,</i>	<i>κείσῃς,</i>	<i>κείσε,</i>	<i>ἔκεισο,</i>	<i>ἔκεισῃς,</i>	<i>ἔκεισε,</i>
<i>κείται,</i>	<i>κείσῃς,</i>	<i>κείνται;</i>	<i>ἔκειτο,</i>	<i>ἐκείσῃς,</i>	<i>ἔκειντο;</i>

Pr. Sub. 3 S. *κίηται*; 3 P. *κείνται*; Opt. 3 S. *κείντο*, 3 P. *κείντο* (39 a);

Imv. *κείσο, κείσῃς, κείσῃς, κείσῃς, κείσε, κείσῃς, κείσῃς, κείσῃς* or *κείσῃς*;

Inf. *κείσθαι*; Par. *κείμενος*. Fu. *κείσομαι*.

REM. a. The Inf. *κείσθαι* retains its accent in composition: *κατακείσθαι*, contrary to 365.

406. C. Stems in *ς*.

1. *εἰμί (ες, Lat. es-se) to be*.

Pr. Ind.			Impf.		
<i>εἰμί,</i>		<i>ἐσμέν,</i>	<i>ἦν or ἦ,</i>		<i>ἦμεν,</i>
<i>εἶ,</i>	<i>ἐστόν,</i>	<i>ἐστέ,</i>	<i>ἦστον or ἦτον,</i>		<i>ἦτε or ἦστε,</i>
<i>ἐστί,</i>	<i>ἐστόν,</i>	<i>εἰσὶ;</i>	<i>ἦσθην " ἦτην,</i>		<i>ἦσαν;</i>
Pr. Sub.			Pr. Opt.		
<i>ᾧ,</i>		<i>ᾧμεν,</i>	<i>εἴην,</i>		<i>εἴμεν or εἴμεν,</i>
<i>ᾗς,</i>	<i>ᾗτον,</i>	<i>ᾗτε,</i>	<i>εἴητον or εἴτον,</i>		<i>εἴητε " εἴτε,</i>
<i>ᾗ,</i>	<i>ᾗτον,</i>	<i>ᾗσι;</i>	<i>εἴητην " εἴτην,</i>		<i>εἴησαν " εἴεν;</i>

Hm. Sub. 2 S. *ἦσθα*, 3 S. *ἦσι*, 1 P. *ἴμεν* (I) or *ἴμεν* (I), Opt. 3 S. *ἴοι* (once *ἴοι*), Inf. *ἴναι, ἴμεναι or ἴμεν*; Fu. *ἴσομαι*, Ao. *ἴσθην*, irreg. *ἴσθην*.—*ἴνται* Od. x, 304, sometimes regarded as Pr. Mid. of *εἰμί*, should be written *ἴνται* (403, 1).

2. Hm. Pr. Ind. 3 P. *κείνται, κείνται* (355 D e), *κείνται* (39 a); Impf. 3 P. *ἔκειτο, κείνται, κείνται*; Sub. 3 S. *κίηται*; Iterative (410 D) 3 S. *κείσθην*; Fu. *κείσο or κείσο* (378 D).—Hd. resolves *ει* into *ες*, but only in cases where *ε* might be used as a connecting vowel: *κείσαι, κείσε, κείσῃς, κείσῃς* (not *κείμαι, κείμενος*). In the Ind. 3 P. he has *κείνται, κείνται*.

Hm. has two or three *μ*-verbs of the first class with stems in *ο* and *ν*:

a. *ὄνομαι* to find fault with, 2 S. *ὄνοσαι*, Opt. 3 S. *ὄνοιτο* (401 k); Fu. *ὄνοσσομαι*, Ao. *ὄνοσθην* (Hd. *ὄνοσθην*).—Hm. has also from st. *ον*, Pr. 2 P. *ὄνοσθε* (24 D c) and Ao. *ὄνοσθην*.

b. *ἐρύομαι* (εῖρ, εἰρ 24 D c) to guard, preserve, Ion. and poet. The *μ*-forms are Pr. Ind. 3 P. *ἐρύσθαι*, Impf. 2 S. *ἐρύσο*, 3 S. *ἐρύσῃς, ἐρύσῃς*, 3 P. *ἐρύσῃς*, Inf. *ἐρύσθαι, ἐρύσθαι*. Fu. *ἐρύσσομαι*, (344 D; *ἐρύσθαι*, 378 D), *ἐρύσσομαι*, Ao. *ἐρυ(σ)σθην, ἐρυ(σ)σθην*. Cf. *ἐρύω* to draw (420 D, 12).

From *ρύομαι* (ῥδ) = *ἐρύομαι* come *μ*-forms, Impf. 3 P. *ῥύσθαι*, Inf. *ῥύσθαι*. Fu. *ῥύσσομαι* (Hd.), Ao. *ῥύσθην*.

c. St. *στεν* to stand to, undertake, Pr. Impf. 3 S. *στεύται, στεύτο* (Aesch. *στεύνται*).

Pr. Imv. ἴσθι, ἴστω, ἴστον, ἴστων, ἴστε, ἴστωσαν or ἴστων;

Inf. εἶναι; Par. ὦν, οὔσα, ὄν (or).

Impf. Mid. ἤμην (rare, and only in 1 Sing.).

Fu. Mid. ἔσομαι (3 S. ἔσται), Ὁ. ἐσοίμην, 1. ἔσεσθαι, P. ἐσόμενος.

REM. a. In the Pr. Ind., 1 S. εἰμί is for εσ-μι, σ being dropped and ε lengthened: 2 S. εἶ is for εσι (properly ἐσ-σί): 3 S. ἐσ-τι retains the orig. ending τι: 3 P. εἰσι has arisen from εσ-ντι. In the Impf., ἦν, ἦσθα, ἦν are for η(σ)-ν, η(σ)-σθα, η(σ)-τ: in ἦσ-α-ν(τ), α is a connecting vowel. The Sub. ὦ is for ἦω (Ion.) from εσ-ω: the Opt. εἴην is for εσ-ιη-ν. The Inv. 3 P. ἔστων is for εσ-ντων (a form ὄντων occurs only in Pl. Leg. 879 b). The Inf. εἶναι is for εσ-ναι: the Par. ὦν is for ἐών (Ion.) from εσ-ων.

REM. b. The forms of the Pr. Ind. are all enclitic, except the 2 S. εἶ. After a paroxytone, they have an accent on the ultima, by 108. But the 3 Sing. takes the regular accent, ἔστι,

1. when it expresses existence or possibility:

2. when it stands at the beginning of a sentence:

3. when it follows οὐ, μή, εἰ, ὥς, καί.

Thus τοῦτο δ' ἐστὶ that which exists, ἔστι μοι βουλομένη it is according to my wish, εἰ ἔστιν οὕτως if it is so.

REM. c. The Par. ὦν, οὔσα, etc., retains its accent in composition: παρών, παρούσα; so also the 3 S. Fu. ἔσται for εσεται: παρίσται. The retention of the accent in several other compound forms is not irreg.: παρῆν (368 b), παρῶ, παρείεν (400 k), παρεῖναι (367 c).

406 D. 1. Hm. has many peculiar forms:

Pr. Ind. 2 S. ἔσσι and εἶς, 1 P. εἰμέν, 3 P. (εἰσί, and) ἔασι not enclitic;

Impf. ἦα, ἦα, ἔον, 2 S. (ἦσθα and) ἔησθα, 3 S. (ἦν and) ἦεν, ἔην, ἦην,

3 P. (ἦσαν and) ἔσαν; Iterative (410 D) ἔσκον (for εσ-σκον);

Sub. ἔω, εἴω, 3 S. ἔρη, ἔρησι, ἦσι, 3 P. ἔωσι (once ὄσι);

Opt. (εἴην etc., also) ἔοις, ἔοι; Inv. 2 S. ἔσ-σο (middle ending);

Inf. (εἶναι and) ἔμμεναι (for εσ-μεναι), ἔμμεν, also ἔμεναι, ἔμεν;

Par. ἐόν, δοῦσα, ἐόν (eorr). Fu. often with σσ: ἔσσομαι;

Fu. 3 S. (ἔσεται, ἔσται and) ἔσσεται, also ἔσσεῖται (as in Dor.).

Hd. Pr. Ind. 2 S. εἶς, 1 P. εἰμέν; Impf. ἦα, 2 S. ἔας, 2 P. ἔατε;

Iterative ἔσκον; Sub. ἔω, ἔωσι; Opt. once ἐν-τοί; Par. ἐάν.

Dor. Pr. Ind. 2 S. ἔσσι, 1 P. εἰμές, 3 P. ἐνρί; Impf. 3 S. ἦς, 1 P. ἦμες;

Inf. εἰμεν, ἦμεν; Par. ἐάν. Fu. ἔσσεύμαι, ἦ, εἴται, etc.

REM. a. Some of these forms have a connecting vowel: so ἔασι for ε(σ)-α-ν(σι), ἦα for η(σ)-α-ν(σ) or ἦαμ Lat. eram, cf. 3 P. ἦσ-α-ν(τ) Lat. erant. In ἦα, ἔσαν, the augment is omitted: ἦεν is for η(σ)-ε-ν: ἔην, ἦην come from ἦν by doubling the E-sound: ἔον for ε(σ)-ο-ν omits the augment, and has the usual connecting vowel ο: this appears also in the Opt. ἔοις, ἔοι. —εἴατο Od. v, 106, sometimes regarded as Impf. Mid. of εἰμί, should be written εἴατο (406 D, 2).

2. Hm. has Ind. 3 P. εἴαται, εἴατο (355 D e), with irregular change of η to ε, rarely ἔαται, ἔατο, only once ἦτο. Hd. always ἔαται, ἔατο.

From two other consonant-stems, Hm. has μ-forms, viz.

3. From ἔδ-ω (450, 3) to eat, Pr. Inf. ἔδ-μεναι; cf. Lat. estis for ed-tis, esse for ed-se.

4. From φέρ-ω (450, 6) to bear, Pr. Imv. 2 P. φέρ-τε; cf. Lat. fer-te.

2. ἤμαι (ἦσ) to sit retains σ only before τ.

Pr. Ind.		Impf.			
ἤμαι,		ἤμεθα,	ἤμην,		ἤμεθα,
ἦσαι,	ἦσον,	ἦσε,	ἦσο,	ἦσον,	ἦσε,
ἦσται,	ἦσιν,	ἦνται;	ἦτο,	ἦσιν,	ἦτο;

Pr. Impv. ἦσο, ἦσθω, ἦσον, ἦσιν, ἦσε, ἦσθεσαν or ἦσιν;

Inf. ἦσαι; Par. ἤμενος.

For ἤμαι, the Attic prose almost always uses the compound κάθημαι to sit down.

Pr. Ind. κάθημαι, κάθησαι, κάθηται, etc.

Impf. ἐκάθημην, ἐκάθησο, ἐκάθητο, etc. (314)

or καθήμην, καθήσο, καθήτο, etc. (368 b)

Pr. Sub. καθώμαι, καθῆ, καθήται, etc. (400 i)

Opt. καθοίμην, καθοίω, καθοίτο, etc. (400 i)

Impv. κάθησο, καθήσθω, etc. Inf. καθήσθαι, Par. καθήμενος.

REM. a. καθήσθαι irregularly keeps the accent of ἦσαι: cf. κατακείσθαι (405, 2 a).

Verbs in μι of the Fifth Class.

407. In these, the endings of the present and imperfect are applied, not to the verb-stem itself, but to the syllable νν or (after a vowel) ννν, which is added to the stem: δεικ-νν-μι to show, κερά-ννν-μι to mix. The added ν is short, except in the singular of the indicative active, according to the rule in 336 a. *Paradigm*, 300.

REM. a. These verbs often take a connecting vowel, and thus conform to the ordinary inflection: δεικνύω, δεικνύεις, etc.; especially in the 3 P. Pr. Ind. Act.: δεικνύουσι. In the Sub. and Opt., they are never distinguished from verbs in ω (401 i).

The enumeration of these verbs will be found in 439-443, under Special Formation, Fifth Class.

Second Aorists of the μι-form.

408. For the 2 Aor. of Verbs in μι, ἴημι, see 403, 1; τίθημι, 403, 2; δίδωμι, 403, 4; ἵστημι, 403, 5; δνίημι, 403, 6; πίμπλημι, 403, 7.

Stems in a.

1. βαίνω (βα) to go (435, 1).

2 Aor. ἔβην, βῶ, βαίην, βῆς; (401 b), βῆναι, βάς.

408 D. 1. Hm. Ind. 3 D. βήτην and βήτην, 3 P. ἔβησαν, and ἔβαν, βάν (400 D d), once ἔβάσαν, Sub. βέω (400 D i), 3 S. βήτη, 1 P. βέλομεν (Hd. βέωμεν), Inf. βῆναι and βήμεναι.

2. γηρά-σκω *to grow old* (444, 1). 2 Ao. Inf. γηρᾶναι (poetic).
 3. διδράσκω (δρα) *to run* (444, 2), used only in compounds.
 2 Ao. ἔδραν, ἔδρας, ἔδρα, etc.; δρῶ, δρᾶς, δρᾶ, etc.; δραῖν, δρᾶσι, δρᾶναι, δράς.
 4. κτείνω (κτεν, κτα) *to kill* (433, 4).
 2 Ao. (poetic) ἐκτάν, ἐκτᾶς, ἐκτά; Par. κτάς, M. κτάμενος.
 5. πέτομαι (πετ, also πτα) *to fly* (424, 19).
 2 Ao. Act. (only poetic) ἐπτην, πταῖν, πτήναι, πτάς.
 Mid. (also in prose) ἐπτάμην, πτάσσαι, πτάμενος.
 6. St. τλα *to endure*, rare in Attic prose.
 2 Ao. ἐτλην, τλῶ, τλαῖν, τλήσι, τλήναι, τλάς.
 Fu. τλήσομαι, Pf. τέτληκα (409 D, 10), V. τλητός.
 7. φθάνω (φθα) *to anticipate* (435, 3).
 2 Ao. ἐφθην, φθῶ, φθαῖν, φθῆναι, φθάς.
 8. St. πριά, used for Aor. of ὠνέομαι *to buy* (450, 7).
 2 Ao. ἐπριάμην, πρίωμαι, πριαίμην (401 k), πρίω, πρίασσαι, πριάμενος.

Stems in ε.

9. σβέννυμι (σβε) *to put out, extinguish* (440, 3).
 2 Ao. ἔσβην *went out* (41β, 5), Inf. σβῆναι.
 10. σκέλλω (σκελ, σκλη) *to dry trans.* (432, 15).
 2 Ao. ἔσκλην *became dry* (416, 6), Inf. σκληναι.
 11. ἔχω (σεχ, σχε) *to have, hold* (424, 11).
 2 Ao. Imv. σχές (for σχεσι, 401 b).

Stems in ο.

12. ἀλίσκομαι (ἀλ, ἀλο) *to be taken* (447, 1).
 2 Ao. ἐάλων, οτ ἤλων, ἀλῶ, ἀλοίην, ἀλῶναι, ἀλούς (a only in Indic.).
 13. βιώ-ω *to live* (423, 2).
 2 Ao. ἐβίων, βιῶ, βιωφην, βιώναι, βιούς.
 14. γινώσκω (γνο) *to know* (445, 4).
 2 Ao. ἐγνων, γνῶ, γνοίην, γνῶσι, γνῶναι, γνούς.

Stems in ι and υ.

15. πίνω (πι) *to drink* (435, 4). 2 Ao. Imv. πῖσι (poet. πίε).

2. Hm. Par. γηράς. 3. Hd. ἔδρην, Inf. δρῆναι, but Par. δράς.
 4. Hm. 3 P. ἔκτᾶν, Sub. κτέωμεν (400 D i), Inf. κτάμεναι, κτᾶμεν; Mid. 8 S. ἔκτατο *was killed*, Inf. κτάσθαι.
 5. The 2 Ao. Act. is not found in Hm.; in Att. Trag. (chorus) it appears as Dor. ἐπτᾶν.
 6. Hm. 3 P. ἐτλᾶν. Hm. has also Fu. ταλάσσω, Ao. ἐτάλασσα (st. ταλα).
 7. Hm. 3 P. φθάν, Sub. 3 S. φθῆν or φθῆσι (once παρ-φθαίησι), 1 P. φθᾶμεν, 3 P. φθέωσι.
 12. The form with ε is not found in Hm. and Hd. Hm. has Sub. 3 S. ἀλώη (400 D i), Opt. 3 S. ἀλοίη and ἀλφή, Inf. ἀλῶναι and ἀλόμεναι.
 14. Hm. Sub. 3 S. γνῶη and γνῶφ, Inf. γνόμεναι and γνῶναι. Pind. Ind. 3 P. ἔγγων, ἔγγον.

16. δύ-ω to pass under, take on (423, 3).
 2 Ao. ἔδυν (304; 416, 4), δύω, δύει, δύναι, δύς.
 17. φύ-ω to produce (423, 4).
 2 Ao. ἔφυν (was produced, born, 416, 3), φύω, φύναι, φύς.

408 D. The following second aorists of the μι-form are peculiar to the Epiot dialect:

18. ἔ-ω to satiate, Pr. M. 3 S. ἔσται (370 D a), Fu. ἔσω, 1 Ao. ἔσα; 2 Ao. ἔσται, Sub. 1 P. ἔσμεν (400 D i, wrongly ἔωμεν), Inf. ἔσμεναι; V. ἔστος insatiates (for ἔστος).

19. ἀπαυρά-ω to take away, 2 Ao. Par. ἀπούρας (M. ἀπουράμενος Hes.).

20. βάλλω (βαλ, βλα) to throw at (432, 4), 2 Ao. 3 D. ἐμβλήτην encountered, Inf. ἐμβλήμεναι; Mid. 3 S. ἐβλήτο was hit, wounded, Sub. 3 S. ἐβλήται (400 D i), Opt. 2 S. βλείω (for βλη-ω), Inf. βλήσθαι, Par. βλήμενος.

21. οὐτά-ω to wound (428 D, 5), 2 Ao. 3 S. οὐτά, Inf. οὐτάμεναι, οὐτάμεν, Mid. Par. οὐτάμενος wounded.

22. πελάζω (πελαδ) to come near (428 D, 21). From cognate stem πλα come 2 Ao. M. 3 S. πλῆτο, ἔπλητο, 3 P. ἔπλητο, πλῆντο.

23. πτήσσω (πτηκ) to crouch (428, 7). From cognate stem πτα come 2 Ao. 3 Du. καταπτήτην, Pl. Par. πεπτηώς, πεπτηώτος.

24. βιβρώσκω (βορ, βορ) to eat (445, 3), 2 Ao. ἔβρων.

25. πλώ-ω Ion. and poet. for πλέω (πλυ) to sail (426, 3), 2 Ao. (in comp.) ἔπλων, Par. πλώς.

26. κτίζω (κτιδ) to found. From cognate stem κτι comes 2 Ao. M. Par. ἐκ-κτίμενος well-founded.

27. φθί-νω to perish (435, 6), 2 Ao. M. ἐφθίμην, Sub. 3 S. φθίεται, 1 P. φθίμεσθα, Opt. φθίμην (for φθι-μην, 33), 3 S. φθίτο, Inf. φθίσθαι, Par. φθίμενος.

28. St. κλυ (426 D, 8), 2 Ao. ἔκλυον heard, Imv. κλύδι, 2 P. κλύτε, also κέκλυδι, κέκλυτε (384 D).

29. λύ-ω to loose (269), 2 Ao. M. λύμην, 3 S. λύτο and λύτο, 3 P. λύτο.

30. πνέω (πνυ) to breathe (426, 4), 2 Ao. M. 3 S. ἐμ-πνύτο recovered breath.

31. σέω (συ) to drive (426 D, 9), 2 Ao. M. 3 S. σίτο, Par. σύμενος (Trag.).

32. χέω (χυ) to pour (426, 6), 2 Ao. M. 3 S. χύτο, 3 P. χύτο, Par. χύμενος.

Also the following (all in the middle) from verbs with consonant-stems:

33. ἄλλομαι (ἄλ) to leap (432, 3), 2 Ao. 2, 3 S. ἄλσο, ἄλτο (ἐπ-ἄλτο), Sub. 3 S. ἄλται, ἄλται, Par. ἐπ-ἄλμενος (also ἐπι-ἄλμενος).

34. ἀρραπκω (αρ) to join (447 D, 15), 2 Ao. M. Par. ἄρμενος fitting.

35. St. γεν, only in 2 Ao. 3 S. γέντο he grasped.

36. δέχομαι to receive, 2 Ao. ἔδέμην, 3 S. δέκτο, Imv. δέξο, Inf. δέχθαι, Par. δέγμενος.

37. λέγ-ω to speak, 2 Ao. ἐλέμην counted myself, 3 S. λέκτο counted (for himself).

38. St. λεχ (no Pres.), 2 Ao. 3 S. ἔλεκτο laid himself to rest, Imv. λέξο (as to λέξο, see 349 D), Inf. κατα-λέχθαι, Par. κατα-λέγμενος. Fu. λέξομαι, 1 Ao. ἐλεξάμην, and Act. ἐλεξα laid to rest.

39. μίγνυμι to mix (442, 7), 2 Ao. 3 S. ἔμικτο, μίκτο.

40. ὀρνυμι to rouse (442, 11), 2 Ao. 3 S. ὄρτο, Imv. ὄρσο (as to ὄρσο, see 349 D), Inf. ὀρδαι, Par. ὀρμενος.

16. Hm. 3 P. ἔδυν and ἔδυσαν, Sub. 3 S. δέη, Opt. 3 S. δέη (for δυν-η, 33), 1 P. δῶμεν (for δυν-μεν), Inf. δύναι and δύναι; Iterative δύνσκον.

17. Hm. 3 P. ἔφυν.

41. *πήγνυμι* to fix (442, 12), 2 Aο. 3 S. *κατέπηκτο* stuck.

42. *πάλλω* (παλ) to shake (432 D, 26), 2 Aο. 3 S. *πάλλτο* dashed himself.

43. *πέρω* to destroy, 2 Aο. Inf. *πέρωαι* (for *περῶσαι*) to be destroyed.

Here belong also two adjectives, originally participles of the 2 Aο. Mid.:

44. *ἕσμενος* well-pleased, glad (st. ἄδ, Pr. *ἄνδρων* to please, 437, 1).

45. *ἔκμενος* favorable (st. *ἐκ*, Pr. *ἐκδναι* to come, 438 D, 2).

Second Perfects of the μ-form.

409. In the indicative, the μ-form appears only in the dual and plural; the singular always has a connecting vowel: see paradigm, 305.

1. *ἵστημι* (στα) to set, 1 Pf. *ἵστηκα* (for *σε-στηκα*) stand (416, 1), with regular inflection; 2 Pf. Dual *ἵστατον*, etc. *Paradigm*, 305.

2. *βαίνω* (βα) to go (435, 1), 1 Pf. *βίβηκα* have gone, stand fast (416, 2), regular; 2 Pf. 3 P. *βεβᾶσι*, Sub. 3 P. *βεβῶσι*, Inf. *βεβάναι*, Par. *βεβῶς*, *βεβῶσα*, G. *βεβῶτος* (contracted from *βεβαῶς*).

3. *γίγνομαι* (γεν, also γα) to become (449, 1), 2 Pf. *γέγονα* regular; 2 Pf. Par. *γεγώς*, *γεγῶσα*, G. *γεγῶτος* (contracted from *γεγαῶς*).

4. *ζνῆσκω* (ζαν, ζνα) to die (444, 4), 1 Pf. *τέζηκα* am dead regular; 2 Pf. Pl. *τέζημεν*, *τέζηασι*, 2 Plup. 3 P. *ἐτέζησαν*, Pf. Opt. *τεζναιην*, Imv. *τέζηασι*, Inf. *τεζνάναι*, Par. *τεζνεῶς*, *-ῶσα*, *-ός*, G. *-ῶτος* (26).

5. St. *δε* (δει 30, doi 25), 1 Pf. *δέδοικα*, 2 Pf. *δέδια*, fear; 2 Pf. Pl. *δέδιμεν*, *δέδιασι*, 2 Plup. 3 D. *ἔδεδιγην*, 3 P. *ἔδεδισαν*, Pf. Sub. *δέδιω*, Opt. *δέδειην*, Imv. *δέδιαι*, Inf. *δεδιέναι*, Par. *δεδιῶς*. Fu. *δείσομαι* (412 a), Aο. *ἔδεια*.

REM. a. Instead of the μ-forms of this verb, forms with a connecting vowel are sometimes found: *δεδίμεν*, *ἔδεδισαν*.

The following have stems ending in a consonant, and are subject, therefore, to various euphonic changes:

409 D. 1. Hm. Pf. 2 P. *ἔστητε*, Inf. *ἐσθάναι*, *ἐσθάναι*, Par. *ἐσθῶς*, *ἐσθῶτος*.—Hd. Par. *ἐσθεῶς*, *ἐσθεῶσα*, etc., Ind. 3 P. *ἐσθῆασι* (?).

2. Hm. Pf. 3 P. *βεβᾶσι*, Par. *βεβαῶς*, *βεβανία*, G. *βεβαῶτος*.

3. Hm. Pf. 3 P. *γεγάσι*, Plup. 3 D. *γεγάτην*, Inf. *γεγάμεν*, Par. *γεγαῶς*, *γεγανία*, G. *γεγαῶτος*.

4. Hm. Imv. *τέζηασι*, *τέζηατω*, Inf. *τεζνάναι*, *τεζνάναι*, Par. G. *τεζνηῶτος*, also *τεζνηῶτος* (some write *τεζνεῶτος*, *τεζνειῶτος*), Fem. *τεζνηῆς*; only once *τεζνεῶτι*, as in Att.

5. Hm. has *δει* for the redupl., *δέδια*, *δέδοικα* (once *δέδιασι*), and doubles δ after the augment, *ἔδδεια*, as well as after a short vowel in comp., *περιδδίσας* (once *υποδδίσαστε*). Probably the original stem was *δνι*: hence Pf. *δέδναι*, Aο. *ἔδνεια*, which, after ν was lost, were changed to *δέδια*, *ἔδδεια*, to preserve the long quantity of the first syllable. For *δέδια*, Hm. has also *δέιδω* with present form, but only in the first person sing. He has also an Impf. *διδω*, *feared*, *fled*, always with *πεπ*, though separated from it by tmesis (477) cf. 404 D b.

6. St. *ιδ* (*ειδ* 30, *οιδ* 25), 2 Ao. *ειδον* saw, 2 Pf. *οίδα* know.—The second perfect system of this verb presents several forms of the stem. The original *ιδ* (i. e. *vid*, Lat. *vid-eo*) appears in the Pf. Ind. Du. and Pl. and in the Imv.; the lengthened *ειδ*, in the Pf. Par., and in the Plup., which changes it to *ηδ* for the augment. *ειδ* becomes *οιδ* by variation of vowel in the Sing. of the Pf. Ind.: in the Sub., Opt., and Inf., it assumes *ε* (331), giving *ειδε*. The 3 P. Pf. Ind. *ισασι* is wholly irregular.

Pf. Ind. *οιδ-α*, *οι-σα*, *οιδ-ε*, *ισ-τον*, *ισ-τον*, *ισ-μεν*, *ισ-τε*, *ισ-ασι*;

Plup. *ἤδειν* or *ἤδη*, *ἤδειον* or *ἤστον*, *ἤδειμεν* or *ἤσαμεν*,
ἤδεισα “ *ἤδησα*, *ἤδειτον* “ *ἤστην*, *ἤδειτε* “ *ἤστε*,
ἤδει(ν) “ *ἤδη*, *ἤδεισθην* “ *ἤστην*, *ἤδεσθαι* “ *ἤσαν*;

Pf. Sub. *ειδῶ*, *ειδῆς*, *ειδῆ*, *ειδῆτον*, *ειδῆτον*, *ειδῶμεν*, *ειδῆτε*, *ειδῶσι*;

Opt. *ειδείην*, *ειδείης*, *ειδείη*, etc.;

Imv. *ισ-α*, *ισ-τω*, *ισ-τον*, *ισ-των*, *ισ-τε*, *ισ-τωσαν*;

Inf. *ειδῆ-ναι*; Par. *ειδῶς*, *ειδῦια*, *ειδῦς*, G. *ειδῶτος*.

Fu. *είσομαι* (412 a) *shall know*, V. *ιστέον*.

REM. a. The forms *ἤδεις* and *ἤδης* are also used for *ἤδεισα* and *ἤδησα*: *οίδας* for *οἶσα* is rare; still rarer, *οίδαμεν*, *οἶδατε*, *οἶδασι*, for *ισμεν*, etc.; rare and poetic; *ἤδεμεν*, *ἤδετε*, for *ἤδειμεν*, *ἤδειτε*.

7. St. *ικ* (*εικ*, *οικ*), only in 2 Pf. *ἔοικα* am like, appear, 2 Plup. *ἐόκειν*; 2 Pf. 1 P. *εἰόκαμεν*, poetic *εἰογμεν*, 3 P. *εἰόκασι*, irreg. *εἰξάσι* (cf. *ισάσι*), Inf. *εἰοκῆναι* and *εἰκῆναι*, Par. *εἰοκῶς* and *εἰκῶς*, *ῥία*, *όε*. Fu. *εἰξω* rare.

8. *κράζω* (*κραγ*) to cry (428, 13), 2 Pf. *κέκραγα* as present; 2 Pf. Imv. *κέκραχθι*.

409 D. Add further for Homer,

9. *μαλομαι* (*μα*, *μεν*, cf. *γα*, *γεν* in 3 above) to reach after, seek for, 2 Pf. to press on, desire eagerly; 2 Pf. S. *μέμονα*, as, *ε*, D. *μέματον*, P. *μέμαμεν*, *μέματε*, *μεμαῖσι*, Plup. 3 P. *μεμάσαν*, Pf. Imv. 3 S. *μεμάτω*, Par. *μεμαῶς*, *ῥία*, G. *μεμαῶτος* or *μεμαῶτος*.

10. Pf. *τέτληκα* (*τλα*) am patient (408, 6); 2 Pf. 1 P. *τέτλάμεν*, Opt. *τετλάην*, Imv. *τέτλαθι*, Inf. *τετλάμεν(αι)*, Par. *τετληῶς*, *ῥία*, G. *ότος*.

11. 2 Pf. *ἔνωγα*, as, *ε* (*ανωγ*) command, 1 P. *ἔνωγμεν*, Imv. *ἔνωχθι*, 3 S. *ἄνώχθω* (with middle ending; so) 2 P. *ἄνωχθε*: Sub. *ἄνώγω*, Opt. *ἄνώγοιμι*, rare Imv. *ἄνωγε*, Inf. *ἄνωγέμεν*. Plup. *ἠνώγεα*, 3 S. *ἠνώγει(ν)*, commonly *ἄνώγει*. For irreg. Plup. *ἠνωγον* (or *ἄνωγον*), 3 S. *ἠνωγε*, 3 P. *ἠνώγειν*, see 361 D. For Pf. 3 S. *ἄνωγε* he commands, *ἄνώγει* is sometimes used: 2 D. *ἄνώγετον* for *ἄνωγατον*. Fu. *ἄνώξω*, Ao. *ἠνώξα*.

12. *ἐγείρω* (*εγερ*) to wake (432, 5), 2 Pf. *ἐγρήγορα* am awake, 3 P. *ἐγρηγόρῃσι* wholly irreg., Imv. 2 P. *ἐγρηγόρθε* (middle ending), Inf. *ἐγρηγόρθαι* (middle ending, but accent irreg.). Hence Pr. Par. *ἐγρηγορόων*.

6. Hm. has Pf. 1 P. *ἔδμεν* (46 D), Plup. 2, 3 S. *ἔδησα*, *ἔδη* or *ἔδεε*, also very irreg. *ἔδεισθς*, *ἔδειθ* (perhaps for *εἔδεισθς*, *εἔδειθ*); Plup. 3 P. *ἔσαν* (for *ἔδ-σαν*); Pf. Sub. *εἰδῶ* (*ἔδω* ?), P. *εἰδομεν*, *εἰδετε*, *εἰδῶσι*; Inf. *ἔδμεναι*, *ἔδμεν*, Par. Fem. *εἰδῦια* and *ἔδῦια* (cf. 338 D); Fu. *είσομαι* and *εἰδήσω*.

Hd. has Pf. 1 P. *ἔδμεν*, Plup. 1, 3 S. *ἔδεα*, *ἔδεε*, 2 P. *ἔδέατε*; Fu. *εἰδήσω*.

The Dor., with *οἶδα*, has a peculiar Pres. *ἰσᾶμι*, *ἰσῆς*, *ἰσᾶτι*, P. *ἰσαμεν*, *ἰσαντι*.

7. Hm. Impf. 3 S. *εἰκε*, 2 Pf. 3 D. *ἐκιστον*, 2 Plup. 3 D. *ἐκιστην*, 3 P. *ἐοικε-σαν*, Plup. Mid. 3 S. *ἔκιστο* or *ἐκιστο*.—Hd. has Pf. *οἶκα*, Par. *οἶκῶς*.

13. ἔρχομαι *to come* (450, 2), 2 Pf. ἐλήλυθα, etc.; also ἐλήλουθα, 1 P. ἐλήλουδμην (26 D).

14. πάσχω (παθ, πεσθ) *to suffer* (447, 13), 2 Pf. πέπονθα, 2 P. πέποσθε (better πέπασθε, for πεπαθ-τε), Par. Fem. πεπαθῆναι.

15. πείθω (πιθ) *to persuade* (295), 2 Pf. πέποιθα *trust*, 2 Plup. 1 P. ἐπέπειδμην (Imv. πέπεισθι Aesch.).

16. βιβρώσκω (βρω) *to eat* (445, 3), Pf. βέβρωκα (Par. N. P. βεβρώτες Soph.).

17. πίπτω (πετ, πτε, πτο) *to fall* (449, 4), Pf. πέπτωκα, Par. A. P. πεπτεῖσθαι (πεπτές, πεπτῶτος, Soph.), cf. 408 D, 23.

DIALECTIC FORMATIONS.

Some formations, which are unknown in Attic prose, occur more or less frequently in other dialects.

410 D. ITERATIVE FORMATION.

The iterative imperfect represents a *continued* past action as *repeated* or *usual*: πέμπεσκε *he was sending (repeatedly), used to be sending*. The iterative aorist has the same force in reference to *indefinite* past action, marking it as *repeated* or *usual*: ἐλάσασκε *he drove (repeatedly), used to drive*.—Both are confined to the Indic., Act. and Mid.; and are generally found without the augment (in Hd. always so).

They are formed from the tense-stem of the Impf. or Aor., by adding the *iterative-sign* σκ, which takes the connecting vowels and endings of the Impf.: thus Act. -σκ-ο-ν, -σκ-ε-ς, -σκ-ε, etc., Mid. -σκ-ο-μην, -σκ-ε-ο, -σκ-ε-το, etc.

These terminations are united with the tense-stem by a *connecting vowel*, viz. ε for the Impf. and 2 Aor., α for the 1 Aor.: μέν-ε-σκον (μένω *to remain*), φύγ-ε-σκε (φύγω *to flee*), ἐρηγῶ-α-σκε (ἐρηγῶ *to restrain*).—A very few iterative imperfects have α: κρύπτ-α-σκον (κρύπτω *to hide*), βίπτ-α-σκον (βίπτω *to throw*).—In *contract verbs*, ε either remains without contraction: καλέ-ε-σκον (καλέω *to call*); or is dropped: ὤθε-σκον (ὤθέω *to push*). Verbs in αω sometimes change αε to αα: ναυετδασκον (ναυετδω *to inhabit*), cf. ναυετδῶ.—The connecting vowel is omitted, when the ordinary Impf. or 2 Aor. has the *μi-form*: ἔφα-σκον (ἔφην *said*), στά-σκον (ἔστην *stood*), ἦ-σκον (ἦν *was*), κέ-σκετο (for κει-σκετο, ἐκειμην *lay*), ῥήγνυ-σκον (ῥήγγυν *was breaking*).

The iterative aorist is found only in poetry.

411 D. FORMATION IN Σ.

Several verbs annex Σ to the tense-stem of the Impf. or 2 Aor.: Σ is usually connected with the stem by the vowels α or ε. This formation does not modify the meaning: it is mostly poetic, occurring very seldom in Attic prose. It is found chiefly in the Impf. or Aor. Ind. The following are the most important of these forms:

διώκω *to pursue*
εἰκω *to yield*
ἀμύνω *to ward off*
εἴργω *to shut out*
ἁίρω *to lift up*
ἀγείρω *to assemble*
φλέγω *to burn*
φθίρω *to perish*
ἔχω *to hold*
ἐκίον *went, Aor.*

διωκάδω
εἰκάδω
ἀμυνάδω
ἐργάδων or ἐέργαδων
ἠερέδονται, οἶτο, float(ed) in air
ἠγερέδονται, οἶτο
φλεγέδω
φθινύδω
ἔσχεδων, Inf. σχεδέειν
ἐκιάδων

IRREGULARITIES OF MEANING.

The most important irregularities of meaning are caused by using one voice in the sense of another, or by mixing transitive and intransitive senses in the same voice.

A. Forms of one voice in the sense of another:

412. a. In many verbs which have an active voice, the future middle takes the place of a future active (379): *μαθήσῃς* to *learn*, *μαθήσομαι* (not *μαθήσω*) *shall learn*. This is the case with a large proportion of the verbs which compose the fifth and sixth classes.

b. In many verbs the future middle has the meaning of a future passive (379): *λείπω* to *leave*, *λείβομαι* (= *λείψῃσθαι*) *shall be left*.

413. c. The *deponent* verbs are to be regarded as forms of the *middle* voice. Yet in the *aoist*, not a few take the *passive* form instead of the middle: *βούλομαι* to *wish*, Fu. *βουλῆσομαι*, but Ao. *ἐβουλῆσθην* (not *ἐβουλήσαμην*) *wished*. These are called *passive deponents*; and the rest, in distinction from them, are called *middle deponents*.

Of passive deponents, the most important are the following: those which in the future have a passive form as well as a middle, are marked with an *: thus **διαλέγομαι* to *converse*, Ao. *διελέχθην* *conversed*, Fu. *διαλέξομαι* and *διαλέχῃσθαι* *shall converse*.

ἄγαμαι to *admire* (419, 1)
**αἰδέομαι* to *feel shame* (448, 1)

ἀλάομαι to *wander*

ἀμυλλάομαι to *contend*

ἀρνέομαι to *deny*

**ἄχθομαι* to *be grieved* (422, 1)

βούλομαι to *wish* (422, 3)

δέομαι to *want* (422, 4)

δέρκομαι to *see* (424 D, 31)

δυναμαι to *be able* (404, 5)

ἐναντιόομαι to *oppose*

ἐπίσταμαι to *understand* (404, 6)

εὐλαβέομαι to *be cautious*

**ἡδομαι* to *be pleased*

**ἐνθυμέομαι* to *consider*

προθυμέομαι to *be forward*

**διαλέγομαι* to *converse* (424, 15)

ἐπιμέλομαι to *care for* (422, 11)

μεταμέλομαι to *regret*

ἀπονοίομαι to *despair*

**διανοίομαι* to *meditate*

ἐννοίομαι to *think on*

προνοίομαι to *foresee, provide*

**οίομαι* to *think* (422, 15)

σέβομαι to *revere*

φιλοτιμέομαι to *be ambitious*

REM. (a). Some of these verbs, beside the aorist passive, have an aorist of the middle form: thus *ἄγαμαι*, Ao. usually *ἡγάσθην*, but also *ἡγάσάμην*.

414. d. Several verbs have an aorist passive with middle meaning: *εὐφραίνω* to *make glad*, *εὐφράνθην* *made myself glad, rejoiced*; *στρέφω* to *turn*, *ἐστράφην* *turned (myself)*; *φαίνω* to *show*, *ἐφάνθην* *showed myself, appeared*, but *ἐφάνθην* *was shown*.

415. e. Several deponent verbs have a passive aorist and future with passive meaning: *ἰάομαι* to *heal*, *ἰασάμην* *healed*, *ἰάσθην* *was healed*; *δέχομαι* to *receive*, *ἐδέξαμην* *received*, *ἐδέχθην* *was received*.—In some, the

middle forms of the present or perfect systems may have both an active and a passive meaning: *μιμέομαι* to imitate, *μιμήμηναι* have imitated or have been imitated.

B. Mixture of transitive and intransitive senses.

416. In some verbs, the forms of the active voice are divided between a transitive and an intransitive sense. The *future* and *first aorist* are then transitive; the *second aorist* and the *perfect* are intransitive. The most important cases are the following:

1. ἵστημι (στα) to set, place, M. ἵσταμαι to set one's self;

Trans., Fu. στήσω shall set, 1 Ao. ἵστησα set;

Intrans., 2 Ao. ἵστην (set myself) stood, Pf. ἵστηκα (have set myself) am standing, ἵστηκεν was standing, Fu. Pf. ἵστήξω shall stand.

a. The same important distinction prevails in the numerous compounds of this verb:—ἀφίστημι to set off, cause to revolt, ἀπέστην stood off, revolted, ἀφίστηκα am distant, am in revolt,—ἐφίστημι to set over, ἐπέστην set myself over, ἐφίστηκα am set over,—καθίστημι to set down, establish, κατέστην established myself, became established, καθίστηκα am established. The Aor. Mid. has a different meaning: κατεστήσατο established for himself.

2. βαίω (βα) to go (in poetry also cause to go);

(Trans., Fu. βήσω shall cause to go, 1 Ao. ἔβησα; Ion. and poet.)

Intrans., 2 Ao. ἔβην went, Pf. βέβηκα have gone, stand fast.

3. φέω to bring forth, produce; so φύω, ἔφυσα; intrans., ἔφυν was produced, came into being, πέφυκα am by nature.

4. δύω to pass under, take on; καταδύω to submerge trans.; so δύω, ἔδυσα, but ἔδυν dived, set, ἐνέδυν put on, ἐξέδυν put off.

5. σβέννυμι to put out, extinguish; 2 Ao. ἔσβην went out, Pf. ἔσβηκα am extinguished.

6. σκέλλω (σκελ) to dry trans.; intrans., 2 Ao. ἔσκελν became dry, Fu. σκλήσομαι, Pf. ἔσκελκα.

7. πίνω (πι) to drink, 2 Ao. ἔπιον drank; 1 Ao. ἔπισα (Pr. πιπίσκω) caused to drink.

8. γείνομαι (γεν, cf. 449, 1) to be born, poetic; 1 Ao. ἐγεινάμην begot, brought forth.

417. In several verbs, the *second perfect* is the *only* active form which has an intransitive sense.

ἀγνυμι to break

2 Pf. ἔαγα am broken

ἐγείρω to wake trans.

ἐγρήγορα am awake

ὀλλυμι to destroy

ὀλωλα am ruined (ὀλώλεκα have ruined)

πείθω to persuade

πέποιθα trust (πείθομαι comply)

πίνυμι to fix

πέπηγα am fixed

ρήγνυμι to break

ἔρρηγα am broken

σήπω to rot trans.

σέσηπα am rotten

τήκω to melt trans.

τέτηκα am melted

φαίνω to show

πέφηνα have shown myself, appeared

(φαίνομαι to appear)

For the difference between

ἀνίφωγα and ἀνίφχα, πέπρωγα and πέπρωχα, see 387 b.

SPECIAL FORMATION.

418. NOTE. The following lists exhibit the Attic inflection (tense-systems) of the verbs included in them. But other forms are introduced to some extent. Those marked *late* (l.), or enclosed in [], belong to the period of the Common dialect (3 e); for the most part, they are not met with before the conquest of Greece by the Romans (146 B. C.). Other abbreviations used to show the character of the forms are *fr.* (frequent), *r.* (rare), *r. A.* (rare in Attic), *n. A.* (not found in Attic), *n. A. pr.* (not in Attic prose).

Verbal Adjectives in *τός, τέος*. These are seldom noticed in the following lists, when the verb has a first passive system, as they are easily inferred from that.

FIRST CLASS (*Stem-Class*, 325).

419. The stem appears without change in the present. This is much the most numerous of all the classes. We notice here only those verbs of it which have peculiarities of formation.

I. *Verbs in μι of the first class*, see 404-6.

II. *Vowel-stems in which the final vowel remains short* (contrary to 335).

a. The following retain the short vowel in *all* the forms:

1. *ἀγαμαι* (404, 4) *to admire*,—Ao. P. ἡγάσῃην (Ao. M. ἡγασάμην *r. A. pr.*), V. ἀγαστός. Pind. ἀγάζομαι.
2. *γελᾶω to laugh*,—Fu. γελάσομαι, Ao. ἐγέλασα, Ao. P. ἐγελάσῃην. (Hm. also γελοιάω.)
3. *ἐράω to love*,—Ao. P. ἡράσῃην as act. (Ao. M. ἡρασάμην Hm.): also Pr. ἔραμαι (404, 7) poetic.
4. *ἐλάω to crush*,—Fu. ἐλάσω, Ao. ἐέλασα (Pf. M. ἐέελασμαι, Ao. P. ἐέελάσῃην, *n. A.*): also φλάω with same meaning and inflection.
5. *ἐλάω to break*,—Fu. ἐλάσω, Ao. ἐέκλασα, Pf. M. κέελασμαι, Ao. P. ἐέελάσῃην.
6. *σπάω to draw*,—Fu. σπάσω, Ao. ἔσπασα, Pf. ἔσπακα, Pf. M. ἔσπασμαι, Ao. P. ἐσπάσῃην.
7. *χαλάω to loosen*,—Fu. χαλάσω, Ao. ἐχάλασα (Pf. M. κεχάλασμαι, *n. A.*), Ao. P. ἐχελάσῃην.
8. *ἀκέομαι to heal*,—Fu. ἀκέσομαι, Ao. ἡκεσάμην [Ao. P. ἡκέσῃην].
9. *ἀλέω to grind*,—Fu. ἀλέσω (ἀλῶ, 374), Ao. ἤλεσα, Pf. ἀήλεκα, Pf. M. ἀήλεσμαι.

419 D. a. For tense-sign *σ* doubled in Hm. after the short vowel (ἐγέλασσα, ἀνέσσω), see 344 D.

1. Beside *ἀγαμαι to admire*, Hm. has *ἀγάδομαι* and *ἀγαίομαι to envy*, Fu. ἀγάδομαι, Ao. ἡγασάμην, V. ἀγητός.

10. ἀρκίω *to suffice*,—Fu. ἀρκίσω, Ao. ἤρκεσα [Ao. P. ἤρκεσθην].
11. ἐμίω *to omit*,—Fu. ἐμέσω (ἐμῶ, ἐμούμαι, 374), Ao. ἤμεσα.
12. ζέω *to boil*,—Fu. ζίσω, Ao. ἔξεσα, V. ζεστός.
13. ξίω *to scrape*,—Fu. ξίσω, Ao. ἔξεσα, V. ξεστός.
14. τελίω *to complete*,—see Paradigm 288.
15. τρέω *to tremble*,—Fu. τρίσω, Ao. ἔτρεσα, V. ἄτρεστος; r. A. pr.
16. ἀρώ *to plough*,—Fu. ἀρόσω, Ao. ἤρσα, (Perf. M. ἀρήρομαι Hm.,) Ao. P. ἤρδην.
17. ἀνύω *to achieve*,—Fu. ἀνύσω, Ao. ἤνυσα, Pf. ἤνυκα, Pf. M. ἤνυσμαι, Ao. P. ἤνυσθην, V. ἀνυστός, but ἀν-ήνυτος. Att. Pres. also ἀνέω or ἀνύω (327).
18. ἀρύω *to draw water*,—Fu. ἀρύσω, Ao. ἤρυσσα, V. ἀρυστίος. Att. Pres. ἀρύτω (327).
19. ἔλκω *to draw*, Fu. ἔλξω. Other tenses from στ ἔλκυ, Ao. ἐλκυσα, Pf. ἐλκυκα, Pf. M. ἐλκυσμαι, Ao. P. ἐλκύσθην, V. ἐλκείος and ἐλκυστίος. The forms ἔλκυω, ἐλκύσω, ἐλξα, ἐλχθην are late.
20. πτύω *to spit*,—Fu. πτύσω, Ao. ἔπτυσσα, V. πτυστός.

420. b. The following retain the short vowel in a *part* of the forms. The first three make it long before σ.

1. δέω *to bind*,—Fu. δήσω, Ao. ἔδησα, Pf. δέδεκα, Pf. M. δέδεμαι, Ao. P. ἔδεσθην, Fu. Pf. δεδήσσομαι.
2. ζύω *to offer*,—Fu. ζύσω, Ao. ἔζυσα, Pf. τέζυκα, Pf. M. τέζυμαι, Ao. P. ἐτύσθην (65 c), V. ζυτίος.
3. λύω *to loose*,—see Paradigm 270-5, and compare 268 b.
4. αἰνέω *to praise*,—Fu. αἰνέσω, Ao. ἤνεσα, Pf. ἤνεκα, Ao. P. ἤνέσθην; η only in Pf. M. ἤνημαι: in Att. prose used mostly in comp.
5. καλέω *to call*,—Fu. καλέσω (καλῶ, 374), Ao. ἐκάλεσα; but η in Pf. κέκληκα, Pf. M. κέκλημαι, Fu. Pf. κεκλήσομαι, Ao. P. ἐκλήσθην, all from syncopated stem κλε.
6. μύω *to shut the mouth or eyes*,—Fu. μύσω, Ao. ἔμυσα, but Pf. μέμυκα *am shut*.

17. Hm. Impf. 3 S. ἤνυτο, as if from Pr. ἄνυμι (Theoc.). Also poetic ἄνω, only Pr. Impf.

19. Hm. also ἐλκέω (381), Fu. ἐλκήσω, Ao. ἤλκησα, Ao. P. ἤλκῃσθην.

21. Ion. and poet. νεκίω *to quarrel*, upbraid, Fu. νεκίσω, Ao. ἐνέκεσα.

420 D. 8. Hm. 2 Ao. M. λήμην, etc. (408 D, 29).

4. Hm. Fu. αἰνήσω, Ao. ἤνησα; Pr. also αἰνίσσομαι (in Hes. αἰνημι).

5. Hm. also προ-καλίζομαι, poet. κυκλήσκω cl. 6.

10. Hm. ἄδω (ᾄ) *to harm, mislead*, Pr. M. 3 S. ἄδται, Ao. ἄδσα, ἄδσάμην, contracted ἄσα, ἄσάμην, Ao. P. ἄδσθην. The first ᾄ may become ᾗ by augment. V. ἄ-ἄστος.

11. Hm. κοτέω (also κοτέομαι) *to be angry*, Ao. ἐκότεσα, Pf. Par. κεκοτηάς (386 D) *angry*.

12. Ion. and poet. ἐρύω (ῥ) *to draw*, Fu. ἐρύσω (Hm. also ἐρύω, 378 D), Ao. ἐρύσα, Pf. ἐρύμαι (κατερύσμαι). Hes. Fr. Inf. (μ-form) ἐρύμεναι (28 D). Hm. has εἰρω only as result of augm. or redupl. (312 D). Different are ἐρύομαι, ῥύομαι, *to preserve* (405 D b).

7. *δύνω* to pass under, put on, —Ao. P. ἐδόσῃν, V. δέτος, τέος; elsewhere *ο*, see 423, 3.
 8, 9. *πονέω* to miss, and *πονίω* to toil, suffer, are inflected regularly with *η*, but have *ε* occasionally in the future and first aorist systems.

III. Vowel-stems with added *σ*.

421. The forms in which *σ* is added to the stem (342) are the perfect middle and first passive systems, with the verbals. Here belong the stems under 419, so far as they are used in these forms (only *ἀρόω* to plough has Ao. P. ἤρόσῃν). Further, the following in which the stem-vowel is either long, or, if short, is lengthened according to the rule in 335:

1. *δράω* to do, —Fu. δράσω, Ao. ἔδρασα, Pf. δέδρακα, Pf. M. δέδραμαι (r. δίδρασμαι), Ao. P. ἔδρασσῃν.
2. *κνάω* to scratch (371 c), —Fu. κνήσω, Ao. ἔκνησα, Pf. M. κέκνησμαι, Ao. P. ἐκνήσῃν.
3. *χράω* to give oracle, —Fu. χρήσω, Ao. ἔχρησα, Pf. κέχρηκα, Pf. M. κέχρησμαι, Ao. P. ἐχρήσῃν.
4. *ψάω* to rub (371 c), —Fu. ψήσω, Ao. ἔψησα (Pf. M. ἔψησμαι or ἔψημαι, both late, Att. ἔψηγμαι from Pr. ψήχω, Fu. ψήξω): chiefly used in composition.
5. *νέω* to heap up, —Fu. νήσω, Ao. ἔνησα, Pf. M. νένησμαι and νένημαι [Ao. P. ἐνήσῃν and ἐνήσῃν], V. νητός.
6. *κυλίω* to roll, —Fu. κυλίσω, Ao. ἐκύλισα, Pf. M. κεκύλισμαι, Ao. P. ἐκυλίσῃν. Pr. also κυλίνδω and κυλυνδέω.
7. *πρίω* to saw, —F. πρίσω, A. ἐπρίσα, Pf. M. πέπρισμαι, A. P. ἐπρίσῃν.
8. *χρίω* to anoint, —Fu. χρίσω, Ao. ἔχρισα, Pf. M. κέχρισμαι (and κεχρίμαι), Ao. P. ἐχρίσῃν.
9. *χόω* to heap up, —Fu. χώσω, Ao. ἔχωσα, Pf. κέχωκα, Pf. M. κέχωσμαι, Ao. P. ἐχώσῃν. Late Pr. χώννυμι or χωννύω cl. 5.
10. *ξύω* to polish, —F. ξύσω, A. ἔξυσα, Pf. M. ἐξυσμαι, A. P. ἐξύσῃν.
11. *ὑώ* (*υ*) to rain, —Fu. ὕσω, Ao. ὕσα, Pf. M. ὕσμαι, Ao. P. ὕσῃν.
12. *κναίω* to scratch, —Fu. κναίσω, Ao. ἔκναισα, Pf. M. κέκναισμαι, Ao. P. ἐκναίσῃν.
13. *παίω* to strike, —Fu. παίσω (and παίσω, 331), Ao. ἔπαισα, Pf. πέπαικα (Pf. M. πέπαισμαι late, Ao. P. ἐπαίσῃν poet.—usu. πέπληγμα, ἐπλήγην, from πλήσσω 428, 5).
14. *παλαίω* to wrestle, —Fu. παλαίσω, Ao. ἐπάλαισα, Ao. P. ἐπαλαίσῃν poetic.
15. *κλείω* to shut, —Fu. κλείσω, Ao. ἔκλεισα, Pf. κέκλεικα, Pf. M. κέκλεισμι and κέκλειμαι, Ao. P. ἐκλείσῃν.
16. *κλήω* Att. for κλείω, inflected in the same way, but in Perf. Mid. only κέκλημαι.

421 D. 15. Ion. κλήω, Ao. ἐκλήισα, Pf. M. κεκλήϊ(σ)μαι, Ao. P. ἐκλήϊ(σ)σῃν, V. κλήϊστός. Dor. also Fu. κλαζώ, Ao. ἐκλαξα.

24. Poet. *βαίω* to shatter, Fu. βαίσω, Ao. P. ἐββαίσῃν.

17. *σείω to shake*,—Fu. σείσω, Ao. ἔσεισα, Pf. σέσεικα, Pf. M. σέσεισμαι, Ao. P. ἐσείσῃην.
 18. *θραύω to break*,—Fu. θραύσω, Ao. ἔθραυσά, Pf. M. τέθραυμαι and τέθραυσμαι, Ao. P. ἐθραύσῃην.
 19. *παύω to make cease, Mid. to cease*,—Fu. παύσω, Ao. ἔπαυσα, Pf. πέπαυκα, Pf. M. πέπαυμαι, Ao. P. ἐπαύσῃην (Ion. and old Att. ἐπαύῃην), V. παυστός.
 20. *κλείω to order*,—Fu. κλείσω, Ao. ἐκέλευσα, Pf. κεκέλευκα, Pf. M. κεκέλευσμαι, Ao. P. ἐκελεύσῃην.
 21. *λεύω to stone*,—Fu. λεύσω, Ao. ἔλευσα, Ao. P. ἐλεύσῃην.
 22. *ἀκούω to hear*, see 423, 1, —[Pf. M. ἤκουσμαι], Ao. P. ἠκούσῃην.
 23. *κρούω to beat*,—Fu. κρούσω, Ao. ἔκρουσα, Pf. κέκρουκα, Pf. M. κέκρουμαι (but κέκρουσται), Ao. P. ἐκρούσῃην.

IV. Stems which assume *e* in some of the forms (331).

Future.	Aorist.	Perfect.	Passive.
422. 1. <i>ἄχθομαι to be displeased</i> .			
ἀχθέσομαι (413)			ἠχθέσῃην (413)
2. <i>βόσκω to feed trans., Mid. intrans.</i>			
βοσκήσω	[ἐβόσκησα]		[ἐβοσκήσῃην]
a. The primitive stem <i>βο</i> appears in V. βοτός (also βοσκητός).			
3. <i>βούλομαι to wish. Augment, see 308 a.</i>			
βουλήσομαι		βεβούλημαι	ἐβουλήσῃην (413)
4. <i>δέω to need, Mid. to want, entreat.</i>			
δεήσω	ἐδέησα	δεδέηκα, δεδέημαι	ἐδεήσῃην (413)
a. Impersonal <i>δεῖ it is necessary</i> (only once in Hm.), Impf. <i>ἔδει</i> , Fu. <i>δεήσει</i> , Ao. <i>ἐδέησε</i> .			
5. <i>ἔρωμαι to ask</i> , see 424, 9; Fu. ἐρήσομαι.			
6. <i>ἔρρω to go (to harm).</i>			
ἐρρήσω	ἠρρήσα	ἠρρήκα	
7. <i>εὐδω to sleep</i> , usually in comp. καθεύδω. Augment, 814.			
καθευδήσω			v. καθευδητέον
8. <i>ἔψω to boil</i> : also ἐψέω cl. 7, rare.			
ἐψήσω	ἠψησα	ἠψημαι	ἠψήσῃην
V. ἐφθός (for ἐψ-τος) and ἐψητέος.			
9. <i>ἔειλω to win</i> : Impf. ἤτελον (never ἐειelon).			
(ἐ)τελήσω	ἠτέλησα	ἠτέληκα [τέτεληκα]	
a. The Attic poets in the iambic trimeter have <i>τέλω</i> (not ἐτέλω); but ἐτέλω is the usual form in Attic prose, and the only one in Hm. and			

422 D. 8. Hm. Pr. Inf. βόλεσθαι, 2 Pf. προ-βέβουλα.

4. Hm. has in Aot. *ἔησε* and *ἐβούησε*, each once; in Mid. always *δεύομαι*. Cf. 39.

Pind. The augmented forms in Att. always have η: thus Ao. ἡδέλησα, but Sub. ἐδέλῃσω or δελήσω, etc.

10. μάχομαι to fight.

μαχούμαι (374) ἔμαχεσάμην μεμάχημαι V. μαχετέος, ητέος

11. μέλω to care for.

μελήσω ἐμέλησα μεμέληκα, ημαι ἐμελήσῃην

a. The Att. prose has the Act. only as an impersonal verb, μέλει it concerns, Fu. μελήσει, etc.; and in the Mid. uses the comp. ἐπιμέλωμαι (also ἐπιμελόμαι cl. 7) passive deponent (413).

12. μέλλω to be about. Augment 808 a.

μελλήσω ἐμέλλῃσα μελλήθηκα, ημαι V. μελλήτέος

13. μένω to remain: also μίμνω cl. 8, poetic.

μενῶ ἔμεινα μεμένηκα V. μενετέος, τέος

14. νέμω to distribute.

νεμῶ ἐνείμα νενέμηκα, ημαι ἐνεμήσῃην

a. νεμήσω late; ἐνεμέδῃην rare and doubtful.

15. οἶσμαι (οἶμαι) to think; Impf. φόμην (φῶμην).

οἶσσομαι [φῶσάμην] φήσῃην (413)

16. οἶχομαι to be gone; Impf. φχόμην was gone or went.

οἶχσομαι (φχῃμαι n. A., used only in comp.)

17. πέρω, see 424, 18; Fu. παρδήσομαι.

18. πέτομαι to fly, see 424, 19; Fu. π(ε)τήσομαι.

V. Stems which form second tenses.

423. a. Stems ending in a vowel.

1. ἀκούω to hear. (Hm. also ἀκουάζομαι.)

ἀκούσομαι ἤκουσα ἀκήκοα (39, 321) ἠκούσῃην (342)

a. 2 Plup. ἠκηκόειν, less freq. ἀκηκόειν. Pf. M. ἤκουσμαι late.

10. Hm. μάχομαι, also μαχέομαι, Par. μαχεύμενος or μαχεούμενος (28 D), Fu. μαχέομαι usu. μαχήσομαι, Ao. ἐμαχεσάμην or ἐμαχησάμην, V. μαχητέος. Hd. Pr. Par. μαχεύμενος, Fu. μαχέσομαι.

11. Hm. 2 Pf. μέμηλα, Pf. M. 3 S. μέμβλεται (for με-μελε-ται, 339, 53 D), Plup. μέμβλετο.

15. Hm. Act. οἶω or δῖω, Mid. almost always with diaeresis διομαι, Ao. δῖσάμην, Ao. P. δῖσδῃην. The: with diaeresis is long.

16. Hm. also Pr. οἰχνέω cl. 5, Pf. παρ-φῃκα. Hd. οἰχῃκα (for οἰχ-φχ-α, 65).

19. Hm. ἐλδομαι to be healed, Fu. ἐλδήσομαι.

20. Hm. κήδω to trouble, Fu. κηδήσω, Ao. ἐκήδησα, (2 Pf. κέκηδα, not in Hm., intrans. =) Mid. κήδομαι am troubled, irreg. Fu. Pf. κεκαδήσομαι, different from Fu. Pf. of χάζω (428 D, 18).

21. Hm. μέδομαι to attend to, Fu. μεθήσομαι. Cf. Hm. μέδων (ντ), μεδέων (ντ) guardian. Cf. also μήδομαι to intend, contrive, Fu. μήσομαι, Ao. ἐμησάμην.

2. βίδω *to live*. Cf. ἀνα-βιώσκειμαι cl. 6 (445, 1).
 βιώσομαι βίων (408, 13) βεβίωκα
 βιώσω 1. βίωσα rarer βεβιώμαι v. βιωτός, τέος
3. δύω *to pass under, take on* (416, 4): also δύνω cl. 5.
 δύσω ἔδυσσα δέδυκα ἐδύσην (420, 7)
 ἔδυν (408, 16) δέδυμαι v. δυτός, τέος
4. φύω *to produce* (416, 3).
 φύσω ἔφυσσα πέφυκα ἐφύην
 ἔφυν (408, 17) v. φυτός

424. b. Stems ending in a consonant.

1. ἄγω *to lead*.
 ἄξω ἡγαγον (384) ἤχα (later ἡγήοχα), ἡγμαι ἡχσῆν
 ἄξομαι as pass. ἤξα rare ἀχσῆσομαι
2. ἀρχω *to rule, begin*, Mid. *to begin*.
 ἀρξω ἤρξα ἤρχα r., ἤργμαι ἤρχσῆν
3. βλέπω *to look, see*.
 βλέψω ἔβλεψα βέβλεφα ἐβλέψην
4. βρέχω *to wet*.
 βρέξω ἔβρεξα βέβρεγμαι ἐβρέχσῆν, ἐβράχην 1.
5. βρίζω *to be hoarse*, rare in prose.
 βρίσω ἔβρισσα βέβρισα
6. γράφω *to write*.
 γράψω ἔγραψα γέγραφα, γέγραμμαι ἐγράφην
 a. 1 Pf. γεγράφηκα and 1 Ao. P. ἐγράψην are late.
7. δέρω *to flay*: Attic also δαίρω cl. 4 (Hd. δείρω).
 δερῶ ἔδειρα δέδαρμαι (334 a) ἐδάρην, v. δαρτός
8. ἔπομαι *to follow*; Impf. εἰπόμην (312).
 ἔψομαι ἐσπόμην (σπῶμαι, σποίμην, σποῦ, σπέσσαι, σπόμενος)

423 D. 2. Hm. Fu. βείσομαι or βέσομαι (378 D).

3. Hm. has Pr. Impf. Act. only δύνω (yet δψέ δύνω *late setting*), Mid. only δύομαι, both with same meaning. For ἐδύσετο, δύσετο, δυσόμενος, see 349 D.

4. Hm. 2 Pf. 3 P. πεφύασι, Par. πεφυώς, -ώτος (386 D, 360 D); Plup. 3 P. ἐπέφυκον Hes. (351 D).

5. Hm. οὐτάω *to wound*, Ao. 3 S. οὐτησε, comm. 2 Ao. οὐτᾶ (408 D, 21), 2 Ao. M. Par. οὐτάμενος *wounded*, Ao. P. Par. οὐτηθεῖς. Also Pr. οὐτάζω, Ao. οὐτάω freq., Pf. M. 3 S. οὐτασται, Par. οὐτασμένος.

424 D. 1. Hm. also ἀγνέω or ἀγίνω (329); Ao. Imv. ἄξετε (349 D).

4. Hm. has also st. βρεχ *to rattle*, only in 2 Ao. 3 S. ἔβραχε:—also st. βροχ *to swallow*, only in 1 Ao. Opt. 3 S. ἀνα-(κατα-)βρόξειε and 2 Ao. P. Par. ἀναβροχέις.

8. Ion. and poet. Act. (only once as simple) ἔπω *to be busy*, Fu. ἔψω, 2 Ao. ἔσπον (ἐπ-έσπον), Par. σπών; 2 Ao. M. as in Att. The forms ἔστωμαι, ἐστοίμην,

- a. The orig. stem was *σεν*. 2 Aο. *ἐσόμεν* is for *ε-σ(ε)π-ομεν* (339) with irreg. breathing brought in from the Pr. *ἐπομαι* (63).
9. *ἐρομαι* to ask. Pr. Impf. not used in Att., supplied from *ἐρωτάω*. *ἐρήσομαι* (422, 5) *ἡρόμεν*
10. *ἐρύκω* to hold back; chiefly poetic.
- ἐρύξω* *ἥρυξα* (Hm. also *ἥρύκακον*, 384 D)
11. *ἔχω* to have, hold; Impf. *εἶχον* (312): also *ἴσχω* cl. 8.
- ἔξω*, *σχίσω* *ἔσχον* *ἔσχηκα*, *ἔσχημαι* *ἐσχέσην* n. A.
- a. V. *ἐπτός*, *τέος*, and *σχετός*, *τέος*. The modes of the 2 Aο. are *ἔσχον*, *σχῶ* (= *σχε-ω*, yet in comp. *παράσχω*, etc.), *σχοίην* (in comp. *παράσχοιμι*, etc.), *σχέε* (408, 11), *σχεῖν*, *σχόν*. In the Pr., *ἔχω* is for *έχω* (65 c), and that for *σεχ-ω* (63). The stem *σεχ* is syncope in *ἔσχον* (339), beside which it assumes *ε* in *σχίσω*, etc. (331).
12. *ζέρομαι* to become warm; in prose only Pr. Impf.
13. *πρίβω* to press.
- πρίψω* *πρίψα* [τέπριψα, -μμαι] *πρίψην* [τέπριψην]
14. *λάμπω* to shine, Mid. *λάμπομαι* id.
- λάμψω* *έλαμψα* *λέλαμπα*
15. *λέγω* to gather.
- λέξω* *έλεξα* *έιλοχα* (319 e, 334 a) *έλέγην*
έιλεγμαι *έλέχθην* r. A.
- a. The Attic writers use this verb only in comp., and sometimes have Pf. M. *λέλεγμαι*. On the other hand, *λέγω* to speak has no Pf. Act. (for the late *έλεγεα*, earlier writers use *έιρηκα*, 450, 8); its Pf. M. is *λέλεγμαι*, Aο. P. *έλέχθην*; yet *δια-λέγομαι* (413) makes *δι-έλεγμαι* (319 e).
16. *ἀν-οίγω* to open; Impf. *ἀνέωγον* (312): also *ἀν-οίγνυμι* cl. 5.
- ανοίξω* *ἀνέφξα* *ἀνέωχα*, *ἀνέωγα* *ἀνέωχην*
ἀνέφγμαι γ. *ἀνοικτέος*
- a. For *ἀνέωχα* and *ἀνέωγα*, see 387 b. The latter was avoided by Attic writers, and *ἀνέφγμαι* used instead. Rare forms are *ἡνοιγον*, *ἡνοιξα*. A comp. *δι-οίγω* is also used, and in poetry the simple verb is found, but without the syllabic augment.

etc., in Hm. should prob. be changed to *σπῶμαι*, *σπώμεν*, etc., the preceding word being read without elision: *ἑμα σπέσδω*, not *ἑμ' ἐσπέσδω*. Hm. Inv. *σπείω* for *σπέω*. Hd. Aο. P. *περι-έφθην*.

9. Ion. Pr. *ἐρομαι* (24 D c), Fu. *ἐρήσομαι*. Hm. also Pr. *ἐρέομαι* cl. 7 (less freq. Act. *έρέω*) and *έρείνω*. He has irreg. accent in Pr. Inv. *έρειω* (for *έρεῖω*, from *ερεω*, 370 D b) and 2 Aο. Inf. *έρεσθαι* (367 D a).

10. Hm. has also *έρυκάνω* (329 b), *έρυκανάω* (331).

11. Hm. 2 Pf. *έχωκα* (for *οκωχα*), Plup. M. 3 P. *έπ-έχατο* irreg. Hd. 2 Aο. M. 3 S. *ἡτέσχετο* (314) for *ἀνέσχετο*. For poet. *έσχεδον*, see 411.

12. Hm. Fu. *έσρσομαι* (345 D), 2 Aο. P. Sub. *σπερίω* (343 D).

15. Hm. and Hd. have no Pf. Act., in Pf. Mid. only *λέλεγμαι*, in Aο. P. *έλέχθην* (Hd. also *έλέγην*). For Aο. M. *έλέγμεν*, *έλεκτο*, see 408 D, 37.

16. Hd. 1 Aο. *έίξα*. Hm. Impf. M. 3 P. *έήγγυτο*.

28. τύφω *to raise smoke* (66 c).

τύσσομαι

ετύφην

29. ψύχω *to cool*

ψύξω

ψύξα

ψύσσομαι

εψύχσην, also

εψύχην, εψύχην

SECOND CLASS (*Protracted Class*, 326).

425. A short α, ι, υ of the stem is lengthened in the present to η, ε, ου respectively. The following verbs belong to this class.

a. Mute Stems.

1. λήσω (λαῖ) rare in prose, = λανθάνω cl. 5, *to lie hid*.

2. σήπω (σαῖ) *to rot*, trans.

σήψω

σήψα

σείσσομαι (417)

έσάπην

3. τήκω (τάκ) *to melt*, trans.

τήξω

τήξα

τέττω (417)

έτάκην

[τέττεται]

έτήχσην rare

4. τρώγω (for τρηγω, st. τράγ) *to gnaw*.

τρώξομαι

τρῶγον

τέρωγμα

v. τρωκτός

a. The 1 Aο. τρώξα is also found in comp.: κατέτρωξα.

5. αλείφω (αλιφ) *to anoint*.

αλείψω

ήλειψα

αήλιφα (321)

ήλειψην

αήλιμμαι [ήλειμμαι]

ήλίφην rare

6. έρείπω (ερίπ) *to overtilt*; chiefly Ion. and poet.

έρείψω

ήρειψα

έρήριπα απ fallen

ήρείψην

ήρίπον fell

έρήριμμαι

ήρίπην

7. λείπω (λιπ) *to leave*, see Paradigm 292: also λιμπάνω cl. 5, rare.

31. Poet. δέρομαι *to see*, 2 Aο. έδρακον (383 D), 2 Pf. δέδορκα *see*, Aο. P. έδέρχσθην *saw* (2 Aο. έδρακην Pind.).

32. Hm. έλπω *to cause to hope*, έλπομαι or έέλπομαι (23 D a) *to hope* (= Att. έλπίζω cl. 4), 2 Pf. έωλπα *hope*, Plur. έώλπειν (322 D), V. έ-ελπτος.

33. Poet. ίλχω and ίλχέω cl. 7, *to sound*; Hm. 2 Pf. Par. Fem. έμφ-ιαχυνά.

34. Poet. κέλομαι *to command*, Fu. κελήσομαι (381), Aο. έκελεσάμην rare, usu. 2 Aο. έκεκλόμην (384 D).

35. Poet. πέλομαι (to move) *to be*, 2 Aο. έπλόμην (384 D) often used as pres. Less freq. Act. πέλω, 2 Aο. 3 S. έπλε.

36. Poet. πέρδω *to destroy* (in prose πορδέω), Fu. πέρσω, Aο. έπερσα. Hm. 2 Aο. έπράδον (383 D), 2 Aο. M. Inf. πέρδαι (408 D, 43).

37. Poet. st. πορ, 2 Aο. έπορον *imparted*, Pf. M. 3 S. πέπρωται (340) *it is allotted, destined*, Par. πεπωμένος.

38. Ion. and poet. τέρσομαι *to become dry*, 2 Aο. P. έτέρσην. Hence Act. τερσάνω, Aο. έτέρσθη (late έτερσα) *made dry*.

425 D. 6. Hm. Plur. M. 3 S. έρέριπτο for έρήριπτο.

8. πείθω (πιθ) *to persuade*, see Paradigm 295.
 9. στείβω (στιβ) *to tread*, chiefly used in Pr. Impf.; rare in prose.
 στείψω ἔστειψα ἐστειβῆμαι (381) v. στειπτός
 10. στείχω (στιχ) *to march, go*, chiefly in Pr. Impf.; Ion. and poet.
 στείξω ἔστειξα and ἔστιχον
 11. φείδομαι (φιδ) *to spare*.
 φείσομαι ἐφεισάμην
 12. ἐρεύγομαι (εργ) *to erow*, chiefly Ion. and poet. Pres. also ἐρυγ-
 γάνω cl. 5.
 ἐρεύξομαι ἤρυγον (in Hm. *roared*)
 13. κεύθω (κυθ) *to hide*, poetic.
 κεύσω ἔκευσα κέκευθα as pres.
 14. πύζομαι (πυζ) poetic for πυνθάνομαι cl. 5, *to inquire, learn*.
 15. τεύχω (τύχ, τυκ) *to make ready, make*, poetic.
 τεύξω ἔτευξα τέτυγμαι ἐτύχθην
 16. φεύγω (φύγ) *to flee*; also φυγγάνω cl. 5.
 φεύξομαι or ἔφτυγον πέφευγα v. φευκτός, τέος
 φευξοῦμαι (377)

426. b. Stems in v.

1. δάω (δυ) *to run*. Fu. δεύσομαι.
 2. νέω (νυ) *to swim*.
 νευσοῦμαι (377) ἔνευσα νένευκα v. νευστήος

8. Hm. 2 Ao. πέπιθον (384 D) *persuaded*, whence Fu. πεπιθήσω *shall persuade*; but πιθήσω (381) *shall obey*, Aor. Par. πιθήσας *trusting*, 2 Plup. 1 P. ἐπέπιθμεν *trusted* (409 D, 15). Aesch. 2 Pf. Imv. πέπεισθι.

11. Hm. 2 Ao. πεφιδόμην (384 D), Fu. πεφιδήσομαι.

13. Hm. also κευθάνω cl. 5; 2 Ao. 3 S. κίδε, Sub. 3 P. κεκύδωσι (384 D). In Trag. κεύθω, κέκευθα, may mean *am hidden*.

15. Hm. 2 Pf. Par. τετευχός, Fu. Pf. τετετέχσομαι, 2 Ao. τέτυκον, τετυκόμην (384 D) *prepared*. Also pr. τιτύσκω cl. 6 (for τι-τυκ-σκω) *to prepare, aim*. For τετευχάται, -ατο, see 392 D. The forms τέτευγμαι, ἐτεύχθην are late.

16. Hm. 2 Pf. Par. πεφυγότες (cf. Hm. φύξα = *φύγη flight*), Pf. M. Par. πεφυγμένος, V. φυκτός.

17. Ion. and poet. st. ταφ or θαν (cf. 66), 2 Pf. τέθηκα *wonder*, 2 Ao. Par. ταφών.

18. Hm. τμήγω (τμάγ) *to cut* = τέμνω cl. 5 (435, 9), Ao. ἔτμηξα, 2 Ao. ἔτμαγον, 2 Ao. P. ἐτμάγην.

19. Ion. and poet. ἐπέλω (epik) *to rend*, Ao. ἤπειξα, 2 Ao. ἤρικον intrans. *shivered*, Pf. M. ἐρήργμαι.

20. Hm. ἐρεδω (ερυδ) *to make red*, Ao. Inf. ἐρεῦσαι. Also pr. ἐρυθαίνομαι cl. 5, *to grow red*.

426 D. 2. Hm. has also νήχω, νήχομαι, Fu. νήξομαι, (freq. in late prose.) Dor. νάχω, νάχομαι. Hm. ἔννεον (308 D).

3. πλέω (πλυ) *to sail*.
 πλεύσομαι or ἐπλευσα πέπλευκα [ἐπλεύσῃην]
 πλευσούμαι [πλεύσω] · πῆπλευσαι (342) γ. πλευστέος
4. πνέω (πνυ) *to breathe, blow*.
 πνέσομαι or ἐπνευσα πέπνευκα [ἐπνεύσῃην]
 πνευσούμαι [πῆπνευσμαι] γ. πνευστός
5. ῥέω (ῥυ) *to flow*.
 ῥεύσομαι ῥέρευσα ῥέρύηκα (331) ῥέρύην, γ. ῥυτός
- a. Instead of ῥέρευσα and ῥεύσομαι, the Attic writers generally use the Aor. and Fut. Pass. ῥέρύην, ῥυήσομαι.
6. χέω (χυ) *to pour*.
 χέω (378) ἔχεα (381) κέχυκα, κέχυμαι ἐχύσῃην

THIRD CLASS (*Tau-Class*, 327).

427. The stem assumes τ in the present. Verbs of this class have stems ending in a labial mute.

1. ἀπτω (ἀφ) *to fasten, kindle, Mid. to touch*.
 ἀψω ἤψα ἤμμαι ἤψῃην
2. βάπτω (βαφ) *to dip, dye*.
 βάψω ἔβαψα βίβαμμαι ἐβάψῃην, γ. βαπτός
3. βλάπτω (βλαβ) *to hurt*.
 βλάψω ἔβλαψα βίβλαφα ἐβλάφῃην and βίβλαμμαι

3. Ion. and poet. πλώω, Fut. πλώσομαι, Aor. ἔπλωσα, also 2 Aor. ἔπλων (408 D, 25), Pf. πέπλωκα, γ. πλωτός.

4. Hm. 2 Aor. Imv. ἐμ-πνευ, 2 Aor. M. 3 S. ἐμ-πνύτο (408 D, 80), Aor. P. ἐμ-πνύσῃην (396 D), Pf. M. πέπνυμαι *am animated, intelligent*: connected with this is Pr. πυνόσκω (πυν) Aesch. *to make wise*, Hm. Aor. ἐπινύσα. For intensive πομπύω *to puff with exertion*, see 472 k.

6. Hm. also χέω (370 D b), Aor. usu. ἔχεα (381 D), 2 Aor. M. 3 S. χέτο (408 D, 32).

7. Hm. ἀλέομαι and ἀλεύομαι (αλυ) *to avoid* (Act. ἀλευω *to avert*, Aesch.), Aor. ἠλέαμην and ἠλευάμην. Pr. also ἀλεείνω.

8. Poet. κλέω (κλυ) *to celebrate* (i. e. *make men hear of*), Hm. κλείω, but in Mid. κλέομαι. 2 Aor. ἔκλυον heard, Imv. κλύδι or ἐκλύδι, κλύτε or ἐκλύτε (408 D, 28), also κλέε, κλέετε, Par. M. κλύμενος = γ. κλυτός *heard of*, κλειτός *celebrated*.

9. Poet. σείω (συ) *to drive* (also in late prose), Aor. ἔσσευα (308 D), Pf. M. ἔσσυμαι *haslen* (319 D, 367 D), Aor. P. ἐ(σ)σάδῃην, 2 Aor. M. 3 S. σίτω (408 D, 81). The Att. drama has irreg. forms of a Pr. Mid., 3 S. σεύται or σοῦται, 3 P. σοῦνται, Imv. σοῦ, σοῦσθω, σοῦσθε. From st. συ comes also σείω *to shake* (= σενι-ω, 328 e. 39) inflected as a verb of cl. 1 (421, 17).

427 D. 1. Hm. Aor. P. 3 S. ἐάφῃην (?).

3. Hm. Pr. M. 3 S. βλάβεσθαι.

19. τύπτω (τύπ, also τυπτε, 381) *to strike*.

τυπτήσω (έτυψα, έτυπον τέτυμμαι έτύπην)

- a. *έτύπησα* is found in Aristotle; *τετύπηκα, τετύπημαι, έτυπηθήν* are late. The aorist, perfect, and passive systems are unknown to Attic prose, the aorist system being supplied from *πατάσσω* (*παταγ*), the perfect and passive systems from *πλήσσω* (428, 5).

FOURTH CLASS (*Iota-Class*, 328).

The stem assumes *ι* in the present, always with euphonic changes. The verbs of this class are very numerous. We notice only those which have peculiarities of formation, especially all those which form second tenses.

I. Verbs in σσω and ζω which form second tenses.

428. 1. ἀλλάσσω (αλλαγ) *to exchange*, see Paradigm 294.

2. κηρύσσω (κηρυκ) *to proclaim*.

κηρύξω κήρυξα κекήρυχα, -γμαι κηρύχην

3. μάζσω (μαγ) *to knead*.

μάξω έμαξα μέμαχα, μέμαγμαι έμάχην, έμάχην

4. δρύσσω (ορυχ) *to dig*.

δρύξω ώρυξα δώρυχα, -γμαι ώρύχην

a. Pf. M. *ώρυγμαι* (for *δέρνυγμαι*) late, 2 Aο. P. *ώρύχην* doubtful.

5. πλήσσω (πληγ) *to strike*. (*εκπλήγνυσθαι* cl. 5, Thuc.)

πλήξω έπληξα πέπληγα έπλήγην
πέπληγμαι έπλήχην less freq.

a. *εκπλήσσω, καταπλήσσω* make *-επλήγην* (397). Attic writers use the simple verb only in the perfect and passive systems, the other active tenses being supplied from *πατάσσω* (*παταγ*), which in Att. is confined to the active.

6. πράσσω (πράγ) *to do*.

πράξω έπραξα πέπραχα, πέπραγα (387 b)
πέπραγμαι έπράχην

7. πτήσσω (πτηκ) *to cower*: also πτώσσω Ion. and poet.

πτήξω έπηξα έπηχα

8. τάρασσω (τάραχ) *to disturb*: also θράσσω (τραχ) mostly poet.

ταράξω έτάραξα τετάραγμαι έταράχην
έθραξα (66 c) τέτρηχα am troubled (έθράχην r.)

9. τάσσω (τάγ) *to arrange*.

τάξω έταξα τέταχα, τέταγμαι έτάχην (r. έτάγην)

428 D. 5. Hm. 2 Aο. (*έπέπληγον* (384 D), 2 Aο. P. *εκ-πλήγην, κατ-επλήγην*.

7. Hm. has from kindred st. *πτα*, 2 Aο. 3 D. *κατα-πτήτην* (408 D, 23) and Pf. Par. *πεπηγώς, -ώτος* (386 D, 360 D).

10. φρίσσω (φρικ) *to be rough*.
 φρίζω ἔφριξα πέφρικα *am rough*
11. φυλάσσω (φύλακ) *to guard*, Mid. *to guard* (one's self) *against*.
 φυλάξω ἐφύλαξα πεφύλαχα, -γμαι ἐφυλάχην
12. κλάζω (κλαγγ, 328 b) *to make a loud noise*.
 κλαγέω ἔκλαγα κέκλαγγα *as pres., Fu. Pf. κεκλάγομαι*
13. κράζω (κραγ) *to cry*; Pr. Impf. rare.
 ἔκραγον κέκραγα *as pres., Fu. Pf. κεκράβομαι*
 a. κρέζω, ἔκραξα, late. Pf. Inv. κέκραχθι, see 409, 8.
14. ῥέζω (ρέγ) *to do*, Ion. and poet.: also ἔρδω (for ἐρίζω, st. ἐργ).
 ῥέζω ἔρεξα, ἔρρεξα ἐρέχην
 ἔρξω ἔρξα ἔοργα, ἐώργειν (322 D)
 a. Hd. has a Pr. Impf. ἔρδω instead of ἔρδω.
15. σφάζω (σφάγ) *to slay*, in Attic prose usu. σφάττω.
 σφάζω ἔσφαξα ἔσφαγμαι ἐσφάγην, γ. ἐσφάχην
16. τρίζω (τριγ) *to squeak*, Ion. and poet. 2 Pf. τέτριγα *as pres.*
17. φράζω (φραδ) *to declare*.
 φράσω ἔφρασα πέφρακα, πέφρασμαι ἐφράσθην
18. χάζω (χαδ) *to make retire*, Mid. *to retire*; chiefly poetic.
 χάσομαι ἔχασάμην
19. χίζω (χεδ) *alvum exonero*.
 χεσοῦμαι (377) ἔχεσα (ἔχesson) κέχοδα (*pass. κεχίσσαι, κεχισμένος*)

II. Verbs in σσω and ζω with other peculiarities.

429. a. Labial stems (328 a, b).

1. πίσσω (πεπ) *to cook*: also πέπτω later.
 πέψω ἔπεψα πέπεμμαι ἐπέψθην
2. νίζω (νιβ) *to wash hands or feet*: also νίπτω not Att.
 νίψω ἔνιψα νένιμμαι ἐνίψθην
-
10. Pind. Pf. Par. πεφρίκοντας, see 360 D.
 12. Poet. 2 Ao. ἐκλάγον. Hm. 2 Pf. Par. κεκληγώς, G. -οντος (360 D).
 17. Hm. 2 Ao. ἐπέφραδον (384 D). Hes. Pf. M. Par. πεφραδμένους.
 18. Hm. 2 Ao. M. Irrog. κεκαδόμεν (384 D) *retired*, but Act. κέκαδον *deprived*, Fu. κεκαδῆσθαι *shall deprive*. Cf. 422 D, 20.
 20. Poet. κρίζω *to creak*; 2 Ao. 3 S. κρίκε (or κρίγε) Hm., 2 Pf. κέκριγα Aristoph.
21. Poet. πελάζω (πελαδ, πελα, πλα) *to bring near*, Mid. *to come near*, Fu. πελάσσω, πελώ (375), Ao. ἐπέλασσε, Pf. M. πέπλημαι, Ao. P. ἐπελάσθην and Trag. ἐπλάσθην, 2 Ao. M. 3 S. πλῆτο, 3 P. ἐπλητο (408 D, 22). Pr. also πελάω, Ep. πίλημι or πιλῶναι cl. 5 (443 D, 6), Trag. πελάδω, πλάδω (411).

429 D. 3. Hm. ἐνίσσω (ενπ) = ἐνίπτω cl. 3, *to chide* (427 D, 20).

4. Hm. δσσομαι (σσ) *to foresee*, only Pr. Impf.; cf. 450, 4.

430. b. Lingual stems which make σσω (ττω), 328 a.

1. ἀρμόττω *to fit together*: also ἀρμόζω not Att.

ἀρμόσω ἤρμοσα ἤρμοσμαι ἤρμόσῃην

2. βλίττω *to take the honey* (μελι, μέλιτ-ος, 53 D). Aο. ἔβλισα.3. βράσσω *to boil* [Aο. ἔβρασα, Pf. M. βέβρασαι].4. ἐρίσσω *to row*. Aο. ἤρεσα.5. πάσσω *to sprinkle*.

πάσω ἔπάσα [πέπασμαι] ἐπάσῃην

6. πλάσσω *to form*.

πλάσω ἔπλάσα πέπλασμαι ἐπλάσῃην

7. πτίσσω *to round*.

πτίσω ἔπτίσα ἔπτισμαι ἐπτίσῃην

431. c. Stems of variable form.

1. ἀρπάζω (ἀρπαδ, also ἀρπαγ not Att.) *to seize*.ἀρπάσω (-ομαι) ἤρπασα ἤρπακα, ἤρπασμαι ἤρπάσῃην
(ἀρπάζω) ἤρπαξα ἤρπαγμαί ἤρπάχῃην

a. 2 Aο. P. ἤρπάγην late. Verbal ἤρπαστός (ἀρπακτός n. A.).

2. βαστάζω (βασταδ, late βασταγ) *to carry*, poet. (late in prose).

βαστάσω ἐβάστασα [-ζα] [βεβάσταγμαί] [ἐβαστάχῃην]

3. νάσσω (ναγ and ναδ) *to press close*.

νάζω ἔναξα νένασμαι

4. παίζω (παιδ and παιγ) *to sport*.

παιξοῦμαι (377) ἔπαισα πέπαισμαι V. παιστός

a. ἔπαιξα, πέπαιχα, πέπαγμαί, ἐπαίχῃην are late: so also Fu. παίζομαι and παίξω.

5. σώζω (σω, σωδ) *to save*.σώσω ἔσωσα σέσωκα, σέσωσμαι ἐσώσῃην
σέσωμαι V. σωστός5. Hm. λαδῶμαι (λαβ) = λαμβάνω cl. 5, *to take* (437, 4). Attic poets have λαδῶμαι.430 D. 8. Hd. ἀφάσσω = ἀφάω *to feel*, Aο. ἤφασα.9. Hm. ἱμάσσω *to lash*, Fu. ἱμάσω, Aο. ἱμάσα; cf. ἱμάς *lash*, G. ἱμάτ-ος.10. Poet. κορύσσω (κορυδ) *to equip*, Aο. M. κορυσσάμενος, Pf. M. κεκορυσμένος (46 D).11. Poet. (rare in prose) λίσσομαι (λιτ) *to pray*, also λίστομαι cl. 1. Hm. Aο. ἐλλισάμεν (308 D), 2 Aο. Inf. λιτέσθαι.12. Poet. νίσσομαι *to go*, Fu. νίσσομαι. Also Pr. νόμαι, usu. with future meaning. The orig. stem was perhaps νι, whence νει (326) or νιτ (327); νόμαι for νειομαι (39 a).431 D. 5. Hm. Pr. σώζω and σώω (shortened in Sub. σός, σήν, σώωσι), Fu. σαώσω, Aο. ἐσαώσα, Aο. P. ἐσαώδην. The orig. stem was σαο (cf. 210), from which comes also a 2 Aο. (μ-form) σώω *he saved* and *saves thou*.

6. ἴζω (ιδ, ιζε, 381) *to sit, seat*, Mid. ἴζομαι, also ἴζομαι (ιδ), *to sit*; found chiefly in comp. with κατά. Hence

κασιζέω, Impf. ἐκασίζον (314): also ἰζάνω, κασιζάνω, cl. 5.

κασιζῶ (376) ἐκάσισα and κασιζα

κασιζήσομαι ἐκασισάμην

κασιζέομαι, Impf. ἐκασιζέομην and κασιζεζόμην.

κασιδεοῦμαι (for κασιδεσομαι, 331, 374)

[ἐκασιέσθην]

- a. Pr. Ind. ἴζομαι, κασιζέομαι, is rare in classic Greek. The Pr. Inf. and Par. and the Impf. have usually an aorist meaning, and seem to have been originally aorists from the stem *σεδ* (Lat. *sed-eo*) with Epic reduplication (384 D): ἰζόμεν for ἰσδομην (56) for *σε-σ(ε)δ-ομην* (63, 38), cf. κεκλόμην (424 D, 34) from κέλ-ομαι. From the same stem was formed ἴζω = ἰσθω = σι-σ(ε)δ-ω (332, 339), cf. πίπτω (449, 4) = πι-π(ε)τ-ω.

7. μύζω (μυγ, μυζε) *to suck*: later μυζέω, μυζάω.

μυζήσω ἐμύζησα

8. ὀζω (οδ, οζε) *to smell*.

ὀζήσω ὠζησα (ὀδωδα as pres., Hm.)

III. Liquid stems which form second tenses.

432. 1. ἀγείρω (αγερ) *to gather*.

ἀγερῶ ἡγείρω ἀγήγερκα, -μαι ἡγέρῃην

2. αἶρω (αρ) *to take up, bear away*; contracted from ἀείρω (αερ).

ἀρῶ (ᾶ) ἦρα (382 a) ἦρκα, ἦρμαι ἦρῃην

3. ἄλλομαι (ἄλ) *to leap*.

ἀλοῦμαι ἡλάμην (382 a. 2 Ao. ἡλόμην doubtful in Att., cf. 408 D, 33)

4. βάλλω (βαλ, βλα, 340) *to throw*.

βαλῶ βέβαλον βέβληκα, βέβλημαι ἐβλήθην

6. Hm. Ao. εἶσα (= ε-σεδ-σα, ε-ἰ-σα) *seated*, Inv. εἶσαν (better ἔσσαν), Inf. ἔσσαν, Par. ἔσας (ἀνέσας), Hd. εἶσας; Mid. trans. 3 S. ἔεσσαντο (εἶσαντο Eur., ἔσσαντο Pind.), Par. ἔσσαντες, Hd. εἰσάμενος; Fu. ἔσσομαι (= σεδ-σομαι). In comp. Ao. κασιεῖσα and κασιεσα. ἴζομαι as Pr. is unknown to Hm.: for ἴσαι Od. κ, 378, read ἴζεο 2 Ao.

9. Hm. ἀφύσσω (αφυγ, αφυθ) *to draw out*, Fu. ἀφύξω, Ao. ἡφύσα. Also once Pr. ἀφύω.

432 D. 1. Hm. Pr. Impf. 3 P. ἡγερέδονται, -οντο (411), 2 Ao. 3 P. ἀγέροντο, Inf. ἀγέρεσθαι (367 D), Par. ἀγρόμενος (384 D).

2. Hm. has only Ao. M. ἡρόμην, 2 Ao. ἀρόμην (ᾶ), ἀροίμην, ἀρέσθαι, Ao. P. Par. ἀρῶεις. He comm. uses Ion. and poet. αἶρω (αερ), Ao. ἡείρω, Ao. P. ἡέρῃην, Plup. 3 S. ἔαρωτο (for πορωτο): Pr. Impf. 3 P. ἡερέδονται, -οντο (411).—The stem *aer* has the sense of *er* (τερ, Pr. εἶρω *to join*, 312 D) in Ao. συν-ἡείρω Il. κ, 499, Ao. M. Sub. συναίρεται Il. ε, 680.

4. Hm. Pf. 2 S. βέβληαι (368 D), 3 P. βεβλήσθαι, -ατο (355 D e), also βεβόλησθαι, Par. βεβόλημένος; 2 Ao. M. 3 S. ἔβλητο, etc. (408 D, 20); Fu. once συμ-βλήσομαι.

5. ἐγείρω (εγερ) *to rouse, wake trans., Mid. to wake intrans.*
 ἐγερῶ ἡγείρω ἐγρήγορα (321, 417) ἡγέρῃην
 ἡγρόμην (389) ἐγῆγεμαι
- a. The Inf. 2 Aο. M. has the accent of a present: ἡγρεσθαι. A poetic Pr. ἡγρω, ἡγρομαι is also found.
6. θάλλω (θαλ) *to flourish.* 2 Pf. τέθηλα.
7. καίνω (καν) *to kill.* 2 Aο. ἔκανον: other tenses doubtful. In prose only as compound, κατακαίνω.
8. κείρω (κερ) *to shear.*
 κείρῶ ἔκειρα [κέκαρκα] κέκαρμαι ἐκάρην, v. καρτός
9. κλίνω (κλιν) *to make incline,* see 433, 1.
10. κτείνω (κτεν) *to kill,* see 433, 4.
11. μαίνομαι (μάν) *to be mad:* poet. μαίνω *to madden,* Aο. ἔμηνα.
 μανούμαι μέμνηται ἀπὸ μαδ ἐμάνην
12. ὀφείλω *to be obliged.* 2 Aο. ὠφείλον. From ὀφείλει (331) come
 ὀφειλήσω ὠφείλησα ὠφείληκα ὠφειλήσῃην
13. πείρω (περ) *to pierce.*
 περῶ ἔπειρα πέπαρμαι (334 a) ἐπάρην
14. σαίρω (σαρ) *to sweep.*
 σαρώ ἔσηρα σέσηρα γρῖν
15. σκέλλω (σκελ, σκλη, 340) *to dry* (416, 6).
 σκληρόσομαι ἔσκλην (408, 10) ἔσκληκα
16. σπείρω (σπερ) *to sow.* v. σπαρτός
 σπερῶ ἔσπειρα ἔσπαρμαι (334 a) ἐσπάρην
17. στέλλω (στελ) *to send,* see Paradigm 290.
18. σφάλλω (σφαλ) *to make fall.*
 σφαλῶ ἔσφηλα [ἔσφαλκα] ἔσφαλμαι ἐσφάλην
19. φαίνω (φάν) *to show,* see Paradigm 291.
20. φθείρω (φθερ) *to corrupt, destroy.*
 φθερῶ ἔφθειρα ἔφθαρκα, ἔφθαρμαι ἐφθάρην
 (ἔφθορα poet.) v. φθαρτός

6. Hm. Pf. Par. Fem. τεθάλυια (338 D), 2 Aο. 3 S. θάλε. Hm. Pr. θηλέω, Fu. θηλήσω, Pr. Par. θαλέδων (411), τηλεθδών.

8. Hm. Aο. ἔκερσα (345 D).

11. Hm. Aο. ἐμνήμην, Theoc. Pf. M. μεμνήμην (331).

12. Hm. in Pr. Impf. almost always ὀφέλλω (different from ὀφέλλω *to increase*, Aο. Opt. ὀφέλλει, 345 D).

15. Hm. 1 Aο. irreg. ἔσκηλα *made dry.*

19. Hm. 2 Aο. Act. iter. φάνεσκε *appeared.* From older st. φα he has Impf. φάε (morn) *appeared*, Fu. Pf. πεφήσεται *will appear.* For φαίνω, Aο. P. φαίνω, see 396 D. For intensive παμφαίνων, παμφανών, see 472 k.

20. Hm. Fu. διαφθέρω (345 D), 2 Pf. δι-έφθορα *am ruined* (in Att. poets trans. and intr.). Hd. Fu. M. διαφθαρέομαι intr.

21. χαίρω (χαῖρ, also χαρε, χαίρε, 381) *to rejoice*.
 χαίρῃσω [ἐχαίρησα] κεχάρηκα, Μ. κεχάρημαι or κέχαρμαι ὡς χαρτός
 [χαρησῶμαι]

IV. Liquid stems which reject ν.

433. A few liquid verbs reject their final ν in the perfect and passive systems. They are

1. κλίνω (κλιν) *to make incline*.
 κλινῶ ἐκλινά [ἐκκλικά] ἐκκλίστην and
 κέκλιμαι κέκλιμαι κατ-εκκλίστην
2. κρίνω (κριν) *to judge*.
 κρίνῶ ἐκρίνα κέκρικα, κέκριμαι ἐκρίστην
3. πλύνω (πλυν) *to wash clothes*.
 πλυνῶ ἐπλύνα πέπλυμαι (ἐπλύστην n. A.)
4. κτείνω (κτεν) *to kill*: also ἀπο-κτείνωμι, -ύω, cl. 5.
 κτενῶ ἔκτεινα ἀπ-έκτονα (later ἐκτάστην Hm.)
 ἔκτανον poet. ἔκταγκα, ἔκτακα
- a. For 2 Aο. poet. ἔκταῖν, see 408, 4. ἀπ-εκτάσθαι and ἀπο-κτανθῆναι Inf. Pf. and 1 Aο. Pass. are late. For these tenses the Attic uses τέθνηκα and ἔθανον from θνήσκω (444, 4).
5. τείνω (τεν) *to extend*.
 τενῶ ἔτεινα τέτακα, τέταμαι ἐτάστην

NOTE. The stems of these verbs ended originally with a vowel, to which ν was afterwards added: κρί, κριν; πλῦ, πλυν; κτᾶ, κτάν, κτεν (334 a);

21. Hm. Aο. Μ. ἐχηράμην, 2 Aο. κεχαρόμην (384 D), Fu. κεχαρήσω, -ομαι, Pf. Par. κεχαρήως (386 D).

22. Hm. εἶλω (ελ, τελ) *to press*, Aο. (ἐ)εἶσα, Pf. Μ. ἔελμαι, 2 Aο. P. ἐέλην, Inf. ἐέληναι. Pind. has 2 Plup. 3 S. ἐέλει. In Pr. Impf. Act., Hm. has only εἶλῃω (381). Even Attic writers have Pr. Impf. εἶλῃω or εἶλῃω, also εἶλλω: ἔλλω is old and poetic.

23. Poet. ἐπαίρω (εὔρω) *to slay*, 2 Aο. ἦπαρον, Aο. Μ. 3 S. ἐπῆρατο.

24. Poet. δαίω (δεν) *to smile*, Fu. δενῶ, Aο. ἔδεινα, 2 Aο. (Ind. not used) δένω, δένε, δενεῖν, δενών.

25. Hm. μείρομαι (μερ) *to receive as one's part*, 2 Pf. 3 S. ἔμμορε (319 D); Pf. Μ. 3 S. εἰμαρται (319 e) it is fated used even in Att. prose, Par. εἰμαρμένος. In later poets, μεμύρηκα, μεμύρηται, μεμωρημένος.

26. Poet. πάλω (πᾶλ) *to shake*, Aο. ἔπηλα; Hm. 2 Aο. Par. ἀμ-πεπαλῆ (384 D), 2 Aο. Μ. 3 S. πάλω (408 D, 42).

433 D. 1. Hm. Aο. P. ἐκκλίνστην (396 D) and ἐκκλίστην, Pf. Μ. 3 P. κεκκλίσται (392 D).

2. Hm. Aο. P. ἐκρίνστην (so Hd.) and ἐκρίστην.

4. Hm. Fu. κτενέω and κτανέω.

5. From st. τα, Hm. makes also Pr. τανῶ (once with μι-form, Pr. Μ. 3 S. τάνῃται), Fu. τανύσω, Aο. ἐτάνυσα, Pf. Μ. τετάνυσμαι, Aο. P. ἐτανύσθην. Also Pr. τιταίνω, Aο. ἐτίτηνα. The form τῇ in Hm. is perhaps an Imv. of st. τα (τῇ = τα-ε), *reach, take thou*.

τά, τάν, τεν. They might therefore be referred to the fifth class. But as the added ν has extended beyond the present to the future and aorist systems, they are here included in the fourth class.

In imitation of these verbs, the ν of other liquid stems is sometimes dropped by late writers before κ of the 1 Pf.: *τεζέριμακα* for *τεζέριμαγκα* from *ζερμαίνω* to *warm*. But one verb belongs more properly to this series, viz.:

6. *κερδάνω* (*κερδάν, κερδα*) to *gain*.
κερδάνω -*εκέρδανα* (382) *κεκέρδηκα*

V. Vowel-stems of the fourth class.

434. 1. *καίω* (*καν*) to *burn*; Att. *κάω* uncontracted.

<i>καύσω</i>	<i>έκανσα</i>	<i>κέκανκα</i>	<i>εκαύσην</i>
ν. <i>καυστός, καυτός</i>		<i>έκανμαι</i>	(<i>εκάην</i> Hm.)

2. *κλαίω* (*κλαν*) to *weep*; Att. *κλάω* uncontracted.

<i>κλαύσομαι</i>	<i>έκλανσα</i>	<i>έκκλανμαι</i>	ν. <i>κλαντός</i> and
<i>κλανσοῦμαι</i> (377), also <i>κλαιήσω, κλαήσω</i> (331)			<i>κλανστός</i>
a. <i>έκκλανσμαι, έκκλανσθην</i> (342) are late.			

FIFTH CLASS (*Nasal Class*, 329).

The stem assumes ν in the present, or a syllable containing ν.

I. Stems which assume ν.

435. 1. *βαίρω* (*βα*) to *go*. (for *βαν-ι-ω*, cf. 328 d.)

<i>βήσομαι</i>	<i>έβην</i> (408, 1)	<i>βέβηκα</i> (409, 2)	<i>έβάζην</i> in comp.
<i>βήσω</i> (416, 2)	<i>έβησα</i>	<i>βέβαιμαι</i> in comp.	ν. <i>βατός, τέος</i>

6. Hd. Fu. *κερδήσομαι*, Ao. *έκέρδησα*.

7. Hm. st. *φεν*, orig. *φα*, 2 Ao. *έπεφρον, πέφρον* (384 D) *killed*, Pf. M. *πέφαμαι*, Fu. Pf. *πεφήσομαι*.

434 D. 1. Hm. Ao. *έπηα* (also *έκεια* probably incorrect), cf. 39. Attic poets have Par. *κίας* (shortened from *κίης*).

3. Poet. *δαίω* (*δα*) to *burn* trans., Mid. intr., 2 Pf. *δέδηα* intr., 2 Ao. M. Sub. 3 S. *δάηται*.

4. Poet. *δαίομαι* (*δα*) to *divide*, Fu. *δάσομαι*, Ao. *ιδάσθην* (used even in Att. prose), Pf. 3 S. *δέδασται*, 3 P. (irreg.) *δεδαίσται*. Also Pr. *δατέομαι* (Hes. Ao. Inf. irreg. *δατέασθαι*, 381 D).

5. Poet. *μαίομαι* (*μα, μεν*) to *reach after, seek for*, Fu. *μάσομαι*, Ao. *εμάσθην*, 2 Pf. *μέμονα* press on, *desire eagerly*, P. *μέμαμεν* etc. (409 D, 9), V. *μαστός*. In the sense of the Pf., Hm. has intensive *μαίμεν* (472 k), Ao. *μαίμησε*. In Att. Trag. we find Pr. Par. *μώμενος* (= *μα-ομενος*).

6. Poet. *ναίω* (*να*) to *inhabit*, Ao. *ένασσα* caused to *inhabit*, M. *ένασσάμην* became *settled in*, = Ao. P. *ένδασθην*. Pf. M. *ρένασμαι* late. Hm. has also Pr. *ναίεσθαι*, Par. Fem. *ναίεσθαι* (370 D a).

7. Hm. *δνύω* (*ονυ*) to *take to wife*, Fu. *δνύσω* Aristoph.

435 D. 1. Hm. Ao. M. 3 S. *έβήσεν* (349 D). Pr. also *βόσκει* cl. 6 (444 D, 11). Pr. Par. *βιβάς* (408 D, 10), also *βιβών* (as if from *βιβω*).

2. ἐλαύνω (ελα) *to drive*: also ἐλάω poetic.
 ἐλῶ (ἐλάσω, 375) ἤλασα ἠέλακα, ἐήλαμαι ἠέλασθην
 a. ἐλαύνω is prob. for ελα-νυ-ω, cf. 329 d. ἐλήλασμαι, ἠλάσθην are late.
3. φθάνω (φθα) *to anticipate*. (Hm. φθάνω)
 φθῆσομαι ἔφθην (408, 7) ἔφθακα [ἐφθάσθην]
 φθάσω ἔφθασα
4. πίνω (πι, also πο) *to drink*.
 πίομαι (378) ἔπιον (408, 15) πέπωκα, πέπομαι ἐπόην
 a. Fu. also πιοῦμαι, perhaps not Attic. The Attic makes *ε* usually long in the Fu., short in the Ao.
5. τίνω (τι) *to pay back*, Mid. *to obtain payment*: also τίνυμι poet.
 τίσω ἔτισα τέτικα, τέτισμαι ἐτίσθην (342)
6. φθίνω (φσι) *to perish*, chiefly Ion. and poet.
 φθίσω trans. ἔφθισα trans. ἔφθιμαι ἐφθίσην
 a. Late ἐφθίνωσα, ἐφθίνωκα (331).
7. δάκνω (δακ) *to bite*.
 δήξομαι (412) ἔδακον δέδηγμαι ἐδήχσθην
8. κάμνω (κάμ, κμα, 340) *to be weary, sick*.
 καμοῦμαι ἔκαμον κέκηκα v. ἀπο-κμητέον
9. τέμνω (τεμ, τμε, 340) *to cut*.
 τεμῶ ἔτεμον (ἔταμον) τέτμηκα, τέτμημαι ἐτέμην

II. Stems which assume an.

436. 1. αἰσθάνομαι (αισθ) *to perceive*: also αἰσσομαι rare.
 αἰσθήσομαι ἤσθόμην ἤσθημαι v. αἰσθητές
2. ἀμαρτάνω (ἀμαρτ) *to err*.
 ἀμαρτήσομαι ἤμαρτον ἡμάρτηκα, -ημαι ἡμαρτήσθην
3. αὐξάνω (αυξ) *to increase*: also αὐξω (Hm. αἰέω).
 αὐξήσω (331) ηὔξησα ηὔξηκα, ηὔξημαι ηὔξήσθην
-
2. Hm. Fu. ἐλάω, ἐλάας, etc. (375 D); Plup. M. 3 S. ἐλήλατο, once ἠλάλατο, 3 P. ἐληλέδατο (392 D).
5. Hm. τίνω. Hm. and Hd. have also Pr. τίνυμι, τίνυμαι. Different from τίνω is Poet. τίω cl. 1, *to honor*, Fu. τίσω, Ao. ἔτισα, Pf. M. Par. τετιμένος, V. ἔ-τιτος.
6. Hm. φθίνω, 2 Ao. ἐφθιον, M. ἐφθίμην etc. (408 D, 27). Pr. also φθινύδω (411).
8. Hm. Pf. Par. κεκμηώς, -ῶτος (386 D. 360 D).
9. Ion. τάμνω, 2 Ao. ἔταμον. Hm. has Pr. τέμνω once, τέμω once; also τμηγω (τμηγ) cl. 2 (425 D, 18).
10. Hm. δύνω (Hes. δυνέω) = δύω *to rush*.

436 D. 2. Hm. 2 Ao. ἡμβροτον (for ημῶτον, ημροτον, 383 D. 25. 53 D).

4. βλαστάνω (βλαστ) *to sprout*: also βλαστίω cl. 7, rare.

βλαστήσω ἔβλαστον (β)ἐβλάστηκα (319 c)

a. Later 1 Aο. ἐβλάστησα.

5. δαρδάνω (δαρδ) *to sleep*.

ἔδαρδον δεδάρδηνκα (331) [ἐδάρδην]

a. The simple verb is used only in the 2 Aο.; elsewhere καταδαρδάνω.

6. ἀπεχθάνομαι (εχθ) *to be hated*.

ἀπεχθήσομαι ἀπηχθόμεν ἀπήχθημαι

a. The forms *εχθω* *to hate*, *εχθομαι*, *ἀπέχθομαι*, are poetic or late.

7. κichάνω (κicη) *to come up to*, Ion. and poet.

κicηήσομαι ἔκicηον v. ἀ-κicητος

8. οιδάνω (οιδ) and οιδείω cl. 7, *to swell*. (οιδάω, οιδάινω, late.)

οιδήσω ὤδησα ὤδηκα

9. ὀλισσάνω (ολισσ) *to slip*. (ὀλισσαίνω late.)

ὀλισθήσω ὠλισσον (ὠλίσθηκα and ὠλίσθησα n. A.)

10. ὀσφραίνομαι (οσφρ) *to smell*. (for οσφραν-ι-ομαι, cf. 328 d.)

ὀσφρήσομαι ὠσφρόμεν ὠσφράνην

a. ὀσφράομαι cl. 7, ὀσφραίνω are late; so also 1 Aο. ὠσφρησάμεν.

11. ὀφλισκάνω (οφλ, οφλισκ, 330) *to incur judgment*.

ὀφλήσω ὠφλον ὠφληκα, ὠφλημαι

a. 1 Aο. ὠφλησα rare. 2 Aο. Inf. and Par. are sometimes accented as present: ὠφλειν, ὠφλων. This verb is connected with ὀφείλω (οφελ), 432, 12.

437. The following have an inserted nasal.

1. ἀνδάνω (ἀδ) *to please*, Ion. and poet.

ἀδήσω Hd. ἔαδον Hd. ἔαδα

2. ἑγγάνω (εγγ) *to touch*.

ἑίξομαι ἑίξιγον v. ἄ-εικτος

5. Hm. 2 Aο. ἑδράδον (383 D).

7. Hm. κicηάνω, Aο. once κicηήσατο. For μι-forms from st. κicηε (331), see 404 D d.

10. Hm. Aο. 3 P. ὀσφραντο.

12. Hm. ἀλδάνω (αλδ) *to make large* (Aesch. ἀλδάνω); also ἀλδήσκω (αλδε, 331) cl. 8, *to grow large*.

13. Hes. ἀλιτάνω (ᾱλιτ) *to offend*. Hm. 2 Aο. ἡλιτον, M. ἡλιτόμεν, Pf. Par. irreg. ἀλιτήμενος (331, 367 D b).

14. Eur. ἀλφάνω (αλφ) *to procure*. Hm. 2 Aο. ἡλφον.

15. Hm. ἐριδάνω (εριδ) *to contend* (= ἐρίζω cl. 4), Aο. M. Inf. ἐριδήσασθαι (331). Pr. also ἐριδμάνω *to provoke*.

437 D. 1. Hm. Impf. ἤνδανον, ἐήνδανον (Hd. ἐάνδανον?), see 312 D; 2 Aο. ἔδον or εἶδον (= εἴταδον, cf. 308 D), 2 Pf. ἔαδα. For ἔσμενος, see 408 D, 44.

3. λαγχάνω (λαχ) *to obtain by lot.*

λήξομαι (326) ἔλαχον εἴληχα, εἴληγμαι εἴληχθην

a. 2 Pf. λέλογχα is chiefly Ion. and poet.

4. λαμβάνω (λάβ) *to take.*

λήψομαι ἔλαβον εἴληφα, εἴλημμαι εἴληφθην

a. For εἴλημμαι there is a rare form λέλημμαι.

5. λανθάνω (λας) *to lie hid, Mid. to forget*: also λήσω cl. 2 (426, 1).

λήσω ἔλαθον λέληθα, λέλησμαι

a. The simple Mid. is rare in prose, ἐπιλανθάνομαι (more rarely ἐκ-λανθάνομαι) being used instead.

6. μαθάνω (μάς) *to learn.*

μαθήσομαι ἔμαθον μεμάθηκα v. μαθητός, τέος

7. πυνθύνομαι (πυς) *to inquire, learn*: also πεύσομαι cl. 2, poet.

πεύσομαι ἐπύθόμην πέπυσμαι v. πειυστός

8. τυγχάνω (τύχ) *to hit, happen.*

τεύσομαι ἔτυχον τετύχηκα (381)

a. 2 Pf. τέτευχα occurs first in Demosth.: τέτευγμα, ἐτεύχθην, late.

NOTE on 435-7. Mute stems, which assume *ν* or *αν* in the present, have their proper form only in the 2 Ao.; elsewhere they either lengthen the short vowel (like verbs of the second class, 326), or assume *ε* (331).

III. Stems which assume *νε*.

438. 1. βυνίω (βυ) *to stop up.*

βύσω ἔβυσα βέβυσμαι (342) ἔβυσθην]

2. ικνέομαι (ικ) *to come.*

ἴξομαι ἰκόμην ἴγμαι

a. The simple verb is rare in prose: ἀφ-ικνέομαι is commonly used instead. The *ι* of the 2 Ao. is short, but made long in the Ind. by the augment.

3. Hd. Fu. λάξομαι (24 D a). Hm. 2 Ao. ἐλαχον obtained by lot, but λάλαχον (384 D) made partaker.

4. Hd. Fu. λαύσομαι, Pf. λελάβηκα, Pf. M. λέλαμμαι (391 b), Ao. P. ἐλάμφθην, V. λαμπτός, -τέος. Hm. 2 Ao. M. Inf. λελαβέσθαι (384 D).

5. Hm. 2 Ao. ἐλαθον lay hid, but λέλαθον (384 D) caused to forget, M. λελαθίσθαι to forget, Pf. M. λέλασμαι have forgotten. The meaning *cause to forget* is found also in rare Pr. ληθάνω, Ao. ἐλησα, and sometimes in Pr. Act. λήσω. Dor. Ao. P. ἐλάσθην. Late Ao. M. ἐλησάμην.

7. Hm. 2 Ao. M. Opt. πεπύδοιτο. (384 D).

8. Hm. has also 1 Ao. ἐτύχησα, and often uses τέτυγμαι, ἐτύχθην (from τετύχω cl. 2, 426, 15) in the sense of τετύχηκα, ἐτυχον. Hd. has 2 Pf. τέτευχα.

9. Hm. χανθάνω (χάθ, χανθ, χενθ) *to contain*, Fu. χεῖσομαι (= χενθ-σομαι), 2 Ao. ἐχάθον, 2 Pf. κέχανθα.

438 D. 2. Hm. has Pr. Impf. ικνέομαι only twice, often ικάνω (also ικάνομαι) and ἴκω (ι), 1 Ao. ἴξω, ἴξον (349 D). For 2 Ao. Par. ἴκμενος, see 408 D, 45. Hd. Pf. M. 3 P. ἀπικάται, ἀπικάτο (392 D).

3. *κυνέω* (κν) *to kiss*. Aο. *ἔκνυσα*.
- a. The simple verb is rare in prose; but *προσκυνέω* *to do homage* is frequent; it makes *προσκυνήσω*, *προσεκύνῃσα* (*προσέκνυσα* poet.).
4. *πιννέω* (πν, 334 c) *to fall*, poet. 2 Aο. *ἔπιπνον*. Cf. *πίπτω*, 449, 4.
- a. Many grammarians recognize a Pr. *πίννω*, and regard *ἔπιπνον* as Impf.
5. *ἀμπισχνόμαι* (αμπ-εχ) = *ἀμπίεχομαι*, *to have on*: active *ἀμπίεχω*, *ἀμπίσχω*, *to put on*.
- ἀμφίεξω* *ἡμπισχον*, Inf. *ἀμπισχεῖν*
ἀμφίεξομαι *ἡμπισχόμεν*
- a. *ἀμπισχνόμαι* is for *αμφ(ι)-ισχ-νε-ομαι*. For change of φ to π, cf. 65 d. *ισχ* is for *ισχ*, and that for *σι-σ(ε)χ*, a reduplicated stem of *ἔχω* (*σεχ*) *to have* (332, 424, 11). The 2 Aο. must be divided *ἡμπι-σχον*; *ι* here belongs to the preposition.
6. *ὑπισχνόμαι* (ὑπ-εχ) *to promise*. See 5 a above and 424, 11.
- ὑποσχέσομαι* *ὑπεσχόμεν* *ὑπέσχημαι*

IV. Stems which assume *vu* (after a vowel *vu*). See 407.

439. Stems in *a*.

1. *κεράννυμι* (κερα, κρα, 339) *to mix*.
- κεράσω* *ἐκέρασα* *ἐκέραμαι* *ἐκράσην* or
 γ. *κρατέος* [κεκέρασμαι] *ἐκεράσθην*
2. *κρεμάννυμι* (κρεμα) *to hang* trans.: (also *κρεμάω* late.)
- κρεμῶ* (-άσω 375) *ἐκρέμασα* [κεκρέμασμαι] *ἐκρεμάσθην* (342)
- a. For Mid. *κρέμαμαι* *to hang* intrans., Fu. *κρεμήσομαι*, see 404, 8.
3. *πετάννυμι* (πετα) *to expand*: (also *πετάω* late.)
- πετῶ* (-άσω 375) *ἐπέτασα* *πέπταμαι* (339) *ἐπετάσθην* (342)
- a. *πεπέτακα* late, *πεπέτασμαι* not Att.
4. *σκεδάννυμι* (σκεδα) *to scatter*: also *σκίδνυμι* rare in prose.
- σκεδῶ* (-άσω 375) *ἐσκέδασα* *ἐσκέδασμαι* (342) *ἐσκεδάσθην*

440. Stems in *e*.

1. *ἐννυμι* (έ, orig. *ves*, Lat. *ves-tio*) *to clothe*: simple verb poetic.
- ἀμφιῶ* (-έσω 374) *ἡμφίεσα* (314) *ἡμφίεσμαι*
ἀμφιέσομαι (*ἐπίεσασθαι* Inf.)

439 D. 1. Hm. also Pr. *κεράω*, *κεραίω*, Aο. Inf. *ἐπι-κρήσαι*: Pr. Sub. 3 P. *κέρωνται* is accented like the *μι*-forms in 401 k. For *κίρηνυμι*, see 443 D, 2.

4. Hm. Aο. also without σ, *ἐκέδασα*, *ἐκεδάσθην*; cf. *κίδνυμι* 443 D, 2.

5. Hm. *γάννυμαι* (γα) *to be glad*, Fu. *γανύσσομαι*, late Pf. *γεγάνυμαι*. Cf. *γαίω* cl. 4, only in Pr. Par. *γαίων*.

440 D. 1. Hm. Impf. *κατα-είνυον* (= *ves-νυον*), cf. Hd. *ἐπ-είνυσσαι*, Fu. *έισω*, Aο. *έσσω*, Aο. M. 3 S. *έ(σ)ωτο* or *έέσωτο*, Pf. M. *έίμαι* (= *ves-μαι*), *έσσαι*, *έσται* (*έθται*?), Plup. 2, 3 S. *έσσω*, *έστο* or *έέστο*, 3 D. *έσθην*, 3 P. *έίατο* (= *ves-ατο*), Par. *είμένο*.

2. κορέννυμι (κορε) to satiate.

κορέσω ἐκόρεσα κεκόρεσμαι (342) ἐκορέσθην

3. σβέννυμι (σβε) to extinguish (416, 5).

σβέσω σβεῖσα ἔσβηκα
σβήσομαι ἔσβην (408, 9) ἔσβεσμαι (342) ἐσβέσθην

4. στορέννυμι (στορε) to spread out: also στρώννυμι (στόρνυμι).

στορώ (-έσω 374) ἐστόρεσα [ἐστόρεσμαι] [ἐστορέσθην]

441. Stems in ω.

1. ζώννυμι (ζω) to gird.

ζώσω ζῶσα [ζῶκα] ζῶσμαι [ἐζώσθην]

2. ῥώννυμι (ῥω) to strengthen.

ῥώσω ῥῶσα ῥῶμαι am strong ἐῤῥώσθην (342)

3. στρώννυμι (στρω) to spread out = στορέννυμι (and στόρνυμι).

στρώσω ἔστρωσα ἔστρωμαι ἐστρώσθην

4. χρώννυμι (χρω) to color = χρώζω cl. 4.

χρώσω χρώσα κέχρωσμαι ἐχρώσθην

442. Stems ending in a consonant.

1. ἀγνυμι (αγ, orig. γαγ) to break.

ἄξω ἄξα (312) ἄγα (417) [ἄγαμαι] ἄγην (ἃ)

2. ἄρνυμαι (αρ) to win, chiefly poet.; only Pr. Impf. For 2 Aο. ἡρόμην, see αἶρω (432, 2).

3. δεικνυμι (δεικ) to show.

δείξω δέδειξα δέδειχα, δέδειγμαι ἐδείχθην

4. εἰργνυμι (ειργ) to shut in: (also εἶργω late.)

εἶρξω εἶρξα, P. ἔρξας εἶργμαι εἶρχθην

2. Hm. Fu. κορέω (374), Pf. Par. κεκορήως (386 D), Pf. M. κεκόρημαι (also Hd.), V. ἀ-κόρητος.

Add the following with stems in ι:

5. Poet. κινῶμαι (κι) to move intrans., 2 Aο. κίων went, Par. κίων (Trag. κίεις rare). For ἐκίω, see 411. From κι is derived also κινέω to move trans., inflected regularly.

6. Hm. αἰνῶμαι (αι) to take away, in comp. ἀποαἰνῶμαι and ἀπαἰνῶμαι.

7. Ion. and poet. δαῖνυμι (δαι) to feast trans., Mid. intr., Opt. 3 S. δαινῶτο (401 D I), 3 P. δαινύατο: Fu. δαίω, Aο. εἵδαισα.

442 D. 1. Hm. Aο. ἔαξα, rare ἦξα (Hcs. Opt. 2 S. καυῆξαι, = κατταῆξαι = κατα-ῆξαι, 73 D). Hd. Pf. ἔηγα.

3. Hd. has st. δεκ in δέξω, ἔδεξα, δέδειγμαι, ἐδέχθην. Hm. Pf. M. δειδεγμαι greet (for δέδειγμαι), 3 P. δειδέχεται, -ατο (392 D). In the same sense of greeting, he has Pr. Par. δεικνύμενος, as also Pr. δεικνόμενος and δειδίσκομαι (= δε-δεκ-σκομαι, cf. 447, 9).

4. Hm. has only forms with smooth breathing, even in the sense of shutting in. As stem, he has εργ or εεργ instead of ειργ. For ἐρχαται, (ἐ)έρχατο, see 318 D. For poet. εἰργαδον, Hm. (ἐ)έργαδον, see 411.

15. φράγνυμι (φραγ) rare form of φράσσω cl. 4, *to enclose*.
 φράξω ἐφραξα πέφραγμα ἐφράχτην [ἐφράγη]

SIXTH CLASS (*Inceptive Class*, 330).

444. The stem assumes σκ in the present, sometimes with a connecting ι. Several verbs which belong here, prefix a reduplication. Only a few show an inceptive meaning.

Stems in α and ε.

1. γηράσκω = γηρά-ω *to grow old*. 2 Aο. Inf. γηράναι (408, 2).
 γηράσω, -ομαι ἐγήρασα γεγήρακα
2. διδράσκω (δρα) *to run*, used only in composition.
 διδράσκει ἔδραν (408, 3) δέδρακα
3. ἡβήσκω (ἡβα) *to come to puberty*: ἡβίω *to be at puberty*.
 ἡβήσω ἡβησα ἡβηκα
4. θνήσκω (θάν, θνα, 340) *to die*; used also as pass. of κτείνω *to kill*.
 θανοῦμαι ἔθανον τέθνηκα *am dead* (409, 4)
- a. Fu. Pf. τεθνήκω (τεθνήξομαι late), see 394 a. For Fu. θανοῦμαι, 2 Aο. ἔθανον, the Att. prose always uses ἀποθανοῦμαι, ἀπέθανον (never found in Trag.), but in the Pf. τέθνηκα, not ἀπο-τέθνηκα.

18. Hm. ἐρέτνυμι (ορεγ), = ἐρέγω cl. 1, *to reach*, Pf. M. 3 P. ἐρωρέχεται (321 D, 392 D).

443 D. In the Epic language, several stems, which for the most part show a final α in other forms, assume να instead of it in the present. This is accompanied in most instances by a change of vowel, and by inflection according to the μι-form.

1. δάμνημι or δαμνάω (δαμ, δαμα, 331) *to overcome*, Fu. δαμνάω (cf. 375), Aο. ἐδάμνασα, Pf. δέδμηκα (340), Pf. M. δέδμημαι, Fu. Pf. δεδμήσομαι, Aο. P. ἐδαμώσθην (342) or ἐδμήσθην, more freq. 2 Aο. ἐδάμην. Pr. also δαμίζω. The forms ἐδαμώσθην and ἐδαμώσθην are even found in Att. prose.—The same Perf. Mid. δέδμημαι belongs also to the Ion. and poet. δέμω (Att. οἰκοδομέω) *to build*, Aο. ἔδειμα.
2. κίρνημι or κιννάω (κερα), = κεράννυμι *to mix* (439, 1).
3. κρήμναι (κρεμα), = κρέμμαι *to hang* (404, 8; cf. 439, 2). Active κρήμνημι very rare.
4. μάρναι (μαρα) *to fight*, Opt. 1 P. μαρνούμεθα (401 D b).
5. πείρνημι (περα), = πιπράσκω *to sell* (444, 7), Fu. περάω (cf. 375), Aο. ἐπέρασα, Pf. M. Par. πεπερημένος.
6. πιλναι or πιλνάω (πελα), = πελάζω *to bring near*, Mid. *to come near* (428 D, 21).
7. πίτνημι or πιτνάω (πετα), = πετάννυμι *to expand* (439, 3).
8. σκίδνημι (σκεδα), = σκεδάννυμι *to scatter* (439, 4): also without σ, κίδνημι (κεδα).

444 D. 2. Hd. διδρήσκω, δρήσομαι, ἔδρην (24 D a).

5. Δάσκομαι (δα) to propitiate.

Δάδομαι Δαδόμην

Δάσζην (342)

6. μμνήσκω (μνα) to remind, Mid. to remember, mention.

μνήσω μμνήσα

μμνήμαι (319 b, 393 a) ἐμνήσζην (342)

- a. The Fu. and Ao. Mid. are poetic; the Fu. and Ao. Pass. take their place. The Pf. M. μμνήμαι is present in meaning, = Lat. meminī. Fu. Pf. μμνήσομαι will bear in mind.

7. πιπράσκω (πρα) to sell; wanting in Fu. and Ao. Act.

(ἀποδώσομαι) (ἀπεδόμην) πέπράκα, πέπράμαι ἐπράζην

8. φάσκω (φα) = φημί (404, 2) to say. The Pr. Ind. is scarcely used. Hm. has only the Impf. In Attic prose, the Par. is frequent (instead of φάς, not used, 404, 2), but other forms are rare.

9. χάσκω (χα) to gape. From st. χαν (329 a, Pr. χαίνω late), come χανοῦμαι ἔχανον κέχνηα

10. ἀρέσκω (αρε) to please.

ἀρέσω ἤρεσα

[ἀρήρεκα]

(ἠρέσζην n. A. pr.)

445. Stems in o.

1. ἀνα-βιώσκομαι (βιο) trans. to re-animate, intr. to revive.

Ao. ἀνεβίων (408, 18) intrans., ἀνεβιωσάμην trans. Cf. βιώω (423, 2).

2. βλώσκω (μολ, μλο, βλο 53 D) to go, poet. Pr. Impf. only in comp.

μολοῦμαι ἔμολον μίμβλωκα (340, 53 D)

3. βιβρώσκω (βρο) to eat.

[βρώσομαι] [ἔβρωσα] βίβρωκα, βίβρωμαι (ἰβρώσζην n. A.)

- a. The defective parts are supplied by forms of ἐσθίω cl. 9 (450, 8).

4. γιγνώσκω (γνο) to know: also γινώσκω less freq. in Att.

γνώσομαι ἔγνων (408, 14) ἔγνωκα, ἔγνωσμαι ἐγνώσζην (342)

5. ἑρῶσκω (ἑρο, ἑρο, 340) to leap, chiefly poet.: also ἑόρνυμαι cl. 5.

ἑοροῦμαι ἔορον

6. τιτρώσκω (τρο) to wound.

τρώσω ἔτρωσα

τίτρωμαι

ἐτρώσζην

5. Hm. also ἰάδομαι (ἰάμαι), Imv. ἰληθῖ (Theoc. ἰᾶθῖ), see 404 D, 10; Pf. ἰληκα.

6. Hm. Pf. M. 2 S. μμνήμαι, μμνήη (Imv. μμνήσο Hd.), see 363 D; Sub. 1 P. μεμνήμεθα (Hd. μεμνήμεθα), Opt. μεμνήμην, 3 S. μεμνήμετο, see 393 D.

7. Poet. πέριγμι (περα), see 443 D, 5.

11. Hm. βάσκω (βα) = βαίνω to go (435, 1), chiefly in Imv. βάσκ' ἴθι haste, go; once ἐπιβασκόμεν to cause to go upon.

12. Poet. κυκλήσκω (κλε) = καλέω cl. 1, to call (420, 5).

445 D. 3. Hm. βεβρώδω. Ep. 2 Ao. ἔβρων (not in Hm.). Soph. 2 Pf. Par. βεβρώτες (409 D, 16).

4. Hd. 1 Ao. ἀνέγνωσα. Poet. V. γνωτός (for γνωστός).

6. Hm. τρώω.

446. Stems in *ι* and *υ*.

1. *πιπίσκω* (πι) *to give to drink*, Ion. and poet. Cf. *πίνω* (435, 4).
πίσω *ἔπισα*
2. *κνίσκω* (κυ) *to impregnate*, Ao. *ἔκυσα*.
 a. Mid. *κνίσκομαι* *to become pregnant*; but *κύνε*, *κύνει* cl. 7, *to be pregnant*.
3. *μεθύσκω* (μεθυ) *to intoxicate*.
μεθύσω *ἐμέθυσα* [*μεμέθυσμαι*] *ἐμέθυσσῃν*
 a. Mid. *μεθύσκομαι* *to become intoxicated*; but *μεθύει* (only Pr. Impf.) *to be intoxicated*.

447. Stems ending in a consonant.

1. *ἀλίσκομαι* (ἀλ, ἀλο, 331) *to be taken*, used as pass. *to αἰρέω* cl. 9.
ἀλώσομαι *ἐάλων* or *ἐάλωκα* or v. *ἀλωτός*
 ἤλων (408, 12) *ἤλωκα*
2. *ἀν-ἀλίσκω* (αν-αλ, αν-αλο) *to expend*: also *ἀναλώω*.
ἀναλώσω *ἀνέλωσα* *ἀνάλωκα*, *ἀνάλωμαι* *ἀναλώσῃν*
 ἀνήλωσα *ἀνήλωκα*, *ἀνήλωμαι* *ἀνηλώσῃν*
- a. Rare forms, *ἠνέλωσα*, *ἠνέλωμαι* (314).
3. *ἀμβλίσκω* (αμβλ, αμβλο, 331) *to miscarry*: also *ἐξ-αμβλύνω*.
ἀμβλώσω *ἤμβλωσα* *ἤμβλωκα*, *ἤμβλωμαι*
4. *ἀμπλακίσκω* (αμπλακ) *to miss*, poet.
ἀμπλακήσω *ἤμπλακον* *ἤμπλάκηται*
5. *ἐπ-αυρίσκομαι* (επ-αυρ) *to enjoy*: also *ἐπαυρίσκω*, *ἐπαυρέω* cl. 7.
ἐπαυρήσομαι *ἐπηῦρον*, *ἐπηυρόμην*
 a. The word is Ion. and poetic; in Att. prose, only 2 Ao. Inf. *ἐπαυρέσθαι*.
6. *εὐρίσκω* (εὐρ) *to find*.
εὐρήσω (331) *εὔρον* *εὔρηκα*, *εὔρημαι* *εὐρέσῃν*
 a. For 2 Ao. Impv. *εὐρέ*, see 366. 1 Ao. M. *εὐράμην* late.
7. *στερίσκω* (στερ) = *στερέω* cl. 7, *to deprive*.
στερήσω *ἐστέρησα* *ἐστέρηκα*, *ἤμαι* *ἐστερήσῃν*
 a. Pass. *στερίσκομαι* and *στερούμαι* *to be deprived*; but *στερόμαι* cl. 1, *to be in a state of privation*.
8. *ἀλέξω* (for *αλεκ-σκω*, st. *αλεκ*) *to ward off*; Act. rare in prose.
ἀλεξήσομαι *ἠλεξάμην*
 a. A Fu. *ἀλέξμαι* is also found.
9. *ἀλύσκω* (for *αλυκ-σκω*, st. *αλυκ*) *to avoid*, poet.; Pr. Impf. rare.
ἀλύξω *ἤλυξα* (connected with *ἀλόμαι*, st. *αλυ*, 426 D, 7)

446 D. 4. Hm. *πιφάσκω* (φαν) *to show, declare*. Akin to this is Hd. *διαφάσκω* or *-φάσκω* *to shine, dawn*.

447 D. 7. Hm. Ao. Inf. *στερέσαι*. Eur. 2 Ao. P. Par. *στερεῖς*.

8. Hm. Fu. *ἀλεξήσω*, Ao. *ἠλέξῃσα*, 2 Ao. *ἔλαλκον* (384 D, 389).

9. Hm. has also *ἀλυσκάω* cl. 4 and *ἀλυσκάνω* cl. 5.

10. διδάσκω (for διδαχ-σκω, st. διδαχ) *to teach*.
 διδάξω ἐδίδαξα δεδίδαχα, -γμαι ἐδιδάχην
 11. λάσκω (for λακ-σκω, st. λάκ) *to speak*, poetic.
 λακήσομαι ἐλάκησα (331) λέλκηκα or
 ἔλακον λέλακα (338)
 12. μίσγω (for μιγ-σκω, st. μιγ) *to mix*, = μίγνυμι cl. 5 (442, 7).
 13. πάσχω (for παῖ-σκω, st. παῖ, πενῖ, 329, 331 a) *to suffer*.
 πείσομαι (49) ἐπάσων πίπονθα v. πασητός
 a. For the two forms of the stem, compare τὸ πᾶθος and πένθος *suffering*.

SEVENTH CLASS (*Epsilon-Class*, 331).

448. The stem assumes ε in the present. Here belong

1. αἰδέομαι (αἰδ) *to feel shame*: also αἰδομαι poetic.
 αἰδέσομαι ἤδεσάμην ἤδεσμαι (342) ἤδεσθην (413)
 a. ἤδεσάμην, in Att. prose, *pardoned*; in poetry, *felt shame*, = ἤδεσθην.
 2. γαμέω (γαμ) *to marry* (Act. uxorem duco, Mid. nubo).
 γαμῶ ἔγημα γεγάμηκα, -ημαι v. γαμετή
 a. Late forms γαμήσω, ἐγάμησα, ἐγαμέσθην Theoc.
 3. γηζέω (γηῖ) *to rejoice*, poetic; in prose only 2 Pf.
 γηζήσω ἐγήζησα γέγηθα *am glad*
 4. δοκίω (δοκ) *to seem, think*.
 δόξω ἔδοξα δέδογμαi (ἐδόχθην r. A.)
 a. δοκήσω, ἐδόκησα, δεδόκηκα, δεδόκημαι, δεδοκήθην are poetic or late.
 5. κυρέω (κυρ) *to hit upon, happen*, Ion. and poet.: also κύρω rare.
 κυρήσω, κύρσω ἔκρυσσα, ἐκύρησα

10. Ep. Ao. ἐδιδάσκησα (331, not in Hm.). The orig. stem was δα, Hm. Fu. δῆω *shall find* (378 D), 2 Ao. δέδασον (384 D, also δῆσον) *taught*, 2 Ao. M. Inf. δεδάσθαι (for δεδασθαι), Pf. δεδάκηκα (331) *have learned*, 2 Pf. Par. δεδαώς, Pf. M. Par. δεδαήμενος, 2 Ao. P. ἐδάην *learned*, Fu. P. δαήσομαι (395 D).
 11. Hm. ληκέω, 2 Pf. Par. Fem. λελᾶκνῖα (338 D).
 13. Hm. 2 Pf. 2 P. πέποσθε (409 D, 14), Par. Fem. πεπᾶσθῖα (cf. 338 D).
 14. Hm. ἀπαφίσκω (αφ) *to deceive*, 2 Ao. ἤπαφον (384 D), rare 1 Ao. ἤπαφσηα (331).
 15. Poet. ἀραρίσκω (αρ) *to join, fit*, trans., 1 Ao. ἤραα (345 D), usu. 2 Ao. ἤραρον (384 D) twice intrans., 2 Pf. ἄραρα *am joined, fitted* (found even in Xen.), Ion. ἔρηρα, Hm. Par. Fem. ἄραρῖα (338 D), Ao. P. 3 P. ἔραθεν (395 D), 2 Ao. M. Par. ἄρμενος (408 D, 34).
 16. Hm. ἴσκω (= γικ-σκω) and ἔισκω (23 Da) *to make like, consider like*, cf. 2 Pf. ἔοικα (409, 7).
 17. Hm. τιτύσκομαι (= τι-τυκ-σκομαι) *to prepare* (cf. τεύχω cl. 2, 425, 15), *to aim* (cf. τυγχάνω cl. 5, 437, 8).

448 D. 2. Hm. Fu. Mid. 3 Sing. γαμέσsetai *will cause* (a woman) *to marry*, doubtful.

6. { μαρτυρίω (μαρτυρ) to bear witness, inflected reg., but
μαρτύρομαι cl. 4, to call witnesses, Ao. ἐμαρτύραμην.
7. { ξυρίω (ξυρ) to shave, Ao. ἐξύρησα, Mid. ξυρίομαι, but also
ξύρομαι cl. 4, Ao. ἐξύραμην, Pf. ἐξύρημαι.
8. πατέομαι (πατ, orig. πα) to eat, Ion. and poet.
- πάσομαι ἐπάσάμην πέπασμαι V. ᾄ-παστος
9. πεκτίω (πεκ, πεκτ, 327) to comb, shear. (Hm. πείκω for πίκω.)
(πέξω n. A. ἐπέξα n. A.) ἐπέχθην
10. ῥιπτίω (ρίφ, ῥιπτ) to throw, = ῥίπτω (427, 14), only Pr. Impf.
11. ὠσίοω (ωσ) to push; Impf. ἑώσουν (312).
- ὠσω, ὠσίσσω ἔωσα [ἔωκα] ἔωσμαι ἑώσθην
- a. ὠδήσω is not found in Att. prose. The syllabic augment is rarely omitted in Attic.

EIGHTH CLASS (*Reduplicating Class*, 332).

449. The stem assumes a reduplication in the present. For μι-verbs of this class, see 403. There remain

12. Poet. δουπέω to sound heavily, Ao. ἐδούπησα (even in Xen.), ἐγδούπησα (cf. ἐρίγδουπος loud-thundering), 2 Pf. δέδουκα.
13. Poet. κελαδέω to roar, Fu. κελαδήσω, Hm. Pr. Par. κελάδων.
14. Ion. and poet. κεντέω to prick, Fu. κεντήσω, etc., reg.; but Hm. Ao. Inf. κένσαι (= κεντ-σαι), V. κεντός (= κεντ-τος).
15. Poet. κτυπέω to crash, clatter, rare in prose, 2 Ao. ἐκτύπον, also in Trag. 1 Ao. ἐκτύπησα.
16. Poet. ριγέω to shudder, Fu. ριγήσω, Ao. ἐρρίγηθα, 2 Pf. ἐρρίγα used as a present. Different is ριγέω to be cold (371 d).
17. Ion. and poet. στυγέω to dread, hate, Fu. στυγήσομαι, Ao. ἐστύγησα, etc., reg. Hm. has 1 Ao. ἐστύξα made dreadful, 2 Ao. ἐστύγον dreaded.
18. Pr. φιλέω to love, inflected reg. as a verb of cl. 1, see Paradigm 287; but Hm. Ao. M. φιλάμην (st. φιλ).
19. Hm. (χραισμεύω to help, ward off, Pr. Impf. not used) Fu. χραισμήσω, Ao. ἐχραισμησα, 2 Ao. ἐχραισμον.

Add the following, which annex a in the present (331):

20. Pr. βρυχάομαι to roar, Ao. ἐβρυχάσάμην. In Hm., only 2 Pf. βέβρυχα used as a present.
21. Poet. γόω to bewail, Fu. γοήσομαι, Hm. 2 Ao. ἔγοον.
22. Hm. θηριόομαι to quarrel (Fu. θηρίσομαι Theoc.), Ao. ἐθηρισάμην, Ao. P. ἐθηρίσθην (396 D). Pind. θηρίομαι, θηρίδω.
23. Poet. λιχμέω, -ομαι, to lick, Fu. λιχμήσομαι, 2 Perf. Par. irregular λελειχμέσθαι Hes.
24. Hm. μηκόομαι (μάκ, μηκ, 326) to bleat, 2 Ao. Par. μάκων, 2 Pf. Par. μεμηκώς, Fem. μεμᾱκῖα (338 D), Plup. ἐμέμηκον (351 D).
25. Hm. μητίδω, -ομαι, to plan, Fu. μητίσομαι, Ao. ἐμητισάμην. Pind. μητίομαι.
26. Pr. μυκόομαι (μυκ) to low (used in Att. prose). Poet. Ao. ἐμυκασάμην. Hm. 2 Ao. ἐμύκον, 2 Pf. μέμυκα used as a present.

1. γίγνομαι (γεν) to become: also γίνομαι less freq. in Att.

γενήσομαι ἐγενόμην γέγονα (409, 8) have become, have been
γεγέννημαι (ἐγενήσῃν l.)

2. ἴσχω (σεχ) to hold, another form of ἔχω (424, 11).

3. μένω (μεν) to remain, poetic form of μένω (422, 13).

4. πίπτω (πετ, πτο, 339, 381) to fall: cf. πιπνίω cl. 5 (438, 4) poet.
πεσοῦμαι (377) ἔπεσον πέπτωκα

a. ἔπεσον is for orig. and Dor. ἔπετον (62 a).

5. τίκω (for τιτκω, st. τεκ) to bring forth, beget.

τίξομαι ἔτεκον τέτοκα (334 a)
τέξω less fr. ἔτεξα rare (τέτεγμαι n. A.) (ἐτέχῃν n. A.)

a. Mid. τίκτομαι rare and poetic.

6. τιτράω (τρα) to bore: also τετραίνω (329 a, 328 d).

τρήσω (335 a) ἔτρησα τέτρημαι v. τρητός
τετρανῶ ἐτέτρηνα (later -ανᾶ) [ἐτετράνῃν]

For reduplicating verbs of the sixth (inceptive) class, see 444-6.

NINTH CLASS (*Mixed Class*, 333).

450. Different parts of the verb may be derived from stems essentially different: compare Eng. *go, went*. Here belong

1. αἰρέω to take, Mid. to choose; st. αἶρε, ἐλ (312).

αἰρήσω εἶλον (ἐλω etc.) ἤρηκα, ἤρημαι ἤρέσῃν

a. Fu. ἐλῶ n. A. Ao. ἐλάμην late.

2. ἔρχομαι to go, come; st. ερχ, ἐλῶ.

ἐλεύσομαι ἤλῃον (339) ἐλήλυθα (321)

a. For 2 Ao. Imv. ἐλθέ, see 366. For ἐλεύσομαι (326), the Attic prose generally has εἰμι (405, 1 a).

3. ἐσθίω to eat; st. ἐσθι, ἐδ, φάγ.

ἔδομαι (378) ἔφαγον ἐδήδοκα (331) (ἠδέσῃν n. A.)
ἐδηδεσμαι (331, 342) v. ἔδεστος, τίος

a. ἐσθίω comes from ἐσθω (328), and that from ἔδω (411 D): all these forms of the Pr. are found in Hm.

449 D. 1. 2 Ao. 3 Sing. ἔγεντο Dor. (and Hes.), different from γέντο seized (408 D, 36). From st. γεν comes also poet. γείνομαι cl. 4, to be born, Ao. ἐγενόμην trans. begot, bore (οἱ γενόμενοι the parents, also in prose).

2. Poet. also ἰσχνάω (329 b), ἰσχνάω (331).

4. Hm. 2 Pf. Par. πεπτεῶτας, Soph. πεπτός, -ῶτος (409 D, 17).

7. Hm. λαῶς (αυ, αυε 331, αε 39) to sleep, Ao. ἔεσα (ᾱ, but by augm. ᾱ), once contr. ἔσαμεν.

450 D. 1. Hd. Pf. ἀραίρηκα (321 D).

2. Poet. 2 Ao. ἡλύδον with υ (but only in Ind., 1, 2, 3 S. and 3 P.), Dor. (not Pind.) ἡρδον, ἡλσον. Hm. 2 Pf. ἐλήλουδα, 1 P. ἐλήλουδαι (409 D, 13).

3. Hm. Pr. Inf. ἔδμεναι (406 D, 8), 2 Pf. Par. ἐδήδώς, Pf. M. ἐδήδομαι.

4. *ὄρώ to see*, Impf. *ἴωρων* (312); st. *ὄρα, ἰδ, σπ.*
ὄψομαι *εἶδον* (ἴδω etc. *ἴωρακα, ἴωραμαι* *ᾤψην, γ. ὀρατός,*
Imv. ἰδέ 366) *ὄπωπα* (321), *ὤμμαι* *ὀπτός, τίος*
- a. The Comic poets have Pf. *ἴωρακα*: *ὄπωπα* is chiefly Ion. and poet.: *ἴωραδην* is late. Ao. M. *ᾤψάμην* is rare; *εἰδόμην* (for *εἶδον*) is generally poetic (in Att. prose only in comp.), Imv. *ἰδοῦ*, but as exclamation *ἰδοῦ το!* Poetic is also Pr. Mid. *εἶδομαι to appear, appear like*, Ao. *εἰσάμην*.
5. *τρέχω to run*; st. *τρέχ, δρεμ* (334 a).
δραμοῦμαι *ἔδραμον* *δεδράμῃκα* (331) *γ. δρεκτέον* (66 c)
- a. *δρεξομαι, ἔδρεξα* (66 c), and *δέδρομα* are found in poetry; *δεδράμῃκα* occurs in composition.
6. *φέρω to bear*; st. *φερ, οι, ενεκ.*
οἶσω { *ἤνεγκον* (384) *ἐνήνοχα* (321, 334 a) *ἤνείχην*
οἶσομαι (as { *ἤνεγκα* (381) *ἐνήνεγμαι* *ἐνεχθήσομαι*
 mid. and pass.) *ἤνεγκάμην* *γ. οἶστός, τίος* *οἰσθήσομαι*
7. *ὠνίσομαι to buy*, Impf. *ἠωνούμην*; st. *ωνε, πρια.*
ὠνήσομαι *ἐπριάμην* (408, 8) *ἠώνημαι* *ἠωνήσῃ*
- a. *ἠωνησάμην* is late. The syllabic augment is rarely omitted in Att. *ἠώνημαι* may have, *ἠωνήδην* always has, a passive meaning (415).
8. *εἶπον I said*; st. *ειπ, ερ, ρε* (340).
εἶρῶ { *εἶπον* *εἶρηκα* (319 c) *ἐῤῥήσῃ, γ. ῥήτός*
 { *εἶπα* *εἶρημαι* (*ἐῤῥήσῃ* n. A.)
 (Imv. *εἰπέ 366*) *εἰρήσομαι* *ρηθήσομαι*
- a. The Pr. Impf. are supplied by *λέγω, φημί*, and (especially in comp.) by *ἀγορεύω to discourse*, as *ἀπαγορεύω to forbid*, Ao. *ἀπείπον*. The form *εἶπον* comes from *ε-επ-ον*, orig. *γε-γεν-ον*, a reduplicated 2 Ao. like *πέπειδον* (384 D): cf. *ἔπος*, orig. *γενος*, word. The stem of *εἶρῶ* was orig. *γεν* (cf. Lat. verbum); hence *εἶρηκα* for *γε-γεν-κα*, *ἐῤῥήδην* for *εγρηδην*, *ῥήτός* for *γεντος*.
-
4. Hm. Fu. *ἐπιόψομαι shall choose*, but *ἐπόψομαι shall look on*. Aeol. Pr. *δρημι* Theoc. For *δοσομαι* (σπ), see 429 D, 4. 5. Dor. *τράχω*.
6. Hm. Pr. Imv. *φέρε* (406 D, 4), Ao. *ἤνεικα* (rarely *ἤνεικον*), M. *ἠνεικάμην*; Ao. Imv. *οἶσε* (349 D), Inf. *οἰσέμεν(αι)*, V. *φερτός*. Hd. has Ao. *ἠνεικα*, Pf. M. *ἐνήνεγμαι*, Ao. P. *ἠνείχδην*.
8. Hm. Pr. *εἶρῶ* rare, Fu. *εἶρώ*, Ao. *εἶπον* and in Ind. (with augm.) *ἔειπον* (= *ε-γενεπον*). From st. *σπ, επ* (63), comes *ἐν-έπω* or *ἐννέπω*, 2 Ao. *ἐνι-σπον* (339), Imv. *ἐνι-σπε* or *ἐνισπες* (2 P. *ἔσπετε* for *ἐν-σπετε*), Fu. *ἐνίψω* (= *ἐνι-σπ-σω*) or *ἐνι-σπῆσω* (331). Hd. makes Ao. usu. *εἶπα*, Ao. P. *εἰρέδην* and *εἰρήδην* as well as *ἐῤῥήδην*.

ALPHABETICAL LIST

of Verbs described in the foregoing Sections.

451. In the following alphabetical list, the verbs before described are not only referred to by the present; but one or more forms are generally added, to exhibit the stem and its changes, or to show the most important peculiarities of formation.

In using this index, as well as in looking out verbs in the lexicon, the student should bear in mind especially the following points:

I. At the *beginning* of verb-forms,

a. *ε* before a consonant (sometimes even before vowels) may be the augment or reduplication (308, 312, 319, 322).

b. *ει* may arise by augment or reduplication from *ε* (312, 322).

c. *η* may arise by augment or reduplication from *α* or *ε* (309).

d. *ω* may arise by augment or reduplication from *ο* (309).

e. *ει* in a few words takes the place of *λε, με, ρε*, as redupl. (319 e).

f. A consonant with *ε* may be the reduplication, when followed by the same consonant, or when a smooth mute with *ε* is followed by the cognate rough mute (319).

g. A vowel and consonant may be the Attic reduplication, if the same vowel and consonant follow; but the initial stem-vowel is usually lengthened after it (321).

h. When prepositions are prefixed, there is danger of mistaking an initial stem-vowel for the final vowel of the prep. Thus *κατανύω* = *κατ-ανύω* not *κατα-νύω*, *ἀπολέσας* = *ἀπ-ολέσας* not *ἀπο-λέσας*, *ἐπιδοῦσα* may be either *ἐπ-ιδοῦσα* (Pr. *ἐφ-οράω*) or *ἐπι-δοῦσα* (Pr. *ἐπι-δίδωμι*).

II. In the *middle* of verb-forms,

i. *α* or *ο* may arise from *ε* in the stem and present (334). So *οι* may arise from *ει*, and *ω* rarely from *η*.

j. *η* may arise from a final *α* or *ε* of the stem, and *ω* from a final *ο* (335). In the first aorist system of liquid verbs, *η* may arise from *α* and *ει* from *ε* (337). In the second perfect system, *η* may arise from *α* (338).

k. The relations of the *consonants* are shown in the following table, where any termination of the other tenses may correspond to any form of the present given on the same line:

Fut.	1 Aor.	2 Pf.	Perfect Middle.		1 Ao. P.	Present.
-ψω	-ψα	-φα	-μμαι, -ψαι, -πται, -φθον	-φθην	-φθην	-πω, -βω, -φω, -πτω
-ξω	-ξα	-χα	-γμαι, -ξαι, -κται, -χθον	-χθην	-χθην	-κω, -γω, -χω, -σσω, -ζω
-σω	-σα		-σμαι, -σαι, -σται, -σθον	-σθην	-σθην	<div> { <div>-τω, -δω, -θω, -σσω, -ζω</div> <div>-δω, -έω, -ίω, -όω, -ύω</div> </div>

**Αάω* (*ἄασα, ἄσα, ἄασθην*) 420 D, 10.

ἔγα-μαι (*ἡγάσθην, ἡγάσάμην*) 419, 1;

ἀγά-ομαι, ἀγαλομαι, D.

ἀγείρω (*ἄγερ, ἀτήγερκα*) 432, 1;

ἡγερέδονται, ἀγρόμενος, D.

ἔγ-νυμι (*ἐξα, ἐγα*) 442, 1.

αγρ (*ἀγείρω, ἀγρόμενος*) 432 D, 1.

ἔγ-ω (*ἡγαγον, ἤχα, ἀγήσχα*) 424, 1;

ἀγίρω, νέω, ἄξετε, D.

ἔδ (*ἔδδαν, ἔαδον, εὔαδον*) 437, 1.

ἔδησκει, ἔδηκώς, 318 D.

αε (*λαύω, ἔεσα*) 449 D, 7.

ἔειρω (*αερ, ἡερέδονται, ἔωρο*) 432 D, 2.

συν-ἔειρε, συναίρεται, ib.

ἔέξ-ω, = *αἰξω, αἰξάνω*, 436, 3.

ἔημι (*αε*) 404 D, a.

αἰδ-έομαι (*ἡδέσθην*), *αἰδ-ομαι*, 448, 1.

αἰνέ-ω (*ἤνεσα, ἤνημαι*) 420, 4;

αἰνίζομαι, αἰνυμι, D.

αἰ-νυμαι, ἀπ(ο)αἰνυμαι, 440 D, 6.

- αἰρέ-ω (εἶλον, εἰλεῖν, ἤραδην) 450, 1; ἀραιρηκα D.
- αἶρω (ἦρα, ἤραδην) 432, 2; ἀρ-όμην D.
- αἰσθ-άνομαι (ἡσθάνομαι, ἡσθάνομαι), αἰσθ-όμαι, 436, 1.
- αἶ-ω (εἶον, ἐπ-ήισα) 309.
- ακ-αχ from ακ, 442 D, 16. 321 D.
- ἀκί-ομαι (ἡκεσάμην) 419, 8.
- ἀκού-ω (ἀκήκοα, ἡκούσδην) 423, 1; ἀκούσ(ομαι) Hm.
- ἀκροσ-ομαι (ἡκροσάμην) 335 a.
- αλ (εἶλω, ἐάλην) 432 D, 22.
- ἀλδ-ομαι (ἐλάλημαι) 321 D. 387 D. 413.
- ἀλδ-άνω, -αίνω, -ήσκω, 436 D, 12.
- ἀλείφω (ἀλάφιφα) 425, 5.
- ἀλέξω (ἡλεξάμην, ἀλεξήσομαι) 447, 8; ἔλαλλον D.
- ἀλέομαι οὐ ἀλεόομαι (αλυ, ἡλε[u]άμην) 426 D, 7; ἀλεείνω ib.
- ἀλέ-ω (ἡλεσα, ἀλήλεσμαι) 419, 9.
- ἐλδ-ομαι (ἐλδήσομαι) 422 D, 19.
- ἐλ-ίσκομαι (ἐάλων, ἦλων) 447, 1.
- ἐλιτ-αίνω (-ήμενος, ἡλιτον) 436 D, 13.
- αλε (ἀλέξω, ἐλαλλον) 447 D, 8.
- ἐλλόσσω (ἡλλόγην, ἡλλαχα) 294.
- ἐλ-λομαι 432, 3; ἔλτο 408 D, 33.
- ἐλυκτάς (ἐλαλύκτῃμαι) 321 D.
- ἐλύσκει (ἡλυξα) 447, 9;
- ἐλυσκ-άω, -άνω, D.
- ἐλφ-άνω (ἡλφορ) 436 D, 14.
- ἐμαρτ-άνω (ἡμαρτον, ἡμάρτηκα) 436, 2; ἡμβροτον D.
- ἐμβλ-ίσκει (ἡμβλωσα) 447, 3.
- ἐμιλλά-ομαι (ἡμιλλήδην) 413.
- ἐμπισχένομαι (ἐμφέξω, ἡμπισχον) 438, 5.
- ἐμπλακ-ίσκει (-ήσω, ἡμπλακον) 447, 4.
- ἐμύν-ω (ἡμυνά, ἐμυνάδω, 411 D.
- ἐν-αλ-ίσκει, ἐν-αλύνω, 447, 2.
- ἐνδάνω (ἐαδον, ἀθήσω) 437, 1;
- ἐήνδανον, ἔδον, εἰαδον, εἰαδα, D.
- ἐν-έχ-ομαι (ἡνεχόμην) 314.
- ἐνήνοδε 321 D.
- ἐν-οίγ-ω (ἐνέφρα, ἐνέφρα, ἐνέφρα) 424, 16; ἐν-οίγ-νυμι ib.
- ἐν-ορδ-ό-ω (ἡνώραδωσα, -ομαι) 314.
- ἐνύ-ω (ἡνύσα, ἡνυσμαι) 419, 17;
- ἐνύτω, ἐνύτω, ib.; ἐνω D.
- ἐνωγ-α (ἐνωχθί, ἡνωγον) 409 D, 11.
- ἐπ-αφ-ίσκει (ἡπαφ-ον, -ησα) 447 D, 14.
- ἐπό-χηρ 404, 3; ἀποχρῆ D.
- ἐπτω (ἐφ) 427, 1; ἐφάδη D.
- αρ (αἶρω) 432, 2.
- ἀρά-ομαι (ἀρήμηναι) 404 D, 9.
- ἀρ-αρ-ίσκει (ἡρσα, ἡραρον, ἡρηρα, ἡρμενος) 447 D, 15.
- ἀρέ-σκει (ἡρεσα, ἡρέσδην) 444, 10.
- ἀρήμενος 318 D.
- ἀρκέ-ω (ἡρκεσα) 419, 10.
- ἀρμύττω (ἡρμυσα), ἀρμύζω, 430, 1.
- ἀρνέ-ομαι (ἡρνήδην) 413.
- ἐρ-νυμαι 442, 2.
- ἀρό-ω (ἡροσα, ἡρόδην) 419, 16.
- ἀρπάζω (ἀρπαδ, ἀρπαγ) 431, 1.
- ἀρύ-ω (ἡρύσα) 419, 18; ἀρύτω ib.
- ἐρχ-ω (ἡρχα, ἡργμαι) 424, 2.
- ἄσα 408 D, 18. 420 D, 10. 449 D, 7.
- ἔσμενος (ἄδ, ἀνδάνω) 408 D, 44.
- αὐξ-άνω, αὐξ-ω (ἡξήκα) 436, 3.
- αυρ (ἐπ-αυρ-ίσκομαι, -ω) 447, 5.
- αυρα (ἀπ-αυρά-ω, ἀπούρας) 408 D, 19.
- ἀφάσσω (ἡφασα) 430 D, 8.
- ἀφύσσω (αφνυ, αφνδ) 431 D, 9.
- ἐχθ-ομαι (ἡχθέσδην) 422, 1.
- ἐχ-νυμαι (ἡκαχόμην, ἀκαχέμαι, ἀκαχέμαι), ἀκαχίζω, ἀχέων, ἀχεύων, 442 D, 16.
- ἐ-ω (ἄσα, ἐμεναι, ἐσται) 408 D, 18.
- ἔωρτο for πορτο (αἶρω) 432 D, 2.
- βαίνω (βα, ἔβην, ἔβησα) 435, 1;
- βάσκει, βιβάζ, βιβών, D.
- βάλ-λω (ἐβαλον, βέβληκα) 432, 4;
- βεβολήκατο, ἐβλητο, βλεῖο, D.
- βάπτω (ἐβάφην) 427, 2.
- βά-σκει = βαίνω, 444 D, 11.
- βαστάζω (βασταδ, βασταγ) 431, 2.
- βείομαι, βέομαι (βιδώ) 423 D, 2.
- βιβάζω (βιβάζω, βιβώ) 375.
- βιβάζ (βα) 403 D, 10; βιβών 435 D, 1.
- βιβρώσκει 445, 3; βεβρώδω, ἔβρων, D.
- βιδ-ω (ἐβίων) 423, 2; βείομαι, βέομαι, D.
- ἀνα-βιδώσκει (βιο, ἀνεβίων) 445, 1.
- βλα (βάλ-λω, βέβληκα) 432, 4.
- βλάπτω (ἐβλάδην, βέβλαφα) 427, 3;
- βλάβεται D.
- βλαστ-άνω (ἐβλαστον, [β]ιβλάσθηκα) 436, 4; βλαστέω ib.
- βλέτ-ω (βέβληκα) 424, 3.
- βλίττω (ἐβλισα) 430, 2.
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 νάσσω (ναδ, ναγ) 431, 3.
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 νέω (νένη[σ]μαι) 421, 5.
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 οἶ-ω, οἶ-ω, οἶ-ομαι (ὤσθην), D.
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Πα (ἐπασάμην, πέπαμαι) 335 D.
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 πλῆσσω (ἐπλήγην, -επλάγην) 428, 5.
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 'Ραίνω (ἐρράδαται, ράσσατε) 392 D.
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 ρέζω (ρεγ, ξερεα) 428, 14.
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 ριπτιέω, = ρίπτω (ριφ), 448, 10.
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 ρυπό-ω (δερυνωμένος) 319 D.
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 Ζαίρω (σαρῶ, σέσθηα) 432, 14.
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 σεί-ω (σείσισμαι) 421, 17.
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 σκέλ-λω (ἐσκελην) 432, 15; ἔσκηλας D.
 σκέπ-τομαι, σκοπέ-ω, 427, 16.
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 σπ for σπν (ἐσπμαι, ἐσπόμην) 424, 8; ἐνι-στον, ἔσπετε, 460 D, 8.

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 σπείρω (σπερῶ, ἐσπάρην) 432, 16.
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 στέργ-ω (ἵστοργα) 424, 22.
 στερ-ίσκω, στερέω, στέρομαι, 447, 7.
 στεύ-ται, στεύ-το, 405 D c.
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 τανύω, τιτάνω, D.
 τεκ (τίκτω, ἔτεκον, τέτοκα) 449, 5.
 τελέ-ω (ἐτέλεσα, τετέλεσμαι) 288.
 τεμ, τέτμον 384 D.
 τέμ-νω (ἐτάμον, τέτμηκα) 435, 9;
 τᾶμνω, τέμω, τμήγω, D.
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 τέρσ-ομαι, τερσαίνω, 424 D, 38.
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 τιτρώσκω (τρο) 445, 6; τρώω D.
 -ιτύσκομαι (τι-τυκ) 447 D, 17.
 -ί-ω (ἔτισα) 435 D, 5.

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 τρα (τιτράω, ἔτρησα) 449, 6.
 τραπ-έιομεν (τέρπω) 424 D, 24.
 τραχ (ὀρᾶσσω, τέτρηχα) 428, 8.
 τρέπ-ω (ἔτραπον, τέτροφα) 424, 25;
 τράπω, τραπέω, τροπέω, D.
 τρέφ-ω (ἔδρεψα, ἐτράφην, τέδραμμαι,
 τέτροφα) 424, 26; τράφω D.
 τρέχ-ω (ἔδρεξα—ἔδραμιον, δεδράμικα)
 450, 5; τράχω D.
 τρέω (ἔτρεσα, ἔτρεστος) 419, 15.
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 τρίζω (τέτριγα) 428, 16.
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 τρώγω (ἔτραγον) 425, 4.
 τρώω, = τιτρώσκω, 445 D, 6.
 τυ for δυ (θύω, ἐτύδην) 420, 2.
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 φήσεται, φαείνω, φαάνδην, 432 D, 19
 φά-σκω, = φημί, 444, 8.
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 ἐνήνεγμα) 450, 6; ἤνεκα D.
 φεύγω (ἔφυγον) 425, 16; φυγγάνω ib.
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 φδᾶ-νω (ἐφδάσα, ἐφδην) 435, 3.
 φδέρω (φδερῶ, ἐφδάρην) 432, 20;
 δι-έφδορα D.
 φδῖ-νω (ἐφδισα) 435, 6;
 ἐφδῖμην, φδινύδω, D.
 φιλ-έω (ἐφιλάμην) 448 D, 18.
 φιλοτιμέ-ομαι (ἐφιλοτιμήδην) 418.
 φλά-ω, = θλά-ω, 419, 4.
 φλέγ-ω (ἐφλέγην late), φλεγέδω, 411 D.
 φν for φεν (πέφρον) 433 D, 7.
 φράγ-νυμι, φράσσω, 442, 15.

φράζω (φραδ) 428, 17; ἐπέφραδον D.
φρίσσω (πέφρικα) 428, 10.
φυλάσσω (φυλακ, πεφύλαχα) 428, 11.
φύρω (φύρωσω, πέφυρμαι) 345 D.
φύω (ἔφυν, ἔφυσα) 423, 4.

Χάζω (χαδ) 428, 18; κέκαδ-ον, -ήσω, D.
χαίρω (ἐχάρην, χαίρῃσω) 432, 21;
κεχαρόμην, κεχαρώς, D.
χαλάω (ἐχάλασα, ἐχάλασθην) 419, 7.
χαυδάνω (ἐχάδον, χείσομαι) 437 D, 9.
χάσκω (ἐχανον, κέχνηα) 444, 9.
χέω (χεσούμαι, κέχοδα) 428, 19.
χέω (ἔχεα, κέχυνκα) 426, 6;
χέω, χέουα, D.

χλαδ (κεχλαδ-ός, -οντος) 360 D.
χόω (κέχωμαι) 421, 9; χώννυμι ib.
χρα (κίχρημι) 403, 9.
ἐχραισμον, ἐχραισμησα, 448 D, 19.
χράομαι (κίχρημαι) 385 a. 371 c.
χράω (κίχρησμαι) 421, 3.
χρή (χρα, χρε, ἐχρην) 404, 3.
χρίω (κίχρι[σ]μαι) 421, 8.
χράννυμι (κίχρωσμαι), χρώω, 441, 4.
Ψάω (ψῆ, ἐψη[σ]μαι), ψήχω, 421, 4.
ψύχω (ἐψύχην, ἐψύγην) 424, 29.
Ψάω-έω (ἔωσα, ἔωσμαι) 448, 11.
ὤνέομαι (ἐωνούμην, ἐπιδύμην) 450, 7.

PART THIRD.

FORMATION OF WORDS.

452. SIMPLE AND COMPOUND WORDS. A word is either *simple*, i. e. formed from a single stem: λόγ-ος *speech* (st. λεγ), γράφ-ω *to write* (st. γραφ);—or *compound*, i. e. formed from two or more stems: λογογράφος *writer of speeches*.

A. FORMATION OF SIMPLE WORDS.

453. VERBALS AND DENOMINATIVES. Words formed immediately from a verb-stem are called *verbals*: ἀρχ-ή *beginning*, from the stem of ἀρχ-ω *to begin*.—Those formed immediately from a noun-stem are called *denominatives*: ἀρχα-ίος *of the beginning, original*, from the stem of ἀρχή (αρχα) *beginning*.

454. SUFFIXES. Nouns (substantive or adjective), whether derived from a verb-stem or a noun-stem, are formed by means of added endings: these are called *formative-endings*, or *suffixes*. Thus λόγ-ος is formed from the verb-stem λεγ by means of the suffix ο; ἀρχα-ίος, from the noun-stem αρχα by means of the suffix ιο.

REM. a. The suffixes limit the general idea of the stem, by assigning particular relations, under which it exists or manifests itself. Thus the verb-stem ποιε (ποιέω) has the general sense of *making* or *composing*: from this are formed by various suffixes, ποιη-τής *person composing, poet*, ποιη-σις *act or art of composing poetry*, ποιη-μα (ποιηματ) *thing composed, poem*. From the

verb-stem γραφ (γράφω to write) come γραφ-εύ-s writer, γραφ-τ-s (γραφ-ιδ) writing-instrument, γράμ-μα (for γραφ-ματ) written letter or document, γραμ-μή written stroke or line. Similarly, noun-stem δικα, Nom. δικη right, δικα-ι-o-s righteous, just, δικαιο-σύνη justice; noun-stem βασιλευ, Nom. βασιλεύ-s king, βασιλε-ιά queen, βασιλε-ιά kingdom, βασιλ-ικ-ς kingly.

REM. b. A few verbal nouns are formed without any suffix: φυλάσσω (φυλακ) to watch, φύλαξ (φυλακ) watchman. Such words change ε of the verb-stem to ο (cf. 25): φλέγω to burn, φλόξ (φλογ) flame.

455. EUPHONIC CHANGES. The union of stems and suffixes gives occasion to many euphonic changes:

a. Vowels, when they come together, are often contracted: ἀρχαῖος for αρχα-ῖος, βασιλεία for βασιλε(υ)-ία, ἀληθία truth for αληθε(σ)-ία (64) from ἀληθής (αληθες) true, αἰδώς venerable for αἰδο(σ)-ι-o-s from αἰδώς shame, reverence.

b. But a final vowel is often elided before a vowel in the suffix: οὐραν-ι-o-s heavenly from οὐραν-ός heaven, ἑσπέρ-ι-o-s belonging to evening from ἑσπέρα evening. Even a diphthong may be elided: βασιλ-ικ-ός from βασιλεύ-s.

c. Again, vowels are interchanged, ε with ο, ει with οι: cf. 25. This occurs chiefly in verbals formed by the suffixes ο and α (457): τρέπ-ο-s turning, manner, from τρέπ-ω to turn, λοιπ-ός remaining from λείπ-ω to leave, πομπ-ή sending, escort, from πέμπ-ω to send, ἀλοιφ-ή ointment from ἀλείφ-ω to anoint. Also ἑργ-ός helpful from ἐργ-ω to help.

d. Further, vowels are sometimes lengthened: λήθ-η forgetfulness from λανθάνω (λᾶδ) mid. to forget. — Especially, vowel-stems lengthen their final vowel before a consonant: ποιη-μα, ποιη-σι-s, ποιη-τή-s, from ποίε-ω; — or annex σ before μ or τ: κέλευσ-μα command, κελυσ-τή-s commander, from κελεύω to command. In these changes they follow the formation of the Perf. Mid.: cf.

πε-ποιη-μαι, -σαι, -ται, κε-κέλευσ-μαι, -ται; and, on the other hand, δέ-μα gift, δέ-σι-s giving, δο-τήρ giver, from δίδωμι to give, Perf. Mid. δέ-δο-μαι, -σαι, -ται.

e. Lastly, consonants, when they come together, are subject to euphonic changes: γράμ-μα for γραφ-μα(τ), λέξις speaking for λεγ-σι-s, δικασ-τή-s judge for δικαδ-τή-s from δικάζω to judge, etc.

456. ACCENT. As a general rule, neuter substantives take the accent as far as possible from the end (recessive accent): λύτρον ransom, πλῆκτρον instrument for striking the lyre, ἄροτρον plough, παιδάριον little boy or girl, γράμμα writing, πνεῦμα breath, ποίημα poem. This is true without exception in words of the 3d decl.: for exceptions in the 2d decl., see 463 b, 465 a.

Many masculine and feminine suffixes are regularly accompanied by recessive accent. Those which are not so will be specially noticed in the following enumeration.

I. FORMATION OF SUBSTANTIVES. PRINCIPAL SUFFIXES.

457. A. Many verbals are formed, especially from primitive verbs, by adding to the stem the suffixes,

ο, Nom. ο-s, masculine: λόγ-ο-s speech from λέγω to speak.

α, Nom. α or η, feminine: μάχ-η fight from μάχομαι to fight.

For change of vowel, see 455 c.

a. These words are properly abstracts, expressing the action of the verb; but actually they have a wide range of meaning: στέλ-λω to equip, send, στόλ-ο-s a sending, expedition; hence that which is sent, an army or navy,

στολή *that with which one is equipped, clothing, dress*; — φυλάσσω (φυλακ) *to guard, φυλακή act of guarding*; but also *place of guarding, watch-station; time of guarding, watch of the night; party guarding, garrison.*

b. Adjectives also are formed by the same suffixes: λοιπός, -ή, -όν *remaining*, from λείπω *to leave*.

c. *Accent.* Adjectives in *ος* thus formed are oxytone: λοιπός. So too substantives in *ος*, when they denote an *agent*: ἀγός *leader*. So also most in *α* or *η*; especially those which have the change of vowel (455 c): πομπή; or come from stems of more than one syllable: φυλακή.

458. B. The AGENT is expressed by the following suffixes: in *verbals*, they denote the person who performs some action; in *denominatives*, the person who has to do with some object.

1. *ευ*, Nom. *εύς*, masculine; always oxytone.

Examples of verbals in *εύς*.

γραφεύς *writer*

γονεύς *parent*

κουρεύς *barber*

from γράφω *to write*

γίγνομαι (γεν) *to be born*

κείρω (κερ) *to shave*

Denominatives in *εύς*.

ἵππεύς *horseman, rider*

πορθμεύς *ferryman*

from ἵππος *horse*

πορθμός *ferry*

a. Several masculines in *εύς* have corresponding feminines in *ειά* (proparox.): βασιλεύς (of uncertain derivation) *king*, fem. βασίλεια *queen* (later βασίλισσα).

459. 2. τηρ, Nom. τηρ

τορ,

τωρ

τα,

τη-s

} masc.;

{ τειρα, Nom. τειρά

τρια,

τριά

τριδ,

τρι-s

τιδ,

τι-s

} fem.

Verbals.

σωτήρ *savior* }

σώ-τειρά fem. }

βήτωρ (-τορ) *orator*

κριτής (-τα) *judge*

ποιητής (-τα) *poet* }

ποίη-τρια fem. }

αἰλητής (-τα) *flute-player* }

αἰλη-τρίς (-τρίς) fem. }

from st. σω, Pr. σώζω (431, 5)

st. βε, Fu. ἐρῶ (450, 8)

st. κρι, Pr. κρίνω

ποιέω *to compose*

αἰλέω *to play the flute*

Denominatives.

πολίτης (-τα) *citizen*

οἰκέτης (-τα) *house-servant* }

οἰκέ-τις (-τις) fem. }

from πόλις *city*

οἶκος *house*

a. *Accent.* Verbals in *τηρ* and *τρης* are always oxytone: so also most of those in *της*, especially when the penult is long by nature or position. Verbals in *τωρ*, *τειρά*, *τριά*, and all denominatives, have recessive accent.

460. C. The ACTION is expressed by the following suffixes:

a. τι, Nom. τις

σι,

σι-s

σιά,

σιά

} feminine.

These belong to verbals only: *σι* is for *τι* by 62, cf. Lat. *ti-o*.

πίστ-τις *faiḥ*

from πείδω (πιδ), 2 Pl. *trust*

μίμησις *imitation* *
 σκέψις *consideration*
 πράξις *action*
 γένεσις *origin*
 δοκιμασία *examination*

from μιμέσθαι *to imitate*
 σκέπτομαι *to view, consider*
 πράσσω (πρᾶγ) *to act*
 γίγνομαι (γεν, γενε) *to become*
 δοκιμάζω (δοκιμαῖ) *to examine*

b. μο, Nom. μός, masc. and oxytone, belongs only to verbals.

ὀδυρμός *wailing*
 λογισμός *calculation*
 σπασμός *spasm*
 ρυθμός (movement) *rhythm*

from ὀδύρομαι *to wail*
 λογίζομαι (λογισ) *to calculate*
 σπᾶω *to draw*
 ῥέω (ρυ) *to flow*

c. From verbs in εὔω are formed substantives in εἶα (for ευνια) which express the action; they are all fem. and parox.: παιδεία *education*, from παιδεύω *to educate*; βασιλεία *kingship, kingdom*, from βασιλεύω *to be king* (cf. 458 a).

461. D. The RESULT of an action is expressed by the suffixes,

a. ματ, Nom. μα, neuter; only in verbals.

πράγμα (-ματ) *thing done, affair* from πράσσω (πρᾶγ) *to do*
 (almost the same as τὸ πεπραγμένον, Lat. factum)
 ῥήμα (ρηματ) *word* from st. ρε, Fu. ἐρῶ
 (cf. τὸ εἰρημένον, Lat. dictum)
 τμήμα (τμηματ) *section* from τέμνω (τεμ, τμε) *to cut*
 (cf. τὸ τετμημένον *piece cut off*)

b. es, Nom. os, neuter.

λάχος (λαχες) *lot* from λαγχάνω (λαχ) *to get by lot*
 ἔθος (εθες) *custom* st. εθ, εἶωθα *am accustomed*
 τέκος (τεκες) *child* τίντω (τεκ) *to bring forth*
 In denominatives, the same suffix expresses QUALITY:
 βάθος (βαδες) *depth* from βαθύς *deep*
 βάρος (βαρες) *weight* βαρύς *heavy*
 μήκος (μηκες) *length* μακρός *long*

462. E. The INSTRUMENT or MEANS of an action is expressed by

τρο, Nom. τρον, neuter; cf. Lat. *trum*.

ἄροτρον *plough* (aratrum) from ἄρῶ *to plough*
 λύτρον *ransom* λύω *to loose*
 διδαστρον *teacher's hire* διδάσκω (διδαχ) *to teach*.

REM. a. The kindred feminine suffix τρα is less definite: ξύσ-τρα *flexer* from ξύω *to scrape*; ὀρχήσ-τρα *place of dancing* from ὀρχέσμαι *to dance*; παλαίσ-τρα *wrestling-ground* from παλαίω *to wrestle*.

463. F. The PLACE is expressed by

a. τηριο, Nom. τηριον, neuter; only in verbals.

ἀκοῦ-τήριον Lat. audi-torium from ἀκοῦ-ομαι *to hear*
 δικασ-τήριον *court of justice* δικάζω (δικαῖ) *to judge*

b. ειο, Nom. ειον, neut.; properisp., contrary to 456; in denom.

λογ-ειον *speaking-place* from λόγος *speech*
 κουρ-ειον *barber's shop* κουρεύς *barber*
 Μουσ-ειον *seat of the Muses* Μοῦσα *Muse*

c. *ων*, Nom. *ών*, masc. and oxytone; only in denominatives.

This denotes a place where something abounds: ἀμπελ-ών vineyard from ἀμπέλο-*s* vine, ἀνδρ-ών men's apartment from ἀνήρ G. ἀνδρ-ός man, οἰν-ών wine-cellar from οἶνο-*s* wine.

464. G. Substantives expressing QUALITY are formed from adjective-stems by the following suffixes:

a. *της*, Nom. *της*, feminine (Lat. *tāt, tūt*, Nom. *tas, tus*).

παχύ-της (-της) thickness

from παχύ-*s* thick

νεό-της (-της) youth

from νέο-*s* young

ἰσότης (-της) equality

ἴσο-*s* equal

b. *συνα*, Nom. *σύνη*, feminine.

δικαιο-σύνη justice

from δίκαιο-*s* just

σωφρο-σύνη discreetness

σώφρων (σωφρον) discreet

c. *ια*, Nom. *ια*, feminine.

σοφ-ια wisdom

from σοφός-*s* wise

εὐδαιμον-ια happiness

εὐδαίμων (ευδαιμον) happy

ἀλήθε-ια truth

ἀληθής (αληθες) true

εὐνο-ια good-will

εὔνοος (ευνοο) well-disposed

d. *es*, Nom. *ος*, neuter, see 461 b.

465. H. DIMINUTIVES are formed from substantive-stems by the following suffixes:

a. *ιο*, Nom. *ιο-ν*, neuter.

παιδ-ιο-ν little child

from παῖς (παιδ) child

κηπ-ιο-ν little garden

κήπο-*s* garden

ἀκόντι-ιο-ν javelin

ἄκων (ακοντ) lances

Those of three syllables are parox., if the first syllable is long by nature or position: παιδίον.

Other forms connected with *ιο* are

ἰδιο: οἰκ-ἰδιο-ν little house

from οἶκο-*s* house

αῖριο: παιδ-αῖριο-ν little child

παῖς (παιδ) child

ὕδριο: μελ-ὕδριο-ν little song

μέλος (μελες, μελε) song

b. Masc. *ισκο*, Fem. *ισκα*, Nom. *ἴσκο-ς*, *ἴσκη*, parox.

νεαν-ἴσκο-ς Lat. adolescentulus

from νεανία-*s* young man

παιδ-ἴσκη young girl

ἡ παῖς (παιδ) girl

στεφαν-ἴσκο-ς little wreath

στέφανο-*s* wreath

466. I. PATRONYMICS (substantives which express descent from a father or ancestor) are formed from proper names of persons by adding the suffixes,

δα, Nom. *δης*, masculine, paroxytone; and

δ, Nom. *ς*, feminine, oxytone.

These suffixes are applied directly to stems of the first declension:

Masc. Βορέα-δης,

Fem. Βορέα-ς,

from Βορέα-*s*

Αἰνεία-δης

Αἰνεία-ς

Stems of the second declension in *ιο* change this to *ια*:

Masc. Θεοτιδ-δης,

Fem. Θεοτιδ-ς,

from Θεοτιο-*s*

Μενοτιδ-δης

Μενοτιο-*s*

All other stems take *i* as a *connecting vowel*, before which *e* of the 2d decl. is dropped. Those in *eu* lose *u* by 39.

Masc. Κεκροπ- <i>i</i> - <i>θη-s</i> ,	Fem. Κεκροπ- <i>i</i> - <i>s</i> ,	from Κέκροψ
Πηλε- <i>i</i> - <i>θη-s</i>		Πηλεύ- <i>s</i>
(Hm. has also a form Πηλη- <i>ιδ</i> - <i>θη-s</i> , cf. 189 D.)		
Λητο- <i>i</i> - <i>θη-s</i>		from Λητώ (Λητο)
and from stems of the 2d declension:		
Masc. Ταυταλ- <i>i</i> - <i>θη-s</i> ,	Fem. Ταυταλ- <i>i</i> - <i>s</i> ,	from Τάυταλο- <i>s</i>
Κρόν- <i>i</i> - <i>θη-s</i>		Κρόνο- <i>s</i>

a. A rarer suffix for patronymics is *ων*, Nom. *ων*: Κρόν-*ων* (Κρόν-*ων*) son of Κρόνο-*s*. The poets allow themselves many liberties for the sake of the metre.

467. J. GENTILES (substantives which designate a person as belonging to some *people* or *country*) have the following suffixes:

a. *eu*, Nom. *εύ-s*, oxytone: cf. 458.

Μεγαρ- <i>εύ-s</i> a <i>Megarian</i>	from Μέγαρα (2d. decl. plur.)
Ἑρετρι- <i>εύ-s</i> an <i>Erétrian</i>	Ἑρετρία (1st decl.)

b. *τα*, Nom. *τη-s*, paroxytone: cf. 459.

Τεγέ-*τη-s* from Τεγέα, Αἰγινή-*τη-s* from Αἰγίνα, Ἠπειρώ-*τη-s* from Ἠπειρος, Σικελιώ-*τη-s* from Σικελία.

c. The corresponding feminine stems end in *δ*, Nom. *s*: Μεγαρί-*s* (Μεγαρίς) a *Megarian woman*, Τεγᾶτις (-*ιδ*), Σικελιώτις (-*ιδ*). The accent falls on the same syllable as in the corresponding masculine.

II. FORMATION OF ADJECTIVES. PRINCIPAL SUFFIXES.

468. 1. *ιο*, Nom. *ιο-s*,

expresses THAT WHICH PERTAINS in any way to the substantive from which the adjective is formed:

οὐράν- <i>ιο-s</i> heavenly	from οὐρανός <i>heaven</i>
πλού- <i>ιο-s</i> wealthy (for πλουτ- <i>ιο-s</i>)	πλούτο- <i>s</i> wealth
οἰκεί- <i>ο-s</i> domestic (for οἰκε- <i>ιο-s</i>)	οἶκος <i>house</i>
ἀγοραῖ- <i>ο-s</i> forensis (for ἀγορα- <i>ιο-s</i>)	ἀγορά <i>forum</i>
δέρει- <i>ο-s</i> of the summer (for δερει- <i>ιο-s</i>)	δέρος (δερει) <i>summer</i>
αἰδοῖ- <i>ο-s</i> venerable (for αἰδοσ- <i>ιο-s</i>)	αἰδώς (αἶδος) <i>shame</i>
βασιλει- <i>ο-s</i> kingly (for βασιλευ- <i>ιο-s</i>)	βασιλεύ- <i>s</i> king

a. This suffix is also used in connection with adjective-stems: ελευτέρ-*ιο-s* liberalis, from ελευθέρο-*s* liber.

b. It often serves to form adjectives denoting country or people (*gentiles*), which may be used also as substantives: Μιλήσι-*ο-s* (for Μιλητ-*ιο-s*) *Milesian* from Μίλητος, Ἀθηναῖ-*ο-s* *Athenian* from Ἀθήναι *Athens*.

c. Adjectives in *αιο-s*, *οιο-s* are generally properispomena (αῖος, οῖος).

469. 2. *κο*, Nom. *κό-s*, always oxytone, generally applied to the stem with a connecting vowel *i*.

a. In verbals, it expresses ABILITY or FITNESS: ἀρχ-*i*-κό-*s* capable of governing, γραφ-*i*-κό-*s* fitted for writing or painting.—Many verbals insert, before this ending, the syllable *τι*, which denotes the action (460 a): αἰσθη-*τι*-κό-*s* capable of feeling, πρακ-*τι*-κό-*s* suited for action.

b. Denominatives in *κό-s* express that which pertains to the noun from which they are derived: βασιλ-*i*-κό-*s* kingly, φυσ-*i*-κό-*s* natural.

470. 3. *ωο*, Nom. *ωο-s*, and

4. *εο*, Nom. *εο-s*, contracted *οῦ-s* (145 c).

These denote the MATERIAL: *λίθ-ωο-s* of stone from *λίθος*, *ξύλ-ωο-s* wooden from *ξύλον*, (*χρυσ-εο-s*) *χρυσ-οῦ-s* golden from *χρυσός*.—But *ωο*, Nom. *ωός-s*, oxytone, forms adjectives denoting TIME: *χθες-ωός-s* belonging to yesterday hesternus, *νυκτερ-ωός-s* nocturnus, *εαρ-ωός-s* vernus.

5. *εντ*, Nom. M. *ει-s*, F. *εσσα*, N. *εν*, denotes FULLNESS or ABUNDANCE: *χαρι-ει-s* graceful from *χάρις*, *ὄλη-ει-s* woody from *ὄλη*. These are mostly poetic.

471. 6. Adjective-suffixes of less definite meaning are
φός-s, oxytone, mostly passive: *δει-φός-s* fearful (to be feared), *σεμ-φός-s* (*σέβ-ομαι*) to be revered.
λός-s, mostly oxytone and active: *δει-λός-s* fearful (timid), *δπατη-λός-s* deceptive.
ρός-s, mostly oxytone and active: *λαμπ-ρός-s* shining, *φοβε-ρός-s* frightful (alarming), also pass. afraid.
ωο-s, active: *μάχ-ι-ωο-s* warlike; or passive: *δοιδ-ι-ωο-s* to be sung of. And akin to this,
σιμο-s (*σι = τι*, 460 a): *χρή-σιμο-s* useful, *φύξιμο-s* (= *φυγ-σιμο-s*) avoidable or able to avoid.
ες, Nom. *ης*, Neut. *ες*, oxytone, chiefly in compounds, see 475.

III. DENOMINATIVE VERBS.

472. Denominative verbs are formed from noun-stems in many ways. The most important endings are the following; they are given as seen in the present. In their effect upon the meaning, they are not clearly distinguished from each other.

a. <i>ο-ω</i>	<i>μισθό-ω</i> to let for hire <i>χρυσό-ω</i> to gild <i>ζημιό-ω</i> to punish	from <i>μισθός</i> hire <i>χρυσός</i> gold <i>ζημία</i> penalty
b. <i>α-ω</i>	<i>τιμᾶ-ω</i> to honor <i>αἰτιό-ομαι</i> to accuse <i>γοδ-ω</i> to lament	<i>τιμή</i> honor <i>αἰτία</i> fault <i>γός</i> lamentation
c. <i>ε-ω</i>	<i>ἀριθμέ-ω</i> to number <i>εὐτυχέ-ω</i> to be fortunate <i>ἰστορέ-ω</i> to know by inquiry	<i>ἀριθμός</i> number <i>εὐτυχής</i> fortunate <i>ἵστωρ</i> knowing
d. <i>εν-ω</i>	<i>βασιλεύ-ω</i> to be king <i>βουλεύ-ω</i> to take counsel <i>ἀληθεύ-ω</i> to speak truth	<i>βασιλεύς</i> king <i>βουλή</i> counsel <i>ἀληθής</i> true
e. <i>ιζ-ω</i>	<i>ἐλπίζ-ω</i> to hope <i>ἐλληνίζ-ω</i> to speak Greek <i>φιλιππίζ-ω</i> to favor Philip	<i>ἐλπίς</i> hope Ἕλληγ Greek Φίλιππος
f. <i>αζ-ω</i>	<i>δικάζ-ω</i> to judge <i>ἐργάζ-ομαι</i> to work <i>βιάζ-ομαι</i> to use force	<i>δική</i> justice <i>ἔργον</i> work <i>βία</i> force
g. <i>αιν-ω</i>	<i>σημαίν-ω</i> to signify <i>λευκαίν-ω</i> to whiten	<i>σημα</i> sign <i>λευκός</i> white
h. <i>υν-ω</i>	<i>χαλεπαίν-ω</i> to be angry <i>ἡδύν-ω</i> to sweeten <i>λαμπρύν-ω</i> to brighten <i>αἰσχύν-ομαι</i> to be ashamed	<i>χαλεπός</i> hard, angry <i>ἡδύς</i> sweet <i>λαμπρός</i> bright <i>αἰσχός</i> shame

REM. i. It happens occasionally, that from the same noun are formed several verbs with different endings and different meanings: thus from δούλο-*s* *slave*, δουλό-ω to *enslave*, δουλεύ-ω to *be a slave*; from πόλεμο-*s* *war*, πολεμέ-ω and πολεμίζ-ω to *wage war*, πολεμώ-ω to *make hostile*.

REM. j. Verbs expressing *desire* (DESIDERATIVES) are formed from verbs and nouns; most frequently with the ending σιω: γελασίω to *desire to laugh*, θρασείω to *have a mind to do*; also in αω, ιω: φονάω to *be eager for murder*, κλαυσίω to *be disposed to weep*.—Some verbs in αω, ιω express an AFFECTION OF THE BODY: ὀχρίδω to *be affected with pallor*, ὀφθαλμίδω to *have sore eyes*.

REM. k. A few INTENSIVES (almost entirely poetic) are formed from primitive verbs, by a more or less complete repetition of the stem, generally with some change of vowel: μαιμά-ω to *reach after, long for*, from μαιόμαι (μα) *id.*, πορφόρ-ω to *be agitated* (of the sea) from φέρ-ω to *mix up together*, ποικνύ-ω to *puff with exertion* from πνέω (πνυ) to *breathe*. Here belongs Ep. παμφαίνων (once Sub. 3 Sing. παμφαίνονσι), also παμφανών, *shining brightly*, from φαίνω (παμ-φαν for φαν-φαν, 65 a, 48).

B. COMPOSITION OF WORDS.

I. FORM OF COMPOUND WORDS.

473. When a *noun* stands as the *first* part of a compound word, only its *stem* is used: ναυ-μαχία (ναῦς, μάχη) *ship-fight*, χορο-διδάσκαλος (χόρος, διδάσκαλος) *chorus-teacher*.

a. Stems of the 1st decl. change α to ο, appearing thus like stems of the 2d decl.: χωρο-γράφος (χώρα, γράφω) *land-describer*. Stems of both these declensions drop their final vowel, when a vowel follows: χορ-ηγός (χόρος, ἄγος) *chorus-leader*. It is retained, however, when the second part of the compound began originally with *digamma*: Hm. θημο-εργός *artisan*, Att. δημιουργός.

Stems of the 3d decl. commonly assume ο as a connecting vowel before a consonant: ἀνδριαντ-ο-ποιός *image-maker*, πατρ-ο-κτόνος *parricide*, φυσι-ο-λόγος *natural philosopher*, ιχθυ-ο-φάγος *fish-eating*.

b. But the exceptions to these rules are quite numerous. Thus, the stems in *s* are often found in a shortened form: ξιφ-ο-κτόνος (ξίφος, st. ξίφης) *slaying with the sword*, τειχ-ο-μαχία (st. τειχες) *battle at the wall*.—Stems of the 1st decl. sometimes retain the final α (as ᾱ or η): ἀρετᾱ-λόγος *prater about virtue*, χοη-φόρος *bearing libations for the dead*.—Sometimes an inflected case is found instead of the stem: νεός-οικος *ship-house*, ναυσί-τοπος *traversed by ships*.

474. When a noun stands as the *last* part of a compound, its final syllable is often changed.

This is the case especially in compound adjectives: φιλό-τιμος (τιμή) *honoring*, πολυ-πράγμων (πράγμα) *busy*.—So too in compound substantives, when the last part is an abstract word: λιθο-βολία (βολή) *throwing of stones*, ναυ-μαχία (μάχη) *ship-fight*, εὐ-πραξία (πράξις) *good success*. Only after a *preposition* can the abstract word remain unchanged: προ-βουλή *forethought*.

475. A very frequent ending of *compound adjectives*, though seldom seen in simple words, is ης masc. and fem., ες neut.: it is found

a. in many adjectives formed directly from the verb-stem: ἀ-βλαβ-ής (βλάπτω, st. βλαβ) *unharmful*, αὐτ-άρκ-ης (ἀρκέω) *self-sufficing, independent*.

b. in adjectives of which the last part is a substantive in *es* (Nom. *os*): *δεκα-ετής* (*étos*) of ten years, *κακο-ήθης* (*hēthos*) ill-disposed. +

476. Compounds in which the *first* part is made directly from a *verb-stem*, are nearly confined to poetry. They are formed in two ways:

a. The verb-stem appears without addition, except a connecting vowel (*e*, *i*, or *o*) used before a consonant: *πειθ-αρχος* obedient to command, *δακ-έ-δνμος* (*δάκ-νω* to bite) heart-corroding, *ἀρχ-ι-τέκτων* master-builder, *μισ-ό-γυνος* woman-hater.

b. The verb-stem has *σι* added to it: this expresses *action* (cf. 460 a, 469), and becomes *σ* before a vowel: *λυ-σί-ππος* releasing from toil, *ἔρ-υ-σ-δμας-ες*, -as (nom. acc. plur., Hm.) chariot-drawing, *πλήτ-ι-ππος* (πλήσσω, st. πληγῇ) horse-driving, *στρεψί-δικος* (στρέφ-ω) perverter of justice. R

477. COMPOUND VERBS are formed directly or indirectly. They are formed DIRECTLY by prefixing a *preposition* to a simple verb.

Originally the prefix was a mere adverb, qualifying the verb. Hence the augment was applied to the latter, not to the preposition (313). Hence also in the early language, as in Homer, the preposition was often separated from the verb by intermediate words, and even placed after the verb: in the last case prepositions of two syllables suffer *anastrophe* of accent (102 D b). This separation of the preposition from the verb is called *τμῆσις* (*τμήσις* cutting from *τέμνω* to cut).

478. All other compound verbs are formed INDIRECTLY, being denominatives made from compound nouns:

Thus from *λίθος* and *βάλλω* comes the compound noun *λίθο-βόλος* stone-throwing, and from this the compound verb *λιθοβολέω* to throw stones; from *ναῦς* and *μάχομαι* comes *ναυ-μάχος* fighting in ships, and from this *ναυμαχέω* to fight in ships; from *εὖ* and st. *εργ* comes *εὐεργέτης* benefactor, and from this *εὐεργετέω* to benefit.

479. ACCENT. Compounds of the first and third declensions are accented like simple words with the same endings. But many compounds in *ης* (3d decl., 471, 475) are paroxytone instead of oxytone.

Compounds of the second declension are generally proparoxytone. But those formed from compound verbs, by adding suffixes, are commonly accented like simple words with the same suffixes: *συλλογισ-μός-ος* from *συλλογίζομαι* to infer, *ἀποδο-τίς-ος* from *ἀποδίδωμι* to give back.

a. Objective compounds (480) of the second decl., when the last part is an intransitive verbal, follow the above rule: *λιθό-βολος* thrown at with stones, *μητρό-κτονος* slain by a mother. But when the last part is transitive, and made by adding *ο* (Nom. *ος*) to a verb-stem, they accent the penult if it is short;—if long, the ultima: *λιθο-βόλος* throwing stones, *μητρο-κτόνος* matricide; *στρατηγός* army-leader, general, *λογο-ποιός* story-maker, *ψυχο-ποιός* conductor of souls.

But compounds of *ἔχω* and *ἔρχω*, with some others, follow the general rule: *ἐπίσχος* (rein-holder) charioteer, *δαδοῦχος* (contr. from *δαδ-οχος*) torch-holder, *ἵππαρχος* commander of horse.

II. MEANING OF COMPOUND WORDS.

480. As regards their meaning, compound nouns (substantive and adjective) may be divided into three principal classes. The division relates properly to *direct* compounds, as *ναυπηγός* ship-builder, from *ναῦς*

and πῆγνυμι; not to indirect compounds (derived from nouns already compounded), as ναυπηγία *ship-building*, ναυπηγικός *belonging to ship-building*, derived from the compound ναυπηγός.

1. OBJECTIVE COMPOUNDS. In these, one part is related to the other as a grammatical object; so that, when the two are expressed as separate words, one must be put in an oblique case, depending, either immediately or by means of prepositions, on the other:

λογο-γράφος *speech-writer* = λόγους γράφων
 ἀξιο-λόγος *worthy of mention* = ἄξιος λόγου
 δεισι-δαίμων *fearing the divinities* = δεδιὼς τοὺς δαίμονας
 χειρο-ποίητος *made with hands* = χειρὶ ποιητός
 θεο-βλαβής *harmed by the god* = ἐπὶ τοῦ θεοῦ βεβλαμμένος
 οἰκο-γενής *born in the house* = ἐν οἴκῳ γενόμενος

481. 2. POSSESSIVE COMPOUNDS. In these, the first part qualifies the second like an adjective or adverb, while the whole is understood as *belonging* to something; so that, when the compound is expressed by separate words, a participle of ἔχω *to have*, or some verb of similar meaning, must be added:

μακρό-χειρ *long-handed* = μακρὰς χεῖρας ἔχων
 ἀργυρό-τοξος *with silver bow* = ἀργυροῦν τόξον ἔχων
 ὁμο-τροπος *of like character* = ὁμοιον τρόπον ἔχων
 γλαυκ-ᾠπις *bright-eyed* = γλαυκοὺς ὀφθαλμοὺς ἔχων
 πικρό-γάμος *having a (bitter) unhappy marriage*
 δεκα-ετής *(having) lasting ten years*

a. Here belong the numerous adjectives in -ώδης (-οειδής): γυναικώδης = γυναικοειδής *having the appearance or character of woman, woman-like*.

482. 3. DETERMINATIVE COMPOUNDS. In these also, the first part qualifies (or *determines*) the second, but without the added idea of possession; so that the compound may be expressed by two words, the first of which is an adjective or adverb:

ἀκρό-πολις *(summit-city) citadel* = ἄκρα πόλις
 μεσημβρία *mid-day* = μέση ἡμέρα
 ψευδο-κήρυξ *false herald* = ψευδὴς κήρυξ
 ὁμο-δουλος *fellow-servant* = ὁμοῦ δουλεύων
 μεγαλο-πρεπής *(grand-appearing) magnificent*
 ὀψι-γονος *late-born* = ὀψὲ γενόμενος

This is the least numerous of the three classes.

REM. *Prepositions* may be connected with substantives in each of the above-described relations:

a. OBJECTIVE:

ἰγχώριος *native* = ἐν τῇ χώρῃ (ἔν)
 ἐφίππιος *belonging to a horse* = ἐφ' ἵππῳ (ἐν)

b. POSSESSIVE:

ἐνθεος *having a god in him, inspired*, = ἐν (ἐαυτῷ) θεῷ ἔχων
 ἀμφικίων *having pillars round it* = κίονας ἀμφ' (αὐτὸν) ἔχων

c. DETERMINATIVE:

ἀμφιδέατρον *amphitheatre* = a surrounding or circular theatre
 ἀπελεύθερος *freed-man*, = free from (the gift of) another, = δ' ἀπὸ τινος
 ἐλευθέρως.

483. ALPHA PRIVATIVE. The prefix *ἀ-* (cf. *ἀνεν without*, Lat. *in-*, Eng. *un-*), before consonants *d-*, is called on account of its meaning Alpha privative. Compounds formed with it are determinative, when the second part comes from a verb or adjective; when it comes from a substantive, they are mostly possessive:

ἀ-γραφο-s unwritten = οὐ γεγραμμένος

ἀν-ελευθερο-s unfree = οὐκ ἐλευθερός

ἀν-αιδής shameless = αἰδῶ οὐκ ἔχων

ἀ-παι-s childless = παῖδας οὐκ ἔχων

a. Determinative compounds formed with this prefix from substantives, are rare and poetic: *μήτηρ ἀμήτωρ an unmotherly mother* = *μήτηρ οὐ μήτηρ εἶσα*.

b. Words, which began originally with *digamma*, have *ἀ-*, not *αν-*: *ἀ-έκων, unwilling, ἀ-εικής, αἰκής, unseemly* (στ. *ικ, εἰκα*).

484. The inseparable prefix *δυσ-* ill is the opposite of *εὖ well*, and expresses something *bad, unfortunate, or difficult*: *δύσβουλος ill-advised* (possessive) = *κακὰς βουλὰς ἔχων, δυσάρεστος* (determinative) *ill-pleased, δυσλόγος hard to be caught*. Here too, determinative compounds formed from substantives are very rare: Hm. *Δυσπαῖς wretched Paris*.

PART FOURTH.

SYNTAX.

DEFINITIONS.

485. SYNTAX (*σύνταξις* *arranging together*) shows how words are combined in sentences.

A SENTENCE is SIMPLE, when the essential parts of a sentence are found in it *only once*. (For *compound sentences*, see 724.)

The essential parts of a sentence are the SUBJECT, of which something is said, and the PREDICATE, which is said of the subject.

The subject of a sentence is a *substantive* (or substantive pronoun) in the *nominative* case. The predicate of a sentence is a *finite verb* in the same number and person as the subject.

a. The only nominatives of the *first person* are *ἐγώ, εὐ, ἡμεῖς*; of the *second person*, *σύ, σὺ, ὑμεῖς*; all other nominatives are of the *third person*.

b. These are sometimes called the *grammatical*, in distinction from the *logical*, subject and predicate. The latter include, beside the nominative and finite verb, all other words in the sentence which belong to these respectively. Thus in the sentence *μυρίων ἐναντιωμάτων ἡ ψυχὴ γέμει ἡμῶν* *our soul is full of numberless contradictions*, *ψυχὴ* and *γέμει* are the grammatical subject and predicate, *ἡ ψυχὴ ἡμῶν* and *μυρίων ἐναντιωμάτων γέμει* the logical.

c. The *infinitive* mode, though it is not the predicate of a sentence, has its subject. The subject of the infinitive is a *substantive* in the *accusative* case.

486. OBJECT. The verb, beside its subject, may have an object on which its action is exerted. The object of a verb is a *substantive* in an *oblique* case (accusative, genitive, or dative).

The object is *direct* or *indirect*, according as it is related immediately or remotely to the action of the verb. The verb is *transitive*, when its action passes over to a direct object: otherwise, it is *intransitive*.

a. The *remote* relations of an object to a verb are expressed to a great extent by means of *prepositions*.

b. The *infinitives* and *participle* may have objects, both direct and indirect, like the finite verbs to which they belong.

ATTRIBUTIVE, APPOSITIVE, AND PREDICATE-NOUN.

487. A substantive may be qualified

a. by an *adjective* in the same case, number, and gender.b. by a *substantive* in the same case.

488. The adjective is called

a. an ATTRIBUTIVE, when its connection with the substantive is *taken for granted* in the sentence, not brought about by it: ὁ ἀγαθὸς ἀνὴρ ἀσκεῖ τὴν δικαιοσύνην *the good man practises justice*.b. a PREDICATE-ADJECTIVE, when it is brought *by the sentence* into connection with the substantive: ὁ ἀνὴρ ἀγαθός ἐστι (γίνεται, φαίνεται, καλεῖται, νομίζεται) *the man is (becomes, appears, is called, is considered as) good*.REM. c. The adjective in the former case is purely *adnominal*, belonging exclusively to its substantive: in the latter case, it is generally *adverbial*, being connected also with the verb.—Thus the Greek often uses a predicate-adjective; where other languages use an adverb, or a preposition with its case: τρεταῖοι ἐπὶ τῆς τρίτης ἡμέρας ἀφῆλθον *they went away on the third day*, Λακεδαιμόνιοι ὕστερον ἀφῆλθον *the Lacedaemonians arrived afterward*, ἑκὼς σοι λέγω *I speak to you under oath*. In some such cases, the adverb, used in Greek, would give a different meaning: πρῶτος Μηθύμνῃ προσέβαλε *he first (before any one else) attacked Methymna*; πρῶτῃ Μηθύμνῃ προσέβαλε *he attacked Methymna first (before any other place)*; but with the adverb, πρῶτον Μηθύμνῃ προσέβαλε *first (before doing any thing else) he attacked Methymna*.

489. In the same two cases (488 a, b), the qualifying substantive is called

a. an APPOSITIVE: θαυμάζω Μιλτιάδην τὸν στρατηγόν *I admire Miltiades the general*.b. a PREDICATE-SUBSTANTIVE: ποιοῦσι (καλοῦσι, καθιστᾶσι, νομίζουσι) Μιλτιάδην στρατηγόν *they make (call, appoint, consider) Miltiades a general*.REM. c. The substantive qualified is called the SUBJECT of the attributive, appositive, or predicate-noun. This must not be confounded with the subject of a *sentence* (485).

d. The attributive stands in the closest relation to its subject, forming with it one complex idea, like the parts of a compound word. The appositive, in general, is less closely related to its subject, being added to it as an explanation or description. (But see 500 a.) The predicate-noun (adjective or substantive) is still less closely related to its subject, being brought into connection with it by the sentence.

e. The predicate-noun is sometimes called simply a *predicate*. It is occasionally preceded by ὡς *as*, expressing comparison: τοῖς ἡττοσιν ὡς δούλοις χρῶνται *they treat the weaker as slaves*.

VERBS OF INCOMPLETE PREDICATION.

490. Many verbs, from the nature of their meaning, are commonly connected with a predicate-noun. Such are verbs which

signify *to be, become, appear, be called, chosen, considered, and the like*. With these, a predicate-noun is put in the *nominative* case, agreeing with the *subject* of the verb: ὁ ἀνὴρ ἀγαθός ἐστι (γίγνεται, φαίνεται, καλεῖται, νομίζεται); see 540.

a. The verb *εἰμι to be*, when thus used, is called the *copula*, since it does little more than *couple* the subject and the predicate-noun. For the frequent omission of the copula, see 508 a.

b. Yet all these verbs, even *εἰμι to be*, are often used without a predicate-noun, as complete predicates.

c. *Transitive* verbs, which correspond in sense to the foregoing, take a predicate-noun in the *accusative* case, agreeing with the *object* of the verb. Such are verbs which signify *to make, call, appoint, consider*, and the like: ποιοῦσι (καλοῦσι, καθιστᾶσι, νομίζουσι) Μιλτιάδην στρατηγόν; see 556.

d. The *infinitives* and *participles* of the same verbs are also connected with predicate-nouns belonging to their subject or object.

PRONOUNS OF REFERENCE.

491. a. **RELATIVE PRONOUN.** A substantive may be qualified by a sentence: ἀνὴρ ὃν πάντες φιλοῦσι *a man whom all love* = ἀνὴρ πᾶσι φίλος *a man beloved by all*. The sentence is then introduced by a relative pronoun, in the same number and gender as the substantive. The latter, as it commonly goes before the relative, is called its **ANTECEDENT**.

b. **DEMONSTRATIVE PRONOUN OF REFERENCE.** A substantive, once used, may be recalled or referred to by a demonstrative pronoun, in the same number and gender as the substantive or *antecedent*.

492. **EQUIVALENTS OF THE SUBSTANTIVE AND ADJECTIVE.** The functions of the substantive and adjective, described in the foregoing sections, may be sustained by other parts of speech or forms of expression.

The principal equivalents of the **ADJECTIVE** are

a. the article: οἱ ἄνθρωποι *the men*.

b. the adjective pronoun: τίνες ἄνθρωποι *what men?*

c. the participle: ἀθυμοῦντες ἄνθρωποι *dispirited men*.

d. The article is used *only* as an attributive. So too the adjective and participle are always attributive, when placed directly after the article. In like manner, other forms of expression, when they follow the article, have the force of attributives: especially

e. a substantive in the genitive: οἱ τῆς πόλεως ἄνθρωποι *the men of the city*.

f. an adverb: οἱ νῦν ἄνθρωποι *the men now (living)*.

g. a preposition with its case: οἱ ἐν τῇ πόλει ἄνθρωποι *the men in the city*.

h. Even without an article preceding it, the genitive is often used as an attributive: νόμισμα ἀργύρου *coin of silver* = *silver coin*; also as a predicate-

noun: τὸ νόμισμα ἀργύρου ἐστὶ the coin is of silver. A similar use of the adverb, and of the preposition with its case, is comparatively rare: ἡ ἕσσα οὐκ ἔλλο τι φέρεῖ ἢ ἡστικὸς δουλείαν defeat brings nothing else than utter servitude, ἐν τούτῳ τῷ τῶν ἡσαν οἱ Ἕλληνες the Greeks were in this condition.

For the use of a sentence (relative sentence) as equivalent to the adjective, see 491 a.

493. The principal equivalents of the SUBSTANTIVE are

a. the adjective, or any of its equivalents, when used without a substantive: πάντες ἐπῆνεσαν all approved, οἱ ἐν τῇ πόλει ἐχάλεπαινον those in the city were angry.

b. the substantive pronoun (personal or reflexive): ἡμεῖς ὁμολογοῦμεν we assent.

c. the infinitive, with or without the neuter article: ἔδοξεν ἀπελθεῖν it was thought best to depart.

d. a sentence, used as the subject or object of another sentence: λέγεται ὅτι ταῦτα ἐγένετο it is said that these things took place.

e. any word or phrase viewed merely as a thing: τὸ γινῶσι σεαυτὸν καὶ τὸ σωφρόνει ἐστὶ ταῦτόν the "know thyself" and the "be wise" are the same thing.

The forms c, d, e, are equivalent to substantives of the neuter gender.

f. A preposition with a numeral may take the place of a substantive: ἀπέθανον αὐτῶν περὶ ἑβδομήκοντα there died of them about seventy, διέφθειραν ἐς ὀκτακοσίους they destroyed to the number of eight hundred. So also the phrases, ἐπὶ πάλῳ a wide extent, ἐπὶ μέγῳ a great part, καθ' ἑκάστου or καθ' (ἑνα) ἑκάστων each by himself, and a few others: αἱ νῆες ἐπὶ πολὺ τῆς θαλάσσης ἐπέχον the ships covered a wide extent of the sea.

g. All these forms are said to be used substantively, or used as substantives.

INDETERMINATE SUBJECT OR OBJECT.

494. The subject of a sentence may be thought of in a manner wholly vague and general, merely as that to which the predicate applies. This is called the *indeterminate subject*, and is not expressed in words:

ὅπῃ ἦν it was late, ἡμέρα ἐγένετο it became day, καλῶς ἔχει it is well, δεῖ μάχης (it needs a battle) there is need of a battle, δηλοῖ (there is something that makes clear) it is clear, παρῃκει (there is something that allows) it is allowed. —The same construction is seen in passive verbs, especially in the perfect and pluperfect: παρεσκεύασται μοι (things have been prepared) preparation has been made by me. But it occurs most frequently when the verbal in τέον (or τέα) is used with εἶμι to be (expressed or understood): οὐκ ἀδικητέον ἐστὶ (not anything is to be unjustly done) injustice must not be done, τῷ νόμῳ πειστέον (or πειστέα) obedience must be rendered to the law.

a. These verbs which have the indeterminate subject, are most properly called IMPERSONAL verbs. That name, however, is applied also to the more frequent cases, in which the subject of a verb is not a nominative, but an infinitive or a sentence: ἔξεστιν εὐδαιμονεῖν it is possible to be happy, δηλον ἦν ὅτι ἐγγύς που ὁ βασιλεὺς ἦν it was plain that the king was somewhere near.

495. The *object* of a *verb* may be similarly indeterminate :

poet. *ὅταν ὁ θεῖος εἰς διδῶ, τί δαὶ φίλων* whenever the divinity may give abundantly, what need of friends? Transitive verbs may thus appear as intransitive: *ὁ λόγος κἀνέχει* the story (holds) prevails.

496. The *subject* of an *attributive* is very often indeterminate. The attributive then is *neuter*, and may be either singular or plural. The indeterminate subject may be expressed by such words as *thing, affair, condition, quality, space, time*, and many more :

ἀγαθὰ (good things) *goods*, *τὸ λεγόμενον* (the thing said) *the common saying*, *τὰ χρήσιμα* (the useful things) *that which is useful*, *τὰ τῆς πόλεως* *the (affairs) of the city*, *τὸ τυραννικόν* *the (condition or character) of tyrant*, *τὸ καλόν* *the (quality) beautiful*, *ἐπὶ πολὺ* (over much space or time) *to a great extent or for a long time*, *ἐν μέσῳ* (in the midst) *in public*, *ἀπ' οὗ* (from what time) *since*, *τὸ ἀπὸ τοῦδε* (the time from this time) *henceforth*, *τὸ ναυτικόν* *the (naval force) navy*, *τὸ βαρβαρικόν* *the (barbarian world) barbarians*, *τὸ κοινόν* *the common-wealth*, *τὰ Διονυσία* *the (festival) of Dionysus* ; cf. 563 b.

a. Neuter pronouns are very often thus used with indeterminate subject : other attributives, in this use, are generally preceded by the neuter article.

GENERAL RULES OF AGREEMENT.

FINITE VERB AND SUBJECT-NOMINATIVE.

497. a. A finite verb agrees with its subject-nominative in number and person. But

b. With a neuter plural nominative, the verb is singular. Cf. 514 e.

EXAMPLES. a. *εὐ σὺ πάντα εἶπες, καὶ ἐπνέσαμεν ἡμεῖς* thou saidst all things well, and we approved.—b. *τὰ πρόγματα ταῦτα δευρὸς εἶναι* these circumstances are fearful.—For exceptions in NUMBER, see 511–17. For OMISSION of the subject or the predicate, see 504, 508.

ADJECTIVE AND SUBSTANTIVE.

498. An adjective agrees with its substantive in case, number, and gender :

ἀνὴρ φιλότιμος ἐθέλει αἰσχρῶν κερδῶν ἀπέχεσθαι a man fond of honor is disposed to abstain from dishonorable gains.—This rule applies both to the attributive and the predicate-adjective. Similar rules may be given for the ARTICLE, ADJECTIVE-PRONOUN, and PARTICIPLE.—For exceptions in NUMBER and GENDER, see 511–23. For OMISSION of the subject, see 509.

APPOSITIVE AND SUBSTANTIVE.

499. The appositive agrees in case with its subject :

οἱ Πέλλας πόλιν οἰκουμένην to Pella, an inhabited city.—A similar rule may be given for the PREDICATE-SUBSTANTIVE.

500. Apposition is of several kinds :

a. ATTRIBUTIVE APPOSITION : the appositive has the force of an attributive : *δπισθοφύλακες λοχαγοί rear-guard captains.*

In this way, words denoting station or condition are connected with *ἄνθρωπος* man or *ἄνδρας* person (the former often implying respect, the latter contempt): *ἄνδρες δικασταί judges* (juror-men, cf. Eng. gentlemen of the jury), *μέτοικοι ἄνδρας a foreign-resident.* Names of nations in attributive apposition assume the character of adjectives : *"Ἕλληνες πελτασταί Grecian targeteers.*

Here belong also the cases in which an appositive is placed between the article and its substantive (534 a) : *ὁ Εὐφράτης ποταμός the river Euphrates, ὁ Μεταγειτινῶν μήν the month Metageitnion.*

b. PARTITIVE APPOSITION : the appositive is related to its subject as the part to the whole : *ὁ στρατός, ἱππεῖς καὶ πεζοὶ the army, cavalry and infantry, λῦπαι αἱ μὲν χρησταὶ εἰναι, αἱ δὲ κακὰί πῶναι are, some good, others evil, αἱ τέχναι τὸ καθ' ἑκάστην ἔργον ὀργάζεται the arts work each one its own work, οἱτοὶ ἄλλος ἄλλα λέγει these say, one one thing, another another.*

To words denoting person, in the accusative or dative, the poets often add an appositive denoting the part (head, hand, heart, mind, shield, etc.) which is specially affected by the action : *Δηϊοπλήτην οὐρασαν θυμὸν he wounded Deïopites (in) the shoulder, καθ' ὃ ἔχθος οἱ χέτο μυρίων ὀφθαλμοῖσιν excessive grief overspread (him the eyes) his eyes, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων what manner of saying has escaped the fence of thy teeth? ἄδός τέ μιν ἵκετο θυμὸν and satiety came to his spirit, σοὶ γὰρ γε μάλιστ' ἄνδρες Ἀχαιῶν τεύσσονται μύθοισι for thy words most of all will the people of the Achaeans obey.*

c. DESCRIPTIVE APPOSITION : the subject gives the name of something, which is then described by the appositive : *ἡ ἡμετέρα πόλις, ἡ κοινὴ καταφυγὴ τῶν Ἑλλήνων our city, the common refuge of the Greeks, δειδῆρος καὶ φόβος, ἔφρονε συμβούλῃς boldness and fear, inconsiderate counsellors, Ἀλέξανδρος ὁ Φιλίππου (sc. υἱός) Alexander the son of Philip.*

d. DEFINITIVE APPOSITION : the subject vaguely indicates something, which is then definitely expressed by the appositive : *ὁ θάνατος τυγχάνει ὡς δυοῖν πραγμάτων διάλυσιν, τῆς ψυχῆς καὶ τοῦ σώματος death happens to be a separation of two things, the soul and the body, τοῦτό γε αὐτό, ἡ εὐβουλία this very thing, good counsel, δοκῶ τὸ βέλτερον ποιεῖν, ἐπιτιμᾶν τοῖς ἄλλοις I seem to be doing the easiest thing, censuring the others.*—In Hm., the demonstrative *ὁ δέ*, used at the beginning of a sentence, is often explained at the close by adding as an appositive the object referred to : *οἱ δ' ἄντιοι ἔγχε' ἔειραν Τρῶες but they in opposition raised their spears, the Trojans, τὸ δ' ὑπέρπατο χάλκεον ἔγχος but it flew over him, the brazen spear.* With *ὁ μὲν*, this is much less often the case.

501. When a WORD and a SENTENCE are in apposition, the word may stand either in the *nominative* or the *accusative* :

poet. *κεῖνται πεσόντες, πίστις οὐ συμκρὰ πόλει they are fallen, no small ground of confidence to the city, poet. εὐδαιμονίῃς, μισθὸν ἡδίστων λόγων may you be happy, a reward for the sweetest words.*—The word is put in the *nominative*, as not depending in construction upon any other word (542). When, however, it is put in the *accusative*, it is brought into a kind of dependence on the verb of the sentence, as if in apposition with a cognate-accusative (547) supplied after the verb : *εὐδαιμονίῃς (εὐδαιμονίαν) μισθὸν, etc.*

502. a. When the word is *neuter*, it is not certain from the form, which of the two cases is used. If, however, it stands in apposition with a *dependent* sentence, it must be regarded as an *accusative*.

b. Neuter words often used in apposition with a sentence, are σημείον sign, τεκμήριον evidence, κεφάλαιον chief point; also attributives with the neuter article, τὸ μέγιστον the greatest thing, τὸ ἐναντίον the contrary, τὸ τῆς παροιμίας the expression of the proverb; and neuter pronouns, as αὐτὸ τοῦτο this very thing, ταῦτ' αὐτὸ this same thing, δύοιν ἑάτερον one of two things, ἀμφότερα both, etc.

c. The sentence is sometimes introduced by γάρ for, especially after σημείον and τεκμήριον, which may then be regarded as sentences themselves: οὐδὲν ἐπίστευον ἐκεῖνοι· σημείον δέ· οὐ γὰρ ἂν δεῦρ' ἦκον ὥς ἡμᾶς they had no confidence; but proof (of this is here, follows); for they would not (otherwise) have come to us.

PRONOUN OF REFERENCE WITH ITS ANTECEDENT.

503. The relative agrees with its antecedent in number and gender:

ἐνταῦθα ἦν κρήνη, ἐφ' ἣ λέγεται Μαρσύας τὸν Σάτυρον θηρεῦσαι here was a spring, by which Marsyas is said to have caught the Satyr, παρδείκους θηρίων πλήρης, ἃ Κύρος ἐδήρνευε a park full of wild beasts, which Cyrus used to hunt. —A similar rule may be given for the DEMONSTRATIVE OF REFERENCE.

a. If the relative is subject of a sentence, its verb takes the person of the antecedent: ἡμεῖς οἱ τοῦτο λέγομεν we who say this.

For exceptions, see 511-23. For attraction, incorporation, and other peculiarities of relative sentences, see 807-23.

OMITTED SUBJECT,

PREDICATE, AND OBJECT.

504. The SUBJECT of a FINITE VERB is often omitted;

a. when it is a pronoun of the first or second person.

It is then sufficiently expressed by the personal ending of the verb: λέγω I speak, ἀκούσατε hear ye. But the pronoun is not omitted, if there is an emphasis upon it: ἃ ἂν ἐγὼ λέγω, ὑμεῖς ἀκούσατε whatever I may say, do you hear. Compare 687.

b. when it is a pronoun of the third person, referring to a word in the context:

Κύρος τὰς ναὺς μετεπέμψατο, ὅπως ὁπλίτας ἀποβιάσει, καὶ βιασμένοι τοὺς πολεμίους παρέλθοιεν, εἰ φυλάττοιεν Cyrus sent for the ships, that he (Cyrus) might land heavy-armed men, and they (the army of Cyrus) having overpowered the enemy might effect a passage, if they (the enemy) should be keeping guard. The subject may be only implied in the context; as the subject of παρέλθοιεν in the example just given: ναυτικὰ ἐξηργύετο ἡ Ἑλλάς, καὶ τῆς θαλάσσης ἀντεῖχοντο (sc. οἱ Ἕλληνες) Greece was fitting out navies, and they (the Greeks) were applying themselves to the sea.

c. when it is a general idea of person (ἄνθρωπος).

Thus in plurals such as φασί, λέγουσι, they (men, people) say. Less often in the singular: ἐσάλμυρξε the trumpet sounded, lit. (one) sounded the trumpet. A subject of this kind is very often omitted, when it is the antecedent of a re-

lative pronoun; the relative sentence then takes the place of a subject (810):
ὅν οἱ θεοὶ φιλοῦσιν ἀποδρῆσκει νέος (one) *whom the gods love dies young.*

Here belong, at least in their original use, such verbs as *βέι* it rains, *ρίβει* it snows, *ἀστράπτει* it lightens, *σειεῖ* (it shakes) there is an earthquake, etc.; these operations of nature being regarded by the Greeks as actions of a divine person, *Ζεὺς* or *Δεὸς* (which are sometimes expressed with these verbs). In later use, the idea of personal agency seems to have been lost, so that the subject became wholly indeterminate; see d.

d. when it is the indeterminate subject (494):

ὥς δὲ αὐτῷ οὐ προυχέει but when (things did not advance for him) *he had no success.* Here also a relative sentence may take the place of a subject: poet. *ἐκ τοῦ φιλοπονῆν γίγνεται ὃν θέλεις κρατεῖν* from love of toil are produced (things) which you wish to possess.

505. The OBJECT of a VERB may be omitted in the same cases (the first, of course, excepted): thus

b. when it is a pronoun, referring to a word expressed or implied in the context: *ἐμπικλὰς πάντων τὴν γνώμην ἀπέπεμπε* (sc. αὐτούς, referring to *πάντων*) filling the mind of all he sent (them) away.

c. when it is a general idea of person: *φιλοτιμία παροξύνει* (sc. ἀνδράποους) *κυνουέειν ὑπὲρ εὐδοξίας τε καὶ πατριδὸς emulation incites (men) to incur danger for fame and country*, poet. *ζηλῶ ἀνδρῶν ὃς ἀκινδυνον βίον ἐξεπέρασε* I envy among men (one) who has passed a life without danger.

d. when it is indeterminate: *διαφέρει πάμπαν μαδὸν μὴ μαδόντος* one who has learned (things learnable, i. e. truth, knowledge) differs entirely from one who has not learned, *οἱ θεοὶ ὧν δεόμεθα κατεσκευάκασι* the gods have provided (the things) which we require.

506. The subject of an appositive or predicate-noun may be omitted, when it is the same with the omitted subject or object of a verb: thus,

of an APPOSITIVE: *Θεμιστοκλῆς ἦκω παρὰ σέ* (I) *Themistocles am come to thee*; — of a PREDICATE-NOUN: *ρήτορές ἐστε* (ye) *are orators*, *ὃν οἱ θεοὶ φιλοῦσιν ἀποδρῆσκει νέος* (one) *whom the gods love dies young*, *τὰ κακῶς τρέφοντα χωρὶ ἀδελφούς ποιεῖ* (sc. ἀνδρέποους) *the places that furnish a poor support make (men) manly.*

507. The PREDICATE-NOUN is seldom omitted: *τί δὴ ἐστι τοῦτο, περὶ οὗ αὐτὸς ἐπιστήμων ἐστὶν ὁ σοφιστής, καὶ τὸν μαθητὴν* (sc. ἐπιστήμονα) *ποιεῖ* what, now, is this, with which the sophist is both acquainted himself, and makes his pupil (acquainted)?

508. The VERB itself is sometimes omitted: thus

a. the verb *εἰμί* to be, when used as a copula (490 a).

The forms *ἐστί* and *εἶσι* are very often omitted: *ἀγαθὸς δ' ἀνὴρ* the man (is) good, *θεῶν δύναμις μεγίστη* the power of the gods (is) greatest, *τί τοῦτο* what (is) this? what of it? *ταῦτα μὲν οὖν δὴ οὕτως* I say, then, these things (are) so, *οὐχ ὥρα καθεύδειν* (it is) not time to be sleeping, *οἱ δίκαιοι οὐδὲν πράττειν μετ' ἀλλήλων οἴοιτε* the unjust (are) able to accomplish nothing with one another, *ἱππέας ἐπεμψεν ἑρπύρας* ὅτι ἐν ὁδῷ ἦδη πάντες he sent horsemen to say that (they are) now all on the way: — especially with verbals in *τέον* or *τέα* (494): *τῷ νόμῳ πειστέον* (πειστέα) the law must be obeyed, lit. (something is, or things are) to be done in obedience to the law. — The omission of the copula in other forms is

comparatively rare: *φιλήκοος ἔγωγε* (sc. εἰμι) *I for my part (am) fond of hearing*, *ἔως* (sc. ἔστί) *ἐν ἀσφαλείᾳ, φυλάσσαςδε while (you are) yet in safety, beware, νύξ* (sc. ἦν) *ἐν μέσῳ, καὶ παρήμην τῇ ὑστεραίᾳ night intervened, and we were present on the next day.*

b. some common verbs of *being, doing, saying, going, coming, bringing*.

This omission is nearly confined to brief and pointed expression, especially in questions and commands. Thus, *ἄλλο τι ἢ ἢ ἄλλο τι* (sc. ἔστι, *is*) *any thing else (true, than what follows?, see 829 a).*—*ἵνα τί* (sc. γένηται) *to what end?* lit. *that what (thing may come to pass?, see 826 b).*—*ἀγριωτέροισιν αὐτοὺς ἀπέφηνε, καὶ ταῦτα* (sc. ἐποίησεν) *eis αὐτόν he rendered them wilder, and that (he did, viz. rendered them wilder) towards himself; καὶ ταῦτα* is especially used with concessive participles (789 f): *δοκεῖς μοι οὐ προσέχειν, καὶ ταῦτα σοφὸς εἶναι* *you seem to me not to observe, and that (you do) though you are wise.*—*τί ἄλλο οὗτοι* (sc. ἐποίησαν) *ἢ ἐπεβούλευσαν what else (did) these men than plot against (us)? οὐδὲν ἄλλ' ἢ συμβουλευέουσιν ἡμῖν (they do) nothing else than advise us, τί χρὴ τὸν μέτριον πολίτην; τὰ ἑαυτοῦ περᾶσθαι σώζειν what should the moderate citizen (do)? endeavor to preserve his own, εὐ γε, νῆ τὴν Ἡραν, ὅτι ὁρδοῖς τὸν πατέρα (thou dost) well, by Hera, that thou art upholding thy father.*—*καίτοι καὶ ταῦτα* (sc. λέγω ἢ λέξω) *though this also (I say, or will say), ἀλλ' οὐκ περὶ τούτων* *but not yet concerning these things (will I speak), ἐπεὶ κάκεινον* (sc. λεκτέον ἔστι) *since that too (must be mentioned), μὴ μοι μυρίους ξένους* (sc. λέγετε, *tell*) *me not of ten thousand mercenaries.*—*ὦ φίλε Φαίδρε, ποῖ δὴ* (sc. εἰ), *καὶ ποῶν* (sc. ἔκεις) *dear Phaedrus, whither, I pray (are you going), and whence (are you come)? ἐς κόρακας* (sc. ἔρρε, *go*) *to destruction, lit. to the crows, as their prey, οὐκ ἐς κόρακας* (sc. ἐρήσῃς) *wo'nt you go to destruction?—ἕδωρ, ἕδωρ* (sc. φέρετε), *ὦ γέλωτες (bring) water, water, ye neighbors.*—For οὐχ ὅτι, μὴ ὅτι, see 848 c.

c. any verb may be omitted, where it is readily supplied from a verb in the context:

σὺ τε γὰρ Ἕλλην εἶ, καὶ ἡμεῖς (sc. ἔσμεν Ἕλληνες) *for both you are a Greek, and we (are) Greeks, τὸ σαφὲς οὐδεὶς οὐτε τότε* (sc. εἶχεν) *οὐτε νῦν ἔχει εἰπεῖν the certain fact no one either then (was able) or now is able to state.* Such omissions are especially frequent in connection with conditional and relative sentences, cf. 754, 819.—The infinitive and participle may be omitted in the same way: *οὐτε πύσχοντες κακὸν οὐδὲν, οὐτε μέλλοντες* (sc. πάσχειν) *neither suffering any evil, nor being likely to (suffer any), ἀνεχώρησαν καὶ οἱ Ἀθηναῖοι, ἐπειδὴ καὶ τοὺς Λακεδαιμονίους εἶδον* (sc. ἀναχωροῦντας) *the Athenians (also, 856 b) retired, when they saw the Lacedaemonians also (retiring).*—For οὐ μὴν ἀλλὰ, see 848 c.

509. The SUBJECT OF AN ATTRIBUTIVE is very often omitted;

a. when it is expressed or implied in some word of the context:

εἰ τῶν μυρίων ἐλπίδων μὴ τις (sc. ἐλπίς) *ἡμῖν ἔστι if of ten thousand hopes you have any one (hope of being saved), τίς ἂν ἀλογίῳ εἴη ταύτης* (sc. δόξης) *δόξα what reputation could be more shameful than this?—τούτων ὀλίγας ἔπαισε* (sc. πληγὰς) *he struck this one a few (blows), ὡς βαθὺν ἐκοιμήθης* (sc. ὕπνον) *how deep (a sleep) you slept, ἐς μίαν βουλεύειν* (sc. βουλήν) *to join in one resolve.*

b. when it is a word in common use, and readily understood from the meaning of the attributive or the connection of the sentence. The words most commonly omitted are *ἀνὴρ* or *ἄνθρωπος* *man*, *γυνή* *woman*.

Other words omitted are masc. κόλπος *gulf*, οἶνος *wine*; and a number of feminines, such as ἡμέρα *day*, γῆ *land*, χώρα *country*, ὁδός *way*, χεὶρ *hand*, τέχνη *art*, and some others.

ὁ σοφός *the wise* (man), ὁ βάρβαρος *the barbarian*, ἡ καλή *the beautiful* (woman), οἱ πολλοὶ *the many, common people*, οἱ Θηβαῖοι *the Thebans*, οἱ ἐπὶ γυμνασίῳ *(the men) of after times, ἐκκλησιά(ουσαι) (women) in popular assembly*. — ὁ Ἰώνιος *the Ionian* (gulf, = Adriatic sea), ὁ ἀκράτος *unmixed* (wine), ἡ προτερά *the (day) before*, ἡ ἐπιούσα *the coming (day)*, ἡ αὔριον *the morrow*, ἡ ἀνδρὸς *the desert* (land without water), ἡ ἐμῶν *my own* (country), βᾶδιζε τὴν εὐθείαν *walk the straight* (way), ἦγε τὴν ἐπὶ Μάγαρᾳ *he was leading on the (way) toward Megara*, ἡ δεξιὰ *the right* (hand), ἡ ἀριστερὰ *the left* (hand), ῥητορικὴ *rhetoric* (oratorical art), κατὰ τὴν ἐμὴν (sc. γνώμην) *according to my* (judgment), ἐρήμην (sc. δίκην) *κατηγοροῦσι they bring as plaintiffs a deserted* (suit, the defendant not appearing), εἰκοστή (μέρς) *a twentieth* (part), ἡ πεπωμένη (μοῖρα) *the allotted* (portion), *destiny*.

(a) Feminine adjectives without a subject are often used to express direction, manner, or condition. These uses may have grown out of an original omission of ὁδός *way*: ἐξ ἐναντίας *from an opposite direction, in front*, μακρὰν *a long way off*, ἐς μακρὰν *at a long remove* (in time), ἦκε τὴν ταχίστην *he sent* (the quickest way) *most quickly*, ληστεῖν ἀνάγκη τὴν πρώτην *it is necessary to plunder* (as the first course) *at first*, τὴν ἑλλως ἀδολεσχῶ *I am prating to no purpose* (the way that leads otherwise, to no proper end), ἡ ἴση καὶ ὅμοια *the equal and uniform* (way of government), *condition of civil equality*.

(B) With an attributive genitive, υἱός *son* is often omitted: Ἀλέξανδρος ὁ Φιλίππου (sc. υἱός) *Alexander the (son) of Philip*, ὁ Σωκροτίσκου *the (son) of Socrates*, i. e. *Socrates*. So οἶκος *house*, or a word of similar meaning, in phrases such as εἰς Πλάτωνος *Plato's* (house), ἐν Ἄιδου *in* (the abode of) *Hades*, ἐν Διονύσου *in* (the temple) of *Dionysus*, εἰς τίνος διδασκαλίου *to what teacher's* (school)?

REM. The omitted subjects mentioned under this head have been all masc. or fem. In like manner, neuter substantives might sometimes be supplied with attributives of neuter gender; but almost all cases of the kind are better referred to the following head.

c. when it is indeterminate: the attributive is then neuter, and may be singular or plural. For examples, see 496.

In cases b and c, the adjective is said to be used as a substantive: it may thus have another adjective joined with it as an attributive: πλείστοι πολέμοι *very many enemies*, ἀναγκαῖον κακόν *a necessary evil*.

510. The ANTECEDENT of a RELATIVE pronoun (if the relative sentence has the force of an attributive) may be omitted in the same three cases, 509 a, b, c; cf. 810: thus,

a. when it is expressed or implied in some word of the context: ναυμαχία παλαιότατη (sc. τῶν ναυμαχιῶν) ὃν ἴσμεν *a sea-fight the most ancient* (of the sea-fights) *that we know of*.

b. when it is a word like ἄνθρωπος, ἀνὴρ, γυνή, etc.: ἔχομεν καὶ γῆν πολλὴν καὶ οἶκους ταύτης ἰσχυρότατοι *we have both much land and* (men) *who will work it*, οὐδεμία παρέσθιν ἃς ἔκειν ἔχρην *there is no one present* (of the women) *who ought to have come*.

c. when it is indeterminate: ἀμελεῖς ὃν δεῖ ἐπιμελεῖσθαι *you neglect* (things) *which you ought to care for*.

PECULIARITIES IN THE USE OF NUMBER AND GENDER.

AGREEMENT WITH TWO OR MORE SUBJECTS.

511. Two or more subjects connected by **AND** may have a predicate-word (verb or adjective) in common. For this case, we have the following rules.

With two or more subjects connected by **AND**,

- a. the finite verb (or predicate-adjective) is in the *plural* :
- b. with two singular subjects, the *dual* may be used.

With subjects of different *persons*,

- c. the verb is in the *first*, if that is found among the subjects :
- d. otherwise, it is in the *second* person.

With subjects of different *genders*,

- e. the predicate-adjective is *masculine*, if they denote persons :
- f. it is *neuter*, if they denote things :
- g. if they denote persons and things together, it takes the gender of the *persons*.

Often, however,

h. the predicate-word agrees with one of the subjects (the nearest, or the most important), being understood with the rest. Especially so, when the predicate stands before all the subjects, or directly after the first of them.

a. λήθη καὶ δυσκολία καὶ μανία εἰς τὴν διάνοιαν ἐμπίπτουσι forgetfulness and peevishness and madness get into the mind.—b. ἡδονὴ καὶ λύπη ἐν τῇ πόλει βασιλεύσεται pleasure and pain will bear sway in the city.—c. θεοὶ καὶ σοφοὶ ἐγὼ τε καὶ σὺ ἤμεν both I and thou were skilful and wise.—d. καὶ σὺ καὶ οἱ ἀδελφοὶ παρῆσθε both thou and thy brothers were present.—e. καὶ ἡ γυνὴ καὶ ὁ ἀνὴρ ἀγαθοὶ εἰσι both the woman and the man are good.—f. πόλεμος καὶ στάσις δολέβρια ταῖς πόλεσιν ἐστί war and faction are fatal to cities.—g. ἡ τύχη καὶ Φίλιππος ἦσαν τῶν ἔργων κύριοι fortune and Philip had control over the actions.—h. βασιλεὺς καὶ οἱ σὺν αὐτῷ εἰσπύπει εἰς τὸ στρατόπεδον the king and those with him break into the camp, Ἀθήνησι οἱ πένητες καὶ ὁ δῆμος πλέον ἔχει at Athens the poor and the common people have superior power, ἐπεμψέ με Ἀριαῖος καὶ Ἀρτάοχος, πιστοὶ ὄντες Κύρῳ καὶ ὑμῖν εἶνοι, καὶ κελεύουσι φυλάττεσθαι Ariæus and Artæoxus sent me, being faithful to Cyrus and well-disposed toward you, and bid you be on your guard, ἐγὼ λέγω καὶ Σεύθης τὰ αὐτὰ I and Seuthes say the same things.

REM. i. When there is a predicate-adjective in the neuter plural, the verb is regularly in the singular: οὕτε σώματος κάλλος καὶ ἰσχυρὸς δειλῶ ἐννοικούντα πρόποντα φαίνεται nor do beauty and strength of body, when dwelling with a coward, appear suitable. The predicate-adjective may be in the neuter plural, when the subjects (denoting things) are all masc. or all fem. (522): ἐγερνεία τε καὶ δύναμις καὶ τιμὰ θελὰ ἐστὶν ἀγαθὰ ὅτια high birth and power and honor are manifest as being good things. It may also be in the neuter plural, when the subjects (or part of them) are persons, these being viewed merely as things: ἡ καλλίστη πολιτεία καὶ ὁ κάλλιστος ἀνὴρ λοιπὰ ἂν ἡμῖν εἴη διελεῖν the noblest polity and the noblest man would be left for us to consider.

512. a. A plural predicate is rarely used, when singular subjects are connected by *ἢ* or, *ὅτε* nor: *ἐμελλον ἀπολογήσασθαι Λεωχάρης ἢ Δικαιογένης* *Leochāres or Dicaeogēnes were about to make a defence*; rarely, also, when a singular subject is followed by the preposition *with*: *Δημοσθένης μετὰ τῶν συστρατηγῶν σπένδονταί Μαντινεῦσι* *Demosthenes with his associate-generals make a treaty with the Mantineans*.

b. The ATTRIBUTIVE regularly agrees with the nearest subject: *παντὶ καὶ λόγῳ καὶ μηχανῇ* *by every word and means*.

c. For the APPOSITIVE and PREDICATE-SUBSTANTIVE, rules may be given similar to those of 511 a, b: *δάβρος καὶ φόβος, ἔφρονε* *ξυμβούλας* *daring and terror, unintelligent advisers*, *Ἡρακλῆς καὶ Θησεὺς ἐπὲρ τοῦ βίου τῶν ἀνδράπων ἀδλῆται κατέστησαν* *Heracles and Theseus became champions for the life of men*.

d. For the PRONOUN OF REFERENCE, the same rules may be given as for the predicate-adjective above (511): thus a and f, *περὶ πολέμου καὶ εἰρήνης, ἃ ἔχει μέγιστον δυνάμιν ἐν τῷ βίῳ τῶν ἀνδράπων* *concerning war and peace, which have the greatest power in the life of men*; so h, *ἀπαλλαγέντες πολέμων καὶ κυδῶν καὶ ταραχῆς, εἰς ἣν νῦν πρὸς ἀλλήλους κατέστημεν* *delivered from wars and dangers and trouble, in which we have now become involved with one another*.

AGREEMENT WITH A PREDICATE-NOUN.

513. a. A verb of incomplete predication (490) may agree with the predicate-noun, when this stands nearer than the subject, or is viewed as more important

αἱ χορηγίαι ἱκανὴν εὐδαιμονίας σημεῖόν ἐστι *the dramatic expenditures are a sufficient sign of prosperity*, *τὸ χωρίον πρότερον Ἐννέα ὁδοὶ ἑκαλοῦντο* *the place was before called Nine Ways*. So, also, participles of such verbs: *ὑπεξέδοντο τὰς θυγατέρας παιδία ὅρτα* *they conveyed away their daughters being children*.

b. A relative pronoun, used as a subject, instead of agreeing with its antecedent, may agree with its predicate-noun:

ἡ τοῦ θεύματος πηγὴ ἣν ἔμερον Ζεὺς ἀνόμασε *the fountain of that stream which Zeus named Desire*. The relative may even agree with a predicate-noun belonging to the antecedent: *οὐδέποτε ἂν εἴη ἡ ρητορικὴ ἀδικον πρᾶγμα, ὃ γ' αἰετὶ περὶ δικαιοσύνης τοὺς λόγους ποιεῖται* *rhetoric could never be an unjust affair, since at least it (rhetoric) is always making its discourses about justice*.

c. A pronoun of reference, which would properly be neuter, as referring to an indeterminate subject, or to an infinitive or a sentence, may be masc. or fem. to agree with a predicate-noun:

τοῦτό ἐστιν βροία *this (view or conduct) is folly*, but often *αὕτη ἐστὶν βροία*; so *ἥδε ἀρχὴ τῆς βρολογίας, ἐρεῖσθαι ἡμᾶς αὐτοὺς* *this is a beginning of agreement, (viz.) to question one another*, *ἥ περ καλοῦμεν μάθησιν, ἀνδμνησίς ἐστι* *(that) which we call learning, is recollecting*.

SINGULAR AND PLURAL UNITED.

514. COLLECTIVE SUBJECT. The singular is sometimes used in a collective sense, expressing more than one: *ἐσθλῆς clothing* (clothes), *πλίνθος brick* (= bricks), *ἡ ἵππος the horse* (cavalry), *ἡ ἄσπίς the heavy-armed*.

a. A collective subject denoting *persons*, may have a predicate-word (verb or noun) in the *plural*:

Ἀθηναίων τὸ πλῆθος οἴονται Ἱππάρχον τύραννον ὄντα ἀποθανεῖν the multitude of the Athenians believe that Hipparchus was tyrant (of Athens) when he died, *τὸ σπάρτευμα ἐπορίετο σίτον κόπτοντες τοὺς βοῦς καὶ ὄνους* the army provided itself food by slaughtering the oxen and asses.

b. Such words as *ἕκαστος* each, *τις* any one, *πᾶς τις* every one, *οὐδείς* no one, may have the construction of collectives, on account of the plural which they imply: *καθ' ὅσον δύνανται ἕκαστος* as far as each one is able, *οὐδείς ἐκοιμήθη*, *τοὺς ἀπολωλότας πενθοῦντες* no one went to sleep, (all) lamenting the lost.

c. A pronoun of reference, referring to a collective, may be in the plural:

παρέσται ὠφέλεια, οἱ τῶνδε κρείσσοις ἐσσι (assistance, i. e.) an auxiliary force will be present, who are more effective than these, *μελέτω σοὶ τοῦ πλῆθους, καὶ κεχαρισμένος αὐτοῖς ἔρχε* be careful of the multitude, and govern in a way acceptable to them, *συγκαλέσας πᾶν τὸ στρατιωτικόν, ἔλεξε πρὸς αὐτοὺς τοῖςδε* having called together the entire soldiery, he spoke to them as follows, *τὸ Ἀρκადικὸν ἐπλητικόν, ὃν ἤρχε Κλεάνωρ* the Arcadian heavy-armed force, whom Cleonor led, *πᾶς τις ὁμνῶσιν, οἳς ὀφείλων τυγχάνω* every body swears, whom I happen to owe, *ἢν ἂν δδικεῖν τις ἐπιχειρῇ, τοῦτοίς Κύρος πολέμιος ἔσται* if any one attempt to do injustice, to these Cyrus will be an enemy.

d. Any singular antecedent, though denoting an individual, may suggest the idea of other like individuals, and may thus have a pronoun of reference in the plural: *θησαυροποιὸς ἀνὴρ, οὗς δὴ καὶ ἔπαινε* τὸ πλῆθος a money-making man, just (those) whom the multitude even praise. Conversely, when the antecedent is plural, the pronoun of reference is sometimes singular, referring to an individual of the number: *ἀσπάζεται πάντας, ᾧ ἂν περιτυγχάνῃ* he embraces all men, whatsoever one he may fall in with.

e. When the collective subject denotes THINGS (not persons), the predicate is regularly *singular*. The *neuter plural* subject was regarded by the Greeks in this way, as a collection of things, and was accordingly connected with a singular verb. But if the *neuter plural* subject denote *persons*, then, like the collective, it may have a verb in the plural. Hence the following rules:

515. NEUTER PLURAL SUBJECT. A neuter plural nominative has the finite verb in the singular: see 497 b. But

Exc. a. A neuter plural subject, denoting PERSONS, may have a verb in the plural: *τὰ τέλη ἐπείχεοντο* the authorities promised, *τοσάδε μετὰ Ἀθηναίων ἔσση* ἐσπόμενον so many nations were combating on the side of the Athenians.

b. Other exceptions to this rule, though rare in Attic, are frequent in the other dialects: thus Hm. *σπάρα λάλυνται* the cables are loosed.

516. In a few instances, a plural subject, masculine or feminine, has a verb in the singular. This can hardly occur, except when the verb stands first, the subject being then thought of indeterminately, but afterwards specified by the nominative: *δοκοῦντι δίκαιον εἶναι γίγνεται ἀπὸ τῆς δόξης ἀρχαί τε καὶ γάμοι* (a man) reputed to be just, there comes, in consequence of his reputation, both offices and nuptials. So with the dual: *ἔστι τοῦτῳ διττὰ τῷ βίῳ* there are these two different ways of living.

For *ἔστιν* ὁ (others), see 512.

517. DUAL AND PLURAL UNITED. In speaking of two, the dual is used, if the specific number is prominently thought of; if not, the plural. Hence,

The dual and plural are freely united or interchanged in the same construction:

προσέτρεχον δύο νεανίσκω two young men were running up, ἐγελασάτην ἑμφορῇ both laughed out on looking at one another, μέδεσθ' ἐμ' ἔβη, χαίρετε let me go now, fare ye well.

518. PLURAL FOR SINGULAR. The Greek sometimes uses the plural, where English idiom prefers the singular: thus,

a. in *impersonal* constructions (494 a), a PREDICATE-ADJECTIVE may stand in the neuter plural: thus, with *indeterminate* subject, πολεμητὰ ἦν *it was necessary to make war* (things were to be done in war), πλεμώτερα ἐγένετο *navigation became more advanced* (things became more favorable to navigation). So too, with an *infinitive* as subject: ἀδύνατόν ἐστιν ἀποφυγεῖν *it is impossible to escape*.

b. a NEUTER PRONOUN may be plural, when referring to an *infinitive* or *sentence*, which is then viewed as something complex: ὁ ἀνόητος ἄνθρωπος τάχ' ἂν οἴησθαι ταῦτα, φευκτόν εἶναι ἀπὸ τοῦ δεσπότου *a man without sense would perhaps think this, that it was necessary to flee from his master, κατέβη ἐσθρῆς ἥκομεν, καὶ ὁσπεροῦμεν: τούτων ἄλιος Χαιρέφων are we arrived after the feast, and too late for it? for this is Chaerephon to blame.*

c. in ABSTRACT SUBSTANTIVES, to express repeated instances of the quality: ἐμοὶ αἱ σὰλ εὐτυχίαι οὐκ ἀρέσκουσι *to me thy (often repeated) good fortune is not agreeable*.

Hm. often uses the plural of abstract words to express the various ways in which a quality is manifested: ἵπποσύνης ἐκέαστο *he was distinguished in (the arts of) horsemanship, ἀφραδίῃσι νόοιο in foolishness (foolish operations) of mind*. Even in CONCRETE words, the poets sometimes use the plural for the singular: χεῖλα τοκεῦσι εἰκότως θυμουμένοις *forgive a parent justly indignant* (as all such have a claim to indulgence).

d. in the FIRST PERSON, especially when an *author* is speaking of himself: τοῦτο πειρασόμεθα διηγήσασθαι *this I (we) will endeavor to explain*. The plural here is preferred as seeming less egotistical.

This construction is much more often found in *poetry*, sometimes with abrupt change of number: ἥλιον μαρτυρόμεσθα, δρῶσ' ἃ δρᾶν οὐ βούλομαι *I call the sun to witness, while doing what I do not wish to do*. The predicate-adjective, when plural, is masculine, even though a woman is speaking (520): πεισομένης, εἰ χρῆ, πατρὶ τιμωρόμενοι *I (Electra) will fall, if need be, in assisting my father*.

519. SINGULAR FOR PLURAL. a. In dramatic poetry, a CHORUS is commonly treated as an individual, the Coryphaeus being regarded as speaking and acting for the whole body; so that the singular is often used in reference to it.

b. A NATION is sometimes designated by the singular with δ: ὁ Μακεδόν, δ Πέρσης, *for the Macedonians, the Persians*; but this is nearly confined to monarchical states, where everything centres in the sovereign: seldom δ Ἕλληες *for the Greeks*.

520. MASCULINE FOR PERSON IN GENERAL. The masculine is used in speaking of persons, if sex is not thought of:

τῶν εὐτυχούντων πάντες εἰσι συγγενεῖς *all (persons) are kinsfolk of the prosperous*. Further—a. The masculine is used, when sex is thought of, if the same expression is applied to both sexes: ὁπότερος ἂν ᾖ βελτίων, εἰς δ' ἀνὴρ, εἰς δ' ἡ γυνή, οὗτος καὶ πλείον φέρεται τοῦ ἀγαθοῦ *whichever of the two may be the better, whether the man or the woman, that one also receives more of the good*.

521. MASCULINE DUAL FOR FEMININE. The masculine form is often used for the feminine in the dual of *pronouns*; not often, in the dual of *adjectives* and *participles*.

For τά, ταῦτά, the forms τά, τοῦτά are almost always used: τοῦτά τὰ τέχνη *these two arts*, τοῦτῳ τοῖν κυνησίῳ *of these two motions*,—δύο λείπουσιν μόνω μηχανῇ *only two means are left*, ἡμῶν ἐν ἑκάστῳ δύο τινί ἔσονται ἰδέα ἔρχοντα *in each of us there are two ideas ruling and leading us*.

522. NEUTER FOR MASCULINE OR FEMININE. A predicate-adjective is often neuter, when the subject is masculine or feminine.

In this case the adjective is used as a substantive (509 c); it expresses, not an accidental peculiarity of the subject, but its essential nature: σφαλερὸν ἡγεμὸν σπαρτός *a daring leader is dangerous* (prop., a dangerous thing, with indetermin. subject), καλὸν ἡ ἀλήθεια καὶ μόνιμον *beautiful is truth, and abiding*, δεῦδιν οἱ πολλοί, ὅταν κακούργοις ἔχῃσι προστάτας *formidable are the many, whenever they have villains for leaders*, ταραχαὶ καὶ στάσεις ὀλέθρια ταῖς πόλεσι *disturbances and factions are ruinous to cities*.

So too, a PRONOUN OF REFERENCE may be neuter, when the antecedent is masc. or fem.: τυραννίδα θηρῶν, ὃ χρήμασις ἀλλασκεται *to pursue despotic power, (a thing) which is taken by means of money*, δόξης ἐπιθυμεῖ, καὶ τοῦτο ἐξήλκε *he longs for glory, and has made this his aim*.

523. CONSTRUCTIO AD SENSUM (κατὰ σύνεσιν). A word in agreement often conforms to the *real* gender or number of the subject, instead of the *grammatical*.

Thus, a PREDICATE-ADJECTIVE (participle): τὰ μοχθηρὰ ἀνδράπια τῶν ἐπιθυμῶν ἀκρατεῖς *the miserable wretches are without control over their appetites*, ταῦτ' ἔλεγεν ἡ μαρὰ αὐτῇ κεφαλῇ, ἐξεληλυθώς *these things spake this abominable person (head), having come out*. So, in poetry, an ATTRIBUTIVE: ὦ περυσσὰ τιμῆς τέκνον *O greatly honored child*; or a PRONOUN OF REFERENCE: τέκνων δανούτων ἐπὶ γένναλιν, οὗς ποτ' Ἀδραστος ἤγαγε *seven noble children having fallen, whom once Adrastus led*.

a. To this head belong also the constructions with COLLECTIVE subjects, see 514.

b. An adjective may be followed by an appositive, or a pronoun of reference, agreeing with a substantive implied in it: Ἀθηναῖος ἄν, πόλεως τῆς μεγίστης *being (an Athenian) a man of Athens, a city the greatest*, οἰκία ἡ ἐμετέρη, οἱ χρῆσθε *(your house) the house of you, who use, etc*.

c. A word denoting *place* may be followed by an appositive, or a pronoun of reference, belonging to the *inhabitants* of that place: ἀφίκοντο εἰς Κορύνθωρα, Σινωπέων ἀποίκους *they came to Coteria, colonists of the Sinopeans*, Θεμιστοκλῆς φεύγει ἐς Κέρκυραν, ἄν αὐτῶν εὐεργέτης *Themistocles flees to Corcyra, being a benefactor of (them) the Coreyreans*.

THE ARTICLE.

'O in the Dialects.

524. The word $\delta\ \eta\ \tau\acute{o}$ (like Eng. *the*) was at first a DEMONSTRATIVE pronoun, which afterwards, by gradual weakening of its force, became an article. In Homer, it is *usually* a demonstrative; and, though in many cases approaching nearly to its later use as an article (especially when placed before an attributive with omitted subject: *οἱ ἄλλοι the others, τὰ ἐσόμενα the things about to be, τὸ πρὶς formerly*), yet in all such cases its use was *allowed* merely, not *required*, by Epic idiom. In the Attic, on the other hand, the word is commonly an article, the demonstrative use being comparatively unimportant.

a. The language of Herodotus differs little in this respect from Attic prose. The lyric poets approach nearer to the Epic use; so too the Attic drama in its lyric parts. Even in the tragic dialogue, the article is more sparingly used than in Attic prose.

For $\delta\ \eta\ \tau\acute{o}$ as a RELATIVE pronoun, in Homer, Herodotus, and Attic Tragedy, see 243 D.

'O as a Demonstrative.

525. Even in Attic prose, the word sometimes retains its primitive power as a demonstrative. Thus,

a. in connection with $\mu\acute{\epsilon}\nu$ and $\delta\acute{\epsilon}$; and usually in CONTRASTED expression, $\delta\ \mu\acute{\epsilon}\nu \dots \delta\ \delta\acute{\epsilon}$ *this ... that, the one ... the other*:

τοὺς μὲν οἱ λατοὶ (ἰατροῖσι), τοὺς δὲ οἱ σύνδικοι these (sick persons) the physicians aid, those (persons in a law-suit) the advocates. Oftener, with INDEFINITE meaning, $\delta\ \mu\acute{\epsilon}\nu \dots \delta\ \delta\acute{\epsilon}$ *one ... another, some ... some, part ... part*, in which use *τις* may be added: *ἔλεγον τοῦ Κύρου, ὁ μὲν τις τὴν σοφίαν, ὁ δὲ τὴν καρτερίαν, ὁ δὲ τὴν πρᾶξιν, ὁ δὲ τις καὶ τὸ κάλλος they were speaking, one of Cyrus's wisdom, another of his fortitude, another of his mildness, yet another of his beauty.* Often a different expression takes the place, either of $\delta\ \mu\acute{\epsilon}\nu$, or $\delta\ \delta\acute{\epsilon}$: *οἱ μὲν ἔρχοντο, Κλέαρχος δὲ περιέμενε they went, but Clearchus remained, εἰσφέρειν ἐκέλευον (sc. ἐγὼ μὲν), οἱ δ' οὐδὲν δεῖν ἔφασαν I was urging a war-tax, but others said there was no need of it.*

As adverbs, $\tau\acute{o}\ \mu\acute{\epsilon}\nu \dots \tau\acute{o}\ \delta\acute{\epsilon}$, $\tau\acute{\alpha}\ \mu\acute{\epsilon}\nu \dots \tau\acute{\alpha}\ \delta\acute{\epsilon}$, (also with $\tau\iota$, thus $\tau\acute{\alpha}\ \mu\acute{\epsilon}\nu \tau\iota$), mean *on the one hand ... on the other, partly ... partly* (in which sense we find also $\tau\acute{o}\tau\omicron\tau\omicron\ \mu\acute{\epsilon}\nu \dots \tau\acute{o}\tau\omicron\tau\omicron\ \delta\acute{\epsilon}$).

(a) After a preposition, the order is usually changed: *ἐν μὲν τοῖς, εἰς δὲ τὰ*.

(β) In later writers (even in Demosthenes), the relative pronoun is sometimes used in the same way, but only in oblique cases: *πόλεις, ἃς μὲν ἀναιρῶν, εἰς ἃς δὲ τοὺς φυγάδας κατὰγων destroying some cities, into others bringing back their exiles.*

(γ) Very often $\delta\ \delta\acute{\epsilon}$ (without preceding $\delta\ \mu\acute{\epsilon}\nu$) means *but he, but this*; when thus used in the nominative by Attic writers, it refers almost always to a different subject from that of the preceding sentence: *Ἰνδρὸς Ἀθηναίους ἐπηγγέγετο· οἱ δ' ἦλθον Ἰνδρὸς called in the Athenians; and they came.* Similarly, in Attic poetry we have $\delta\ \gammaὰρ$ for *he, for this*.

b. in *καὶ τόν, καὶ τήν*, before an infinitive: *καὶ τὸν ἀποκρίνασθαι λέγεται and it is said that he answered.* (In the nom., we have *καὶ ὃς and he, καὶ ἡ, καὶ οἱ: καὶ οἱ ἠρώτων and they were asking.* Cf. $\eta\ \delta' \ \upsilon\varsigma, \eta\ \delta' \ \eta,$ *said he, she.*)

Likewise in τὸν καὶ τόν, τὸ καὶ τό, τὰ καὶ τὰ, τὰ ἢ τὰ: *ἔδει γὰρ τὸ καὶ τὸ ποιῆσαι, καὶ τὸ μὴ ποιῆσαι for this and that we ought to have done, and this not to have done.* The nom. *ὅς* καὶ *ὅς* occurs in Hd.

c. rarely before a relative: *ὁρῶντα τοῦ ὁ ἔστιν ἴσον he aims at that which is equal, προσέχει μισῶν τοὺς ὁλοσπερ οὗτος it is proper to hate those of a character such as this one.* But here *ὁ* may be regarded as a proper article, the relative sentence being equivalent to an attributive with omitted subject: *τοῦ ἴσου, τοὺς τοιοῦτους.*

d. in *πρὸ τοῦ* (also written *πρὸ τοῦ*) *before this (time).* Also in a few other cases of very rare occurrence. For *ἐν τοῖς* with the *superlative*, see 627.

'O as an Article.

526. The article, as a weakened demonstrative, directs special attention to its substantive, marking it either

a. as a *particular object*, distinguished from others of its class (*restrictive article*), or

b. as a *whole class*, distinguished from other classes of objects (*generic article*).

Thus *ἄνθρωπος* a man, one of the species (*ἄνθρωπος εἰ thou art a man*): but *ὁ ἄνθρωπος*, a. *the (particular) man*, distinguished from other men (*ὁ ἄνθρωπος ὃν πάντες μισοῦσι the man whom all hate*); or, b. *man* as such, comprehending every one of the species (*ὁ ἄνθρωπος θνητός ἐστι man is mortal*).—With an ATTRIBUTIVE, *ἀγαθοὶ ἄνθρωποι* good men, some of that character: *οἱ ἀγαθοὶ ἄνθρωποι*, a. *the (particular) good men*, distinguished from others of like character, or b. *good men* as a class, distinguished from men of different character.—So with ABSTRACT NOUNS, *δικαιοσύνη* justice in any form or relation: *ἡ δικαιοσύνη*, a. *justices* in the particular relation, distinguished from other relations (*ἡ δικαιοσύνη τοῦ Θεοῦ the justice of the divinity*); or b. *justice* in the sum of all its relations, as distinguished from other qualities (*ἡ δικαιοσύνη ἀπερὶ ἐστὶ justice is true manliness*).

527. A. RESTRICTIVE ARTICLE. The particular object is distinguished from others of its class,

a. AS BEFORE MENTIONED, OR AS WELL KNOWN: *δορυβόου ἤκουσε, καὶ ἥπερο τίς ὁ δορυβόος εἴη he heard a noise, and asked what the noise was, οἱ Τρῶες τὰ δέκα ἔτη ἀντείχον the Trojans held out during the ten years (the well known duration of the siege).*

b. AS LIMITED BY WORDS CONNECTED WITH IT: *τὸ Μηδίας τεῖχος the wall of Media, ἡ πόλις ἣν πολιορκούμεν the city which we are besieging, ἐν ταῖς κώμας ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην ποταμὸν in the villages (which are) above the plain (which is) along the river Centrites.* In many such cases, we might regard the limiting expression (attributive) as uniting with the one limited (subject) to form one complex idea: in this view, the article would have its *generic* use.

c. AS SPECIALLY CONNECTED WITH THE CIRCUMSTANCES of the case: *πῖνε τοῦ οἴνου drink of the wine (here before you), ἀκήκοα τοῦ μέλους I have heard the song (just sung), ἐβόλετο τὴν μάχην ποιῆσαι he desired to engage in the (expected) battle:—particularly, AS NATURAL, USUAL, PROPER, NECESSARY, etc., under the circumstances: αἱ τιμὰι μεγάλαι, ἂν ἀποκτείνῃ τις τῶπανν if one kill*

a tyrant, the honors (usually resulting) are great, *γένειτό μοι τὰς χάριτας ἀποδοῦναι παρτί* *be it mine to return the (proper) thanks to a father*, τὸ μέρος τῶν ψήφων οὐ λαβὼν ἀπέτισε τὰς πεντακοσίας δραχμὰς *not having received the (required) fraction of the votes (regularly cast), he paid the (prescribed) 500 drachman.*

d. as SPECIALLY BELONGING TO AN OBJECT MENTIONED IN THE CONTEXT. The Greek generally uses this form for an unemphatic POSSESSIVE PRONOUN: Κύρος καταπηδήσας ἀπὸ τοῦ ἀρματος τὸν θώρακα ἐνέθυ *Cyrus leaped down from his chariot, and put on his breastplate, olvos ἐν τῇ πίδῳ οὐκ ἔστι* *there is no wine in the (wine-) cask.*

e. as a SPECIMEN OF ITS CLASS, selected at pleasure. In this use, the article is often equivalent to an unemphatic EACH: ἔδωκε τρεῖς ἡμιδάρικα τοῦ μηνὸς τῷ στρατιώτῃ *he gave three half-darics a month to each soldier* (lit. the month to the soldier). This use approaches very closely to the generic article.

528. A NUMERAL may have the article, when distinguished as a *part* from the *whole* number (expressed or understood) to which it belongs: ἀπῆσαν τῶν λόχων, δέκα ἑντῶν, αἱ τρεῖς *of the companies, being ten (in number), there were absent (the part) three, τὰ δύο μέρη* *two thirds (two parts out of three).*—So too, an approximate *round number*, as distinguished from the (unstated) precise number: ἀπέθανον ἀμφὶ τοῖς μυρίοις *there fell about ten thousand.*—A number as *such* (without reference to any thing numbered) may have the article: μὴ εἰπὲς ὅτι τὰ δώδεκα ἔστι δις ἑξ *will you say that (the) twelve is twice six?*

a. So too, the article is used with adjectives of number, as *οἱ πλείστοι* *the most numerous part, the largest number* (in a given total), *οἱ πλείους* (the more numerous part) *the majority*, and with much the same meaning *οἱ πολλοί* (the numerous part) *the larger number*, often used for the democratic mass, cf. *οἱ ὀλίγοι* *the oligarchs.* Also, τὸ πολὺ *the great part.* *Οἱ ἕτεροι* *the one or other of two parties; οἱ ἄλλοι* *the rest, but ἄλλοι* *others.*

529. B. GENERIC ARTICLE. This must often be left untranslated in English:

ὁ ἀνθρώπος θνητός *ἔστι* *man is mortal, δις παῖδες οἱ γέροντες* *old men are twice boys; and generally so, when applied to ABSTRACT NOUNS: ἡ δικαιοσύνη* *justice, ἡ γεωργία* *husbandry, ἡ ῥητορικὴ* *rhetoric, ἀλλ' οἱ πόνοι* *τίκτουναι τὴν εὐδοξίαν* *but toils beget good reputation.*

a. To this head belong the cases in which a single object forms a class by itself: ἡ γῆ *the earth, ὁ ὠκεανός* *the ocean, ὁ ἥλιος* *the sun, ἡ σελήνη* *the moon, ὁ βορέας* *the north wind, ὁ νότος* *the south wind, etc.* These, however, often omit the article, like proper names.

530. ARTICLE OMITTED. In many cases where the article could have been used with propriety, it was omitted, either because the definiteness of the subject was not thought of, or because it seemed unnecessary to express it. This was most frequently true of the generic article, and especially with abstract nouns, when used to express a mere idea: ἀνθρώπου ψυχὴ τοῦ θεοῦ μετέχει *the soul of man partakes of the divine, φόβος* *μνήμην ἐκπλήσσει* *fear drives out recollection: for the divinity (in general) θεός* *is used, but ὁ θεός* *the (particular) god.*

a. Proper names of PERSONS and PLACES, being individual in their nature, are usually without the article; yet they often take it, to mark them as before mentioned or well known (527 a), and sometimes for other reasons: ὅτι τοὺς στρατιώτας αὐτῶν παρὰ Κλέαρχον ἀπελθόντας εἶα Κύρος τὸν Κλέαρχον ἔχειν δε-

cause their soldiers, who had gone to Clearchus, Cyrus allowed (the said) Clearchus to retain; *ὁ Πλάτων* the celebrated Plato, in plur. with generic article *οἱ Πλάτωνες* the Plato's, philosophers like Plato.—Plural proper names of NATIONS or FAMILIES more often have the (generic) article; yet are frequently without it: *τὸν πόλεμον τῶν Πελοποννησίων καὶ Ἀθηναίων* the war of the Peloponnesians and Athenians (the article is here omitted with the second genitive, on account of the close connection, cf. *οἱ στρατηγοὶ καὶ λοχαγοὶ* the generals and captains).—*Βασιλεὺς*, used almost as a proper name for the king of Persia, may omit the article; cf. *πρυτάνεις* the *prytanes* (officers in Athens).

b. Similarly, the article is omitted in many common designations of PLACE and TIME, made by such words as *ἄστυ*, *πόλις*, city, *ἀκρόπολις* citadel, *ἀγορά* forum, *τείχος* wall, *στρατόπεδον* camp, *πεδῖον* plain, *ἀγρός* country, *γῆ* land, *θάλασσα* sea,—*δεξιὰ*, *ἀριστερά*, right, left (hand), *δεξιὸν*, *ἐώνυμον* (κίρας), right, left (wing), *μέσον* centre,—*ἡμέρα* day, *νύξ* night, *ἔως* until, *ἑσπρος* day-break, *βέλῃ* afternoon, *ἑσπέρα* evening, *ἔαρ* spring,—and the like,—especially after prepositions or adverbs: *εἰς ἄστυ* to town, *κατὰ γῆν* by land, *ἐπὶ δόρῳ* to the (spear-side) right, *παρ' ὀπίσθια* to the (shield-side) left, *ἐώνυμον* *εἶχον* they held the left wing, *ἡμέρα* at day-break, *νυκτός* by night, *ὅφ' ἔω* just before day-light.—These should perhaps be regarded as relics of earlier usage, which remained unaffected by the developed use of the article.

c. The omission of the article may have *emphatic* force, attention being given wholly to the proper meaning of the word, instead of its particular relations; especially in copulative forms, as *γυναῖκες καὶ παῖδες* women and children, *ψυχὴ καὶ σῶμα* soul and body, *ὅντε πατὴρς ὅντε μητὴρς* *φείδεται* he spares neither father nor mother (more forcible than *his father, his mother*).

531. ARTICLE WITH ATTRIBUTIVES. When a substantive, qualified by an attributive, requires the article, this is always placed *before* the attributive.

This remark applies not only to adjectives, but also to a participle, an adverb, and (usually) a preposition with its case, when used as attributives; but much less constantly, to the attributive genitive: thus *ἡ τοῦ πατρὸς οἰκία* and *ἡ οἰκία ἡ τοῦ πατρὸς* the father's house, yet often *ἡ οἰκία τοῦ πατρὸς* (but rarely *ἡ ἐπιβουλὴ ἐκ τῆς γυναικὸς* the plotting by the woman, for *ἡ ἐκ. ἡ ἐκ* etc.).

532. A. Usually, the attributive stands between the article and substantive.

τὰ μακρὰ τεῖχη the long walls, *ἡ προτέρα ὀλιγαρχία* the earlier oligarchy (followed by another oligarchy), *ἡ πρότερον ὀλιγαρχία* the earlier oligarchy (followed by a different form of government), *ἡ καθ' ἡμέραν τροφή* the daily food.

a. When an attributive participle has other words depending on it, either these words or the participle may follow the substantive: *αἱ δὲ Ἀλσχίνου βλασημίας* *ἐλημύται* the slanders uttered by Aeschines, *ὁ κατεληφὼς κίνδυνος τῇ πόλει* the danger which has overtaken the city.—When the attributive participle has a predicate-word connected with it, this is commonly put before it: *ὁ στρατηγικὸς νομισδμενος ἄνθρωπος* the man considered as fit for a general, *τὸ Κοτύλαιον καλούμενον ὄρος* the mountain called Cotylaeum, *οἱ αὐτοὶ ἥδικηκότες* those who have themselves done wrong.

b. When two attributives precede the substantive, the article is not usually repeated with the second: *οἱ ἄλλοι πολλοὶ ἐχθροὶ* the other numerous allies, *οἱ ἐπὶ τοῦ βήματος παρ' ὑμῖν λόγοι* the speeches before you on the bema,—yet also *ἡ Ἀττικὴ ἡ παλαιὰ φωνή* the ancient Attic speech.

533. B. Less often, the substantive stands first, followed by the article and attributive: (ὁ) ἀνὴρ ὁ ἀγαθός. The latter is then less closely connected with its subject, and has the general nature of an appositive. The substantive itself may appear either *with* or *without* the article, viz.

a. WITH the article, when this would be required, even if the attributive were dropped: οἱ Χίοι τὸ τεῖχος περιέβλον τὸ καὶνόν *the Chians threw down (the) their wall, the new one*.

b. WITHOUT the article, when this would not be required, if the attributive were dropped: τί διαφέρει ἄνθρωπος ἀπαθὴς θηρίου τοῦ ἀκαταστάτου *how does a violent man differ from the most violent wild beast* (but without the attributive, "from a wild beast")?

534. a. In general, any word or group of words standing *between* the article and its substantive, has the force of an *attributive* (492 d). Except, however, the particles μέν, δέ, γέ, τέ, γάρ, δὴ: τὸν μὲν ἄνδρα, τὴν δὲ γυναῖκα,—but with a preposition, πρὸς δὲ τὸν ἄνδρα or πρὸς τὸν ἄνδρα δέ (πρὸς τὸν δὲ ἄνδρα, rare in prose):—also, in Ionic, τις: τῶν τις Περσίων *one of the Persians*.

b. In most instances, where an attributive is used as a *substantive* (the subject, especially the indeterminate subject, being omitted), the article is found before the attributive, see 496 a.

535. ARTICLE WITH PREDICATE-NOUNS. a. The predicate-noun, in general, rejects the article: ἄνθρωπος εἶ thou *art a man*. Hence we may distinguish subject and predicate in sentences such as προδότης ἦν ὁ στρατηγός *the general was a traitor*.

The reason is, that, in ordinary predication, the subject is said to be (or *not* to be) *AN* individual of the class denoted by the predicate. But if the subject is said to be *THE* individual or *THE* class, distinguished from others, the predicate-noun may have the article: τὸν Δέξιππον ἀνακαλοῦντες τὸν προδότην *calling Dexippus the (notorious) traitor*, οἱ τιθέμενοι τοὺς νόμους οἱ ἀσθενεῖς ἄνθρωποι εἰσι καὶ οἱ πολλοὶ *the enactors of the laws are the weak men and the multitude* (as a class).

b. The predicate-adjective (or participle), if connected with a substantive which requires the article, cannot stand between the article and substantive (534), but must precede or follow both of them: ἀγαθός ὁ ἀνὴρ or ὁ ἀνὴρ ἀγαθός *the man is good*.

τὸ σῶμα θνητὸν ἔχουμεν *we all have our body mortal* (the body, which we all have, is mortal), αὐτὸς ἀγαθός, σὺν ἀγαθοῖς τοῖς παρ' ἐμοῖ *good myself, with the men about me good* (while my attendants are good), ἅμα τῷ ἡρὶ ἀρχομένη *at the beginning of the spring* (when it was beginning), οἱ Ἀθηναῖοι παρ' ἐκόντων τῶν συμμάχων τὴν ἡγεμονίαν ἔλαβον *the Athenians received the leadership from their allies acting willingly* (these were willing to confer it), πόσον ἔχει τὸ στράτευμα *how large is he leading the army* (the army, which he leads, is how large)? ἐν ὁποίᾳ τῇ γῇ δεῖ φυτεῖν οἶδα *I know in what kind of soil one must plant* (of what kind the soil is, in which one must plant).

536. ARTICLE WITH ADJECTIVES OF PLACE. Some adjectives of place, used in the predicate position, refer to a part of the subject:

μέση ἡ χώρα or ἡ χώρα μέση *the middle of the country*, but ἡ μέση χώρα *the middle country* (between other countries); ἔσχατον τὸ ὄρος or τὸ ὄρος ἔσχατον *the extremity of the mountain*, but τὸ ἔσχατον ὄρος *the extreme mountain* (of

several mountains); ἄκρα ἡ χεὶρ or ἡ χεὶρ ἄκρα *the point of the hand*.—In like manner, ἡμιους ὁ βλος or ὁ βλος ἡμιους *half of the life*.

537. ARTICLE WITH *pās* AND *hōs*. The adjective *pās* (strengthened *pas*, σύνπας) *all* has usually the predicate position, but sometimes the attributive, with little difference of meaning: πάντες οἱ πολῖται *all the citizens*, οἱ πολῖται πάντες *the citizens all*; less often of πάντες πολῖται *the whole body of citizens* (cf. of πάντες with numerals, ἑκατὼν οἱ πάντες *a hundred as the whole number, a hundred in all*). Without the article, πάντες πολῖται *all citizens*; and in the sing., πᾶς πολίτης *every citizen*. Yet the sing. may mean *ALL*: πᾶσαν ὁμῖν τὴν ἀλήθειαν ἐρῶ *I will tell you all the truth*; so even without the article: πᾶσιν προθυμίᾳ *with all zeal*, εἰς ἅσας φανλόγηται *to (all) utter meanness*.

Similarly, ὅλος *whole*: ὅλη ἡ πόλις or ἡ πόλις ὅλη *the city as a whole*, ἡ ὅλη πόλις *the whole city*, ἡ πόλις ἡ ὅλη *the city the whole of it*; without article, ὅλη πόλις *a whole city*.

538. ARTICLE WITH PRONOUNS. a. Substantives with *ὁδε*, *οὗτος*, *ἐκεῖνος*, require the article, and the pronoun takes the predicate position:

ὁδε ὁ ἀνὴρ *this man*, τὰ πρόγματα ταῦτα *these affairs* (the subst., if used without the article, is a predicate: ἐν Πέρσας νόμος ἐστὶν οὗτος *among the Persians this is a law*). The same is true of ἄμφω, ἀμφοτέρω, both, ἕκαστος *each* (of two). Ἐκαστος *each* (of several) has the same position, if its substantive takes the article: ἕκαστῃ ἡ ἀρχή *each magistracy*:—and this is likewise true of the genitives of PERSONAL pronouns (μοῦ, σοῦ, αὐτοῦ, ἡμῶν, etc.) when connected with a substantive which has the article (while the ΚΕΚΛΕΙΝΕ genitives, ἐμῶν, etc., have the attributive position): ἡ γλῶσσά σου *thy tongue*, μετεπέμψατο Ἀστυάγης τὴν ἑαυτοῦ θυγατέρα καὶ τὸν παῖδα αὐτῆς *Astyages sent for his daughter and her boy*.

Yet if the article is followed by an attributive, most of the above pronouns may stand *between* the attributive and its subject: ζητητέον τὴν μίαν ἐκείνην πολιτείαν *we must seek for that one polity*, ἡ πάλαι ἡμῶν φύσις *our old nature*.

b. The pronoun αὐτός, in the predicate position, means *ipse*; in the attributive, *IDEM*: αὐτός δὲ ἀνὴρ or ὁ ἀνὴρ αὐτός *the man himself*; but ὁ αὐτός ἀνὴρ *the same man*, rarely (ὁ) ἀνὴρ ὁ αὐτός.

c. The POSSESSIVE pronouns take the article, only when a particular object is referred to: ἐμὸς φίλος *a friend of mine*, ὁ ἐμὸς φίλος *my friend* (the particular one).

d. An INTERROGATIVE pronoun may take the article, when it relates to an object before mentioned: πάσχει δὲ θαυμαστὸν· τὸ τί; A. *He suffers something wonderful*. B. (The what) *What is it?*—So, even a personal pronoun: δεῦρο δὴ εὐδὺ ἡμῶν· παρὰ τίνας τοὺς ὁμᾶς; A. *Come hither straight to us*. B. (To the you being whom) *Who are you, that I must come to?*

e. Ἐρεπός (Lat. *alter*) *one or other of two*; ὁ ἕτερος *the one, the other*; οἱ ἕτεροι *the one, the other* (of two parties), may mean *the enemy*.—Ἄλλος (Lat. *alius*) *another*, ὁ ἄλλος *the other, the rest*: Σπάρτην τε καὶ τὴν ἑλληνὴν Ἑλλάδα *Sparta, and the rest of Greece*; often used for all except a part mentioned AFTERWARD: τῷ μὲν ἄλλῳ στρατῷ ἡσύχαζεν, ἑκατὼν δὲ πελταστὰς προέμεινε *with the rest of the army he kept quiet, but sends forward a hundred peltae*.—These pronouns have sometimes an APPOSITIVE relation to their substantives: οἱ πολῖται καὶ οἱ ἄλλοι ξένοι *the citizens and (the others, being foreigners) the foreigners beside*, γέρονι χωρεῖ μεθ' ἑτέρου νεανίου *an old man comes with (a second person, a young man) a young man beside*.

THE CASES.

A. NOMINATIVE.

539. SUBJECT-NOMINATIVE. The subject of a finite verb is put in the nominative. (For the rule of agreement, see 497.)

540. PREDICATE-NOMINATIVE. The predicate-noun, when it belongs to the subject of a finite verb, is put in the nominative. This occurs with verbs which mean *to be, become, appear, be made, chosen, called, considered*, and the like (cf. 490):

καθίσταται βασιλεύς *he becomes (established as) king*, Ἀλέξανδρος θεὸς ὠνομάζετο *Alexander was named a god, ἡκεις μοι σωτήρ thou art come for me as a savior*.—To these verbs belongs ἀκούω *to hear*, in the sense of *being called*: οἱ ἐν Ἀθήναις φιλιππίζοντες κόλακες καὶ θεοὶ ἐχθροὶ ἦκουον *those in Athens, who favored Philip, were called flatterers and enemies of the gods*.

541. NOMINATIVE FOR VOCATIVE. The nominative is often used for the vocative in address, especially in connection with οὗτος: ὁ Ἀπολλόδωρος οὗτος, οὐ περιμενεῖς *you Apollodorus there, will you not stay?*—also in exclamations: νήπιος *fool!*

542. NOMINATIVE INDEPENDENT. The nominative is used for names and titles, which form no part of a sentence: Κύρου Ἀνάβασις *Expedition of Cyrus*, Βιβλίον Πρῶτον *Book First*;—and sometimes so, even when they become part of a sentence: προσέειπε τῇ τῶν πονηρῶν κοιτῇ ἐπωνυμίαν, συκοφάντης *he obtained the common appellation of the vile, "sycophant," παρεγγύα δὲ Κύρου σύνδεσμος, Zeus ἐγμμάχος καὶ ἡγεμών Cyrus gave out, as pass-word, "Zeus, our ally and leader."*

B. VOCATIVE.

543. The person (or thing) addressed is put in the vocative.

a. In Attic prose, & is usually prefixed; but in animated address, it is sometimes wanting: μὴ θορυβεῖτε, ὦ ἄνδρες Ἀθηναῖοι *make no noise, O men of Athens*, ἀκούεις, Ἀισχίνη *hearest thou, Aeschines?*

b. The vocative, like the interjections, forms no part of a sentence, and is therefore enclosed in commas.

C. ACCUSATIVE.

544. The accusative properly denotes the OBJECT of an action, that *to, on, or over* which an action is directed; thus

The DIRECT OBJECT of a transitive verb is put in the accusative:

ὁ θεὸς σώζει ἡμᾶς ἐν κινδύνοις *the god preserves us in dangers*.—For omission of the object, see 505: for omission of the verb, see 508.

a. Many Greek verbs are transitive and followed by an object-accusative, when the verbs commonly used to render them in English are intransitive and followed by a preposition:

δυνάμει τοὺς θεοὺς to swear by the gods, *εὖ* (κακῶς) *ποιεῖν τοὺς ἀνδράποῦς* to do good (ill) to men, *μένειν τινα* to wait for one, *φεύγειν τινα* to flee from one, *λανθάνειν τινα* to escape the notice of one, *φυλάττεσθαι τινα* to guard (himself) against one (act. *φυλάττειν τινα* to guard one), *αἰδεῖσθαι*, *αἰσχύνεσθαι τὸν πατέρα* to feel shame before his father, *δάρχειν τινα* to rely on one, *δάρχειν τὰς μάχας* to have no fear of the battles, *πλεῖν τὴν θάλασσαν* to sail over the sea, *νικᾶν μάχην* (δίκην, γνῶμην) to be victorious in a battle (a law-suit, a resolution).

b. Conversely, many Greek verbs are intransitive and followed by a genitive or dative, when the verbs commonly used for them in English are transitive:

ἄρχει ἀνδράπων to rule men, *ἅπτεσθαι τῆς κάρφης* to touch the hay, *ἀκούει δορυβου* to hear a noise, *πελάζειν τῇ εἰσόδῳ* to approach the entrance, *ἄρῃγει τοῖς φίλοις* to aid his friends, *φθονεῖν τοῖς πλουσίοις* to envy the rich.

c. In many cases, the Greek itself varies, using the same verb at different times as transitive and intransitive:

αἰσθάνεσθαι τι or *τινος* to perceive something, *ἐνθυμείσθαι τινος, τι* to consider something, *ἐνοχλεῖν τινα, τινι* to trouble one, *ἐπιστρατεύειν τινα, τινι* to war against one (so too, other compounds of *ἐπι*), *δεῖ μοι τινος* I have need of something, poet. *δεῖ (χρή) μέ τινος*. Especially in poetry, verbs usually intransitive sometimes take a direct object: *προβαίνειν τὸν πῶδα* to advance the foot, *ἥσθαι* or *δάσσειν* (κείσθαι, *πηδᾶν*) *τόπον τινα* to sit (lie, leap) in a place, *χορεύειν τὸν θεόν* to celebrate the god by choral dance, *τοὺς εὐσεβεῖς θεοὶ δῆλσκόνας οὐ χαίρουσι* the gods rejoice not in the death of the pious.

d. Many intransitive verbs become transitive from being compounded with a preposition:

διαβαίνειν τὸν ποταμόν to cross the river, *ἐκβαίνειν τὴν ἡλικίαν* to pass out of the age, *παρβαίνειν τοὺς νόμους* to transgress the laws, *ἀποδεδρακότες πατέρας* having run away from their fathers.

e. In rare cases, an intransitive verb in connection with a verbal noun, forms a transitive phrase with an object-accusative: *ἐπιστήμονες ἦσαν τὰ προσήκοντα* they were acquainted with their duties, *ἔστι τὰ μετέωρα φροντιστής* he is a student of things above the earth, *ἔξαρον εἶναι τὴν διαίταν* to reject the settlement, *τεδνάναι τῷ φόβῳ τοὺς Θεβαίους* to be mortally afraid of the Thebans, *σὲ φύξιμος (ἔσσι)* is able to escape thee;—so, in poetry, *εἰ δέ μ' ᾧδ' αἰεὶ λόγοις ἐξήρχης* if you always thus begun your addresses to me, *δεσπότην γόους κατάρξω* I will begin with lamentations for my master.

545. ADVERBS OF SWEARING. *Νή* and *μά* are followed by the accusative (perhaps on account of *δυνυμι* understood): *νή* is always affirmative; *μά*, unless *ναί* precedes it, is always connected with a negative, expressed or implied: *νή Δία* by Zeus, *ναὶ μά Δία* yea, by Zeus, *οὐ μά Δία* no, by Zeus, *μά τὸν—οὐ σύ γε* not you, by—(the name of the god suppressed with humorous effect): rarely is *μά* omitted after the negative as in *οὐ, τόνδ' Ὀλυμπον* no, by this Olympus.

The accusative is sometimes found in other exclamations: *οὗτος, ᾧ σέ τοι* you there, *ho! you, I mean.*

546. ACCUSATIVE OF EFFECT. Many transitive verbs have, as direct object, the thing effected or produced by their action: γράφει τὴν ἐπιστολὴν *he writes the letter*. But many verbs, not properly transitive, take an accusative of the effect, denoting that which is made to exist or appear by their action:

πρεσβεύειν εἰρήνην *to negotiate a peace* (form a peace by acting as ambassador), δρκία τέμνειν *foedus ferire* (hostiam feriendo foedus efficere), χορηγοῦντα παῖσι Διονύσια *celebrating the Dionysia by furnishing a chorus of boys*, poet. ἦδε (ἡ ἀναρχία) τροπὰς καταβήγγησσι *this (anarchy, breaks defeats) causes defeats by breaking ranks*.

Closely connected with this use is the following:

547. COGNATE-ACCUSATIVE. This repeats the meaning of the verb in the form of a noun. It might be called the *implied object*, as being already contained in the verb. It is used with many intransitive verbs, and commonly has an attributive connected with it. Here belong

a. ACCUSATIVE OF KINDRED FORMATION: μάχην ἐμάχοντο *they were fighting, a battle*, πομπὴν πέμπειν *to conduct a procession*, κακίστην δουλείαν ἐδούλευσε *he became subject to a most wretched servitude*, ὅς ἂν ἀρίστην βουλὴν βουλευσῇ *whoever may (counsel) give the best counsel*, τὴν ἐναντίαν νόσον νοσοῦμεν *we are (sick) suffering under the opposite disease*, μεγάλην τινὰ κλίσιν κλίνεται *he is undergoing a great trial*.

b. ACCUSATIVE OF KINDRED MEANING: ζήσεις βίαν κρείττιστον *you will lead the best life*, πληγὴν τύπτεται βαρυτάτην *he is struck a very heavy blow*, πάσας νόσους κάμνει *he is sick with all diseases*, πόλεμον ἐστράδρευσαν τὸν ἱερὸν καλούμενον *they engaged in the so-called Sacred war*, γραφὴν δίδκειν *to prosecute an impeachment*, ἐστιῶν γάμους *to (entertain) give a wedding-feast*.

In many cases, the meaning of the verb is not actually repeated as a noun, but must be *understood* in connection with the accusative of an *adjective or qualifying substantive*. Hence two more forms of the cognate-accusative:

c. NEUTER ADJECTIVE. For the indeterminate subject, we may supply the repeated meaning of the verb: μέγα ψεύδεται (= μέγα ψῦδος ψεύδεται) *he utters a great falsehood*, πάντα πείσομαι *I shall obey in all things* (render all acts of obedience), ταῦτα λυπούμαι καὶ ταῦτα χαίρω τοῖς πολλοῖς *I have the same pains and the same pleasures with the multitude*, σμικρὸν τι ἀπορῶ *I am in some little perplexity*, τί χρῆσομαι τούτῳ *what use shall I make of this?* poet. σεμνὸν βλέπεις *you look grave*.

d. QUALIFYING SUBSTANTIVE. This may be regarded as standing in definitive apposition, its subject (understood) being the idea of the verb, repeated as a noun: ἀγωνίζονται πύλιν *they contend in (a contest, ἀγῶνα, viz.) wrestling*, τοῦτον τὸν τρόπον πράξας *having acted in this manner* (of action), Hm. πῦρ ὀφθαλμοῖσι δεδορκώς *looking (a look of) fire with their eyes*, Hm. μέγα πειλοῦντες Ἀχαιοὶ *the Achaeans breathing courage*. Cf. 501-2, though the substantive there is less closely related to the verb of the sentence.

548. The cognate-accusative is also used in connection with *adjectives*: κακὸς πᾶσαν κακίαν *bad with all badness*, ἀγαθὸς πᾶσαν ἀρετὴν *good with all ex-*

cellence;—especially the accusative of *neuter* adjectives (547 c): *ὁ πάντα σοφὸς ποιητὴς the poet wise in all things, ἀγαθὸς τοῦτο good in this particular* (of goodness), *ἡ πόλις ἡμῶν οὐδὲν ὅμοια γέγονεν ἐκείναις our city is not at all like them, ὅσα μοι χρήσιμοι ἔστε οἶδα I know for how many things (uses) ye are useful to me.* Yet these constructions might be referred to the following head.

549. ACCUSATIVE OF SPECIFICATION. The accusative is loosely connected with predicate-words (verb, adjective, substantive), to specify the part, property, or circumstance, to which they apply. It is also, but less often, used with attributives. The accusative specifies

a. a part of the subject: *κἀμῶ την κεφαλὴν I have pain in my head, εὖ ἔχομεν τὰ σώματα we are well in our bodies, poet. τυφλὸς τὰ τ' ὦτα τὸν τε νοῦν τὰ τ' ὄμματ' εἰ you are blind in your ears, your mind, and your eyes.*

b. a property of the subject (*nature, form, size, name, number, etc.*): *πληθὺς τι τὴν φύσιν ἐστὶν ἡ πόλις the city is in its nature a multitude, παρθένος καλὴ τὸ εἶδος a maid beautiful in her form, ποταμὸς, Κύδνος ὄνομα, εὖρος δύο πλέθρων a river, Cydnus by name, of two plethra in breadth, ἀπειροὶ τὸ πλῆθος infinite in their number, δίκαιος τὸν τρόπον just in his character.*

c. a circumstance not belonging to the subject: *τὸ ἐκείνου μὲν εὐτυχεῖς μέρος thou art happy, so far as he is concerned (as to his part), καὶ τὰ μικρὰ πειρώμαι ἀπὸ θεῶν ὁρμᾶσθαι even in little things, I endeavor to begin with the gods, ἡ πόλις εἰρήνην τὰ περὶ τὴν χώραν ἔχει the city enjoys peace in things relating to its territory, τὰ κατ' ἐμὲ οὐδὲν ἐλλείψει on my side there shall be no failure.*

550. ACCUSATIVE OF EXTENT (*Time and Space*). The extent of time and space is put in the accusative.

a. TIME: *ἐνταῦθα Κύρος ἔμεινεν ἡμέρας πέντε there Cyrus remained five days, αἱ σπονδαὶ ἐνιαυτὸν ἔσονται the truce will be for a year, δουλεύουσι τὸν λοιπὸν βίον they are slaves all the rest of their life.*

b. SPACE: *Κύρος ἐξελάμβει διὰ τῆς Λυδίας σταδμῶν τρεῖς, παρασάγγας εἰκοσι καὶ δύο Cyrus advances through Lydia three days' marches, twenty-two parasangs, Μέγαρα ἀπέχει Συρακουσῶν ὅτε πλοῦν πολλὴν ὅτε ὁδὸν Megara is not far distant from Syracuse, either by sea or by land (no long voyage or journey).*

REM. c. The accusative singular is used with an ordinal numeral, to show the number of days (months, years) since a particular event, including the day (month, year) of the event itself: *ἑβδόμην ἡμέραν ἡ θυγάτηρ αὐτοῦ ἐτετελευτήκει his daughter had died the seventh day (i. e. six days) before.* The pronoun *οὕτως* is often added: *ἐξῆλθομεν ἔτος τοῦτ' τρίτον ἐς Πάνακτον we went out two years ago (this, as third year) to Panactum.*

551. OBJECT OF MOTION. The poets often use the accusative without a preposition, to denote the object *towards* which motion is directed: *τὸ κοῖλον Ἄργος βὰς ἔχοντα πρὸς τὸν οὐρανὸν ἔκει his fame has reached to heaven, μνηστῆρας ἀφίκετο she came to the suitors, σὲ τὸδ' ἐλήλυθε πᾶν κράτος this whole power has come to thee.*

552. ADVERBIAL ACCUSATIVE. The accusative is used in many words and phrases, with the force of an adverb.

This use may be explained, in most cases, by the principles already given (547-50, cf. 501-2). Thus *τόνδε (τούτων) τὸν τρόπον* in this manner (547 d), *πάντα τρόπον* in every manner, *ὃν τρόπον* in which manner, etc. Compare phrases in which *οὕτως* way is perhaps to be supplied (509 a): *τὴν ταχίστην τῷ σώματι χαρίζεσθαι* to gratify the body in the quickest way. So *(τὴν) ἀρχὴν*, always with a negative: *ἀρχὴν δὲ θηρῶν οὐ πρέπει τάμηχαρα* it is not proper to chase impossibilities at all (not to make even a beginning of it); — *ἄκμην διέβαινον* they were just passing across (the acme of their crossing); — and, in like manner, *(τὸ) τέλος* at last (as the end), *προίκα* and *δωρεάν gratis* (as a free gift). *Χάριν* for the sake of (in favor of) takes a genitive, as also *δίκην* like (in the fashion of): *ἀγγελὸν δίκην πεπληρώσθαι* to be filled like a pail, *τοῦ λόγου χάριν* for the sake of the discussion, *ἐμὴν χάριν* for my sake.

a. Many neuter adjectives are used in this way: *μέγα, μέγιστα, greatly, πολλύ, πολλά, much, τὸ πολύ, τὰ πολλά, for the most part, πρότερον* before, *τὸ πρότερον* the former time, *πρῶτον (αἱ) first, τὸ πρῶτον* the first time, *τὸ λοιπόν* for the rest, *for the future* (but *τοῦ λοιποῦ* at some time in the future), *τυχόν perhaps, τοσοῦτον* so much, *ὅσον* as far as, *τι somewhat* (ἐγγύς τι pretty near), *τί why* (τί κλαίεις why are you weeping?), *τοῦτο, ταῦτα, therefore* (αὐτὰ ταῦτα νῦν ἡκομεν for these very reasons are we now come). Cf. adverbs of the compar. and superl. degrees (228), and the cases of apposition in 502.

For accusative as subject of the infinitive, see 773.

For accusative absolute with a participle, see 792.

Two Accusatives with One Verb.

553. DOUBLE OBJECT. Many transitive verbs may have a double object, usually a *person* and a *thing*, both in the accusative. Thus verbs of *asking, teaching, clothing, hiding, depriving*, and others.

Thus *αἰτῶ* to request (*Κύρον πλοῖα* vessels of Cyrus), *ἐρωτῶ* to inquire (*τοὺς αὐτομόλους τὰ περὶ τῶν πολεμίων* of the deserters as to the news from the enemy), *διδάσκω* to teach (*τὸν παῖδα τὴν μουσικὴν* the boy music) *πειθῶ* to persuade (*ὑμᾶς πάντα* you of the contrary), *ἐνδύω* or *ἀμφιέννυμι* to clothe (*τὴν τὸν χιτῶνα* one in the tunic), *ἐκδύω* to unclothe, strip (*ἐμὲ τὴν ἐσθῆτα* me of the dress), *κρύπτω* to hide (*με τοῦτο* from me this thing), *ἀφαιροῦμαι* or *ἀποστερῶ* to deprive (*τοὺς Ἕλληνας τὴν γῆν* the Greeks of their land), *συνῶ* to despoil, *πράττωμαι*, also *πράττω* or *εἰσπράττω* to exact (*τοὺς νησιώτας ἐξήκοντα τάλαντα* of the islanders sixty talents), *ἀναμνήσκω* to remind.

a. The *passive* of these verbs retains the accusative of the thing: *διδάσκειμαι τὴν μουσικὴν* I am taught music, *ἀφῆρηται τὸν ἵππον* he has been deprived of the horse.

Several of these cases, and of those in 555, might be explained by the principle, that

554. CAUSATIVE VERBS, with the accusative of the person, take the case which belongs to the included verb. Thus *ἀναμνήσκω ὑμᾶς τοὺς κινδύνους* I will cause you to remember the dangers. So, to ask is to make one give an answer; to teach is to make one learn, etc. To the included verb may belong a genitive: *γαστρὴν τῆς τιμῆς* to make one taste of honor, *μὴ μ' ἀναμνήσκεις κακῶν* remind me not of evils.

555. OBJECT AND COGNATE-ACCUSATIVE. Many transitive verbs may have, beside the object, a cognate-accusative :

ἔρκωσαν τοὺς στρατιώτας τοὺς μεγίστους ἔρκους *they made the soldiers swear the greatest oaths*, Μέλιτος ἐγράφάτο με τὴν γραφὴν ταύτην *Melitus brought this impeachment against me*, Ἦμ. ὃν Ζεὺς φιλεῖ παντοίην φιλότητα *for whom Zeus feels all manner of love* : ἐμὲ δὲ πατὴρ τὴν τῶν παίδων ἔτρεφεν *my father reared me with the training of the boys*, Ἀλαχλῆνης Κτησιφῶντα γραφὴν παρανόμων ἔδωκε *Aeschines prosecuted Ctesiphon on charge of an illegal resolution* ; εἰ τίς τι ἐγασθὲν ἢ κακὸν ποιήσειεν αὐτὸν *if one should do him any good or evil*, πολλὰ ἔν τις ἔχοι Σωκράτην ἐπαινέσαι *one would be able to bestow many praises on Socrates*, ἡδίκησαμεν τοῦτον οὐδέν *we did this one no wrong*.

a. Such verbs in the *passive* may retain the cognate-accusative : κριθῆναι ἀμφοτέρως τὰς κρίσεις *to undergo both the trials*, τύπτεσθαι πενήκοντα πληγὰς *to be struck fifty blows*, οὐ βλάψονται ἄξια λόγου (547 c) *they will not suffer injuries worth mentioning*.

556. OBJECT AND PREDICATE-ACCUSATIVE. A predicate-noun, when it belongs to the object of a transitive verb, is put in the accusative. This occurs with verbs which mean *to make, show, choose, call, consider*, and the like (cf. 490 c).

ποιῶμαι τινα φίλον *I make one my friend*, ἀπείσδαι τινα στρατηγόν *to choose one as general*, παρέχω ἑμavτὸν εὐπειθῆ *I show myself ready to obey*, οἱ κόλακες 'Αλέξανδρον δέδν ὀνόμαζον *his flatterers named Alexander a god*, οὐ τοὺς πλείστα ἔχοντας εὐδαιμονεστάτους νομίζω *not those who have most, do I consider as happiest*, ἔλαβε τοῦτο δῶρον *he took this as a gift* (but τοῦτο τὸ δῶρον *this gift*).—The predicate-accusative may be an interrogative pronoun : τί τοῦτο ποιεῖς (as what are you doing this) *what is this you are doing* ? τίνας τοὺςδ' εἰσπαῖ *who are these I behold* ? ποῖα ταῦτα λέγεις *of what nature are these things which you are saying* ? cf. 826 a.

a. The predicate-accusative is often distinguished from the object by the absence of the article (535) : τὰ περιττὰ χρήματα πράγματα ἔχουσι *they have their superfluous wealth for a vexation*.

b. In the *passive* construction, both of these accusatives become nominatives (540) : 'Αλέξανδρος θεὸς ὀνομάζετο *Alexander was named a god*.

D. GENITIVE.

557. The genitive properly denotes, (a) that to which something *BELONGS* ; also, (b) that *FROM* which something is *SEPARATED*. In the latter use, it corresponds to the Latin *ABLATIVE*.

Genitive with Substantives.

558. One substantive may have another depending on it in the genitive.

The two things, denoted by the substantive and the dependent genitive, may have a great variety of relations (expressed generally by English *of*). Thus the former may *belong* to the latter,

a. as a part of it: *Genitive of the Whole*, or *G. Partitive*.

b. as composed of it: *Genitive of Material*.

c. as more definitely expressed by it: *G. of Designation*.

(In a, b, c, the two things are more or less the same; in the following, they are distinct:)

d. as possessed by it: *Genitive of Possession*.

e. as connected with it and pertaining to it, though not strictly in possession: *Genitive of Connection*.

(The following may be regarded as special varieties of e:)

f. as an action or attribute of which it is the subject:

Genitive Subjective.

g. as an action of which it is the object: *Gen. Objective*.

h. as produced or accounted for by it: *Genitive of Cause*.

i. as measured by it in extent, duration, or value:

Genitive of Measure.

REM. j. It is not intended here to give an exact analysis of the relations expressed by the genitive with substantives; but only to specify relations which the student may notice with advantage.

It should always be remembered that the genitive does not express these relations *distinctly*, but only the general idea of *belonging* which is common to all of them. Hence the same construction may sometimes be referred to different heads, the two things having more than one relation to each other: thus in *πένθος τοῦ ἀποθανόντος* *regret for the dead*, *τοῦ ἀποθανόντος* may be regarded either as the *cause* of regret, or as the *object* regretted.

559. GENITIVE PARTITIVE. a. The *part* is most commonly expressed by a word of number or a superlative, the *whole* by a genitive plural: πολλοὶ τῶν Ἀθηναίων *many of the Athenians*, πότερος τῶν ἀδελφῶν *which of the two brothers*, πάντων ἄριστος *best of all men*, οἱ σπουδαῖοι τῶν πολιτῶν *the excellent among the citizens*, τινὲς τῶν ῥητόρων *some of the orators*, ἄνθρωπος ἀνὴρ *a man of the people*, μικρὸν ὕπνου *a little (portion of) sleep*, Hm. δια δαδῶν *divine among goddesses*, ἦν μέσση ἡμέρα *it was the middle of the day*,—βέλτιστος ἑαυτοῦ *in his best estate* (lit. best of himself; the superlative referring to the man in one condition, the genitive to the man in the sum of all his conditions).

b. The genitive partitive is used (with the article) to denote the *district* or *region* to which a place belongs: Θῆβαι τῆς Βοιωτίας *Thebes in Boeotia*, τῆς Χερσονήσου ἐν Ἐλαιούρῃ *in Elaesus of the Chersonesus*.

c. The genitive partitive with neuter adjectives (496) often denotes degree: ἐπὶ μέγα θυμῶς ἐχώρησαν *they advanced to a great (degree) of power*, εἰς τοῦτο ἀνόλος ἦλθον *to this (extent) of folly did they come*, ἐν τούτῳ τῆς παρασκευῆς ἦσαν *in this (state) of preparation were they*, ἐν παντὶ κακοῦ *in extremity of evil*.

d. If the word expressing part has the article, the genitive takes the position of a predicate-adjective (535 b): ὁ τέταρτος τῶν παίδων *the fourth among the children*, Ἀθηναίων ὁ δῆμος *the people of the Athenians* (i. e. the democratic mass, opposed to the aristocracy; but ὁ Ἀθηναίων δῆμος *the whole people*).

e. Adjectives which have a partitive genitive, usually conform to it in gender, so as often to appear in the masc. or fem., where we might expect the neut.: *ὁ ἡμίσιος* (ὁ λοιπός, ὁ πλείστος) τοῦ χρόνου *the half (rest, most part) of the time*, πολλὴ τῆς χώρας (also πολλὰ τῆς χώρας) *much of the country*.

560. GENITIVE OF MATERIAL: νόμισμα ἀργύρου *coin of silver*, κρήνη ἡδέος ὕδατος *a spring of sweet water*, βοῶν ἀγέλη *a herd of cattle*, πλῆθος ἀνδράπων *a multitude of men*, ἑμαῖα σίτου wagons (wagon-loads) of corn, τριακόσια τέλαντα φόρου *three hundred talents of tribute*, δύο κοτύλαι οἴνου *a pint of wine*.

561. GENITIVE OF DESIGNATION: τὸ ὄρος τῆς Ἰστώνης *the mountain of Istona*, μέγα χρῆμα σὺνός *a (great affair) monster of a wild boar*. This construction is chiefly poetic: Τροίης πολίεδρον *city of Troy*, θανάτου τέλος *end of (life, i. e.) death*.

562. GENITIVE OF POSSESSION: οἰκία πατρός *a father's house*, οἱ κήποι τοῦ βασιλέως *the gardens of the king*, τὰ Συεννέσιος βασιλεῖα *the palace of Syennesis*, τὸ ἱερὸν τοῦ Ἀπόλλωνος *the temple of Apollo*.

For the omission of a word in phrases such as ἐς διδασκάλου *to the teacher's* (house, school), ἐν Ἅιδου *in (the abode of) Hades*, ἐξ Ἀπόλλωνος *from Apollo's* (temple), see 509 β.

563. GENITIVE OF CONNECTION: κύματα τῆς θαλάσσης *waves of the sea*, ἡ κρητὶς τοῦ τείχους *the foundation of the wall*, ἡ τοῦ πείθειν τέχνη *the art of persuading*, ὥρα ἁρίστου *time for breakfast*. It is used especially with words which imply

a. Connection in Family, Society, State, Army, etc.: ὁ τῆς βασιλέως γυναικὸς ἀδελφός *the brother of the king's wife*, οἰκέτης Δημοσθένους *a servant of Demosthenes*, ἑταῖρος Κίμωνος *a companion of Cimon*, βασιλεὺς Μακεδονίας *king of Macedonia*, οἱ φίλοι (πολέμοι) Κύρου *the friends (enemies) of Cyrus*, οἱ Κλεόφρου στρατιῶται *the soldiers of Clearchus*.

For the frequent omission of *νός* in phrases like Ἀλέξανδρος (ὁ) Φιλίππου *Alexander (the) son of Philip*, see 509 β.

b. The genitive after the *neuter article* (with indeterminate subject, 496) is usually to be regarded as a genitive of connection, though sometimes denoting possession: τὰ τῆς πόλεως *the (affairs) of the city*, τὸ τῆς τέχνης *the (business) of the art*, τὸ τῆς ὀλιγαρχίας *the (constitution) of the oligarchy*, τὰ τῶν Συρακούσων *the (resources) of the Syracusans*, ἔδηλα τὰ τῶν πολέμων *uncertain are the (issues) of war*, δεῖ φέρειν τὰ τῶν θεῶν *we must bear the (ordering) of the gods*. In some such cases, the *neuter article* has little force: τὰ τῆς ψυχῆς (the soul with all that belongs to it) nearly the same as ἡ ψυχή.

564. GENITIVE SUBJECTIVE: ὁ φόβος τῶν πολεμίων *the fear of the enemy* (which they feel), ὁ ἔπαινος τῶν πρεσβυτέρων *praise of older persons* (which they give), ἡ πορεία τοῦ βασιλέως *the march of the king*, ἡ λαμπρότης τοῦ στρατεύματος *the brilliancy of the army*, τὸ εὖρος τοῦ ποταμοῦ *the breadth of the river*.

565. GENITIVE OBJECTIVE: ὁ φόβος τῶν πολεμίων *the fear of the enemy* (which is felt toward them), ἔπαινος τῶν πρεσβυτέρων *praise of older persons* (which is given to them), ἐξέτασις τῶν Ἑλλήνων *a review of the Greeks*, ὁ ἐλεσθὸς τῶν στρατιωτῶν *the destruction of the soldiers*.

Other prepositions are often to be used in translating: θεῶν εὐχαὶ *prayers to the gods*, ἡ τῶν κρείσσων δουλεία *servitude to the stronger*, ἀφορμὴ ἔργων *occasion for actions*, εὐνοία τῶν φίλων *affection for one's friends*, ἐμπειρία τῶν πολεμικῶν *experience in the affairs of war*, ἐγκράτεια ἡδονῆς *moderation in pleasures*, λύσις θανάτου *release from death*, ἀπόστασις τῶν Ἀθηναίων *revolt from the Athen-*

ιασε, κράτος τῆς θαλάσσης *power over the sea*, ἀπόβασις τῆς γῆς *a descent upon the land*, βία τῶν πολιτῶν (with violence toward the citizens) *in spite of the citizens*.

566. GENITIVE OF CAUSE: γραφή κλοπῆς *an impeachment for theft*, Ξενοφῶντος Ἀνάβασις *Xenophon's Anabasis* (by Xen. as author), poet. Νότου κύματα *waves raised by the south wind*.

567. GENITIVE OF MEASURE (*Extent, Duration, Value*): ποταμὸς εὖρος πλέθρου *a river of one plethrum in breadth*, τριῶν ἡμερῶν ὁδός *three days' journey*, μισθὸς τεττάρων μηνῶν *four months' pay*, τριάκοντα ταλάντων οὐσία *a property of thirty talents*, χιλίων δραχμῶν δίκη *a suit for a thousand drachmae*.

568. THE GENITIVE OF CHARACTERISTIC so frequent in Latin (*vir summae prudentiae*) is rare in Greek prose, and scarcely found except as a predicate-genitive (572): ἔστι τοῦτου τοῦ τρόπου, τῆς αὐτῆς γνώμης, τῶν αὐτῶν λόγων *he is of this character, of the same opinion, he uses the same language*, poet. ὁ τῆς ἡσυχίας βίος *a life of quiet* = a quiet life, poet. τόλμης πρόσωπον *a front of audacity* = an audacious front.

569. TWO GENITIVES WITH ONE SUBSTANTIVE. The same substantive may have two genitives depending on it, usually in different relations:

τῶν ἀνδρῶν φόβος τοῦ θανάτου (f and g) *men's fear of death*, διὰ τὴν τοῦ ἀέμου ἔκπωση τῶν ναυαγίων (f and g) *because the wind drove the wrecks out to sea*, ἡμέρας ὁδὸς ἡμέρας (f and i) *a day's run for a horse*, Διονυσίου πρεσβυτῶν χορός (d and b) *a Dionysiac chorus of old men*, Ξενοφῶντος Κύρου Ἀνάβασις (h and f) *Xenophon's Expedition of Cyrus*.

Genitive with Verbs.

570. The genitive sometimes appears to be connected with a verb, when it really belongs (as genitive of connection) to a neuter pronoun or a dependent sentence:

τοῦτο ὑμῶν μάλιστα θαυμάζομεν *for this we most admire you* (lit. this of you we most admire), τί δὲ ἱππῶν οἶμι *but of horses, what think you?* & δῶκει Ἀσχινης τοῦ ψηφίσματος ταῦτ' ἐστὶ *the points which Aeschines impeaches in the decree*, are these (lit. which points of the decree), ἀγνοοῦμεν ἀλλήλων ὃ τι λέγομεν *we misunderstand each other's language*, τοῦ οἰκᾶδε πλοῦ διεσκόπουν ὅρη κομισθήσονται *touching their homeward voyage, they were considering* (this question) *by what course they should return*.

571. GENITIVE AS SUBJECT. The genitive (used partitively) is sometimes found as the subject of an intransitive verb:

οὐ προσήκει μοι τῆς ἀρχῆς *I have no part in the government* (lit. to me belongs not of the government), ἐν ὀλιγαρχίᾳ πένησι οὐ μέτεστι συγγνώμης *in an oligarchy, poor men have no share of indulgence*, οὐκ ἐπέθανον αὐτῶν πλὴν εἴ τις ἐπὶ Τεγεατῶν *there were not slain (any) of them except some one (slain) by the Tegeans*, ἐπιμυγνύου ἔφασαν σφῶν πρὸς Καρδούχους *they said that (some) of their number had intercourse with the Carduchians*. In such cases the genitive might be regarded as depending on an omitted form of τίς.

572. GENITIVE AS PREDICATE. With verbs of incomplete predication (490), the genitive is often used in place of a predi-

cate-noun. The subject (or object) of the verb is thus brought into various relations with the genitive,—relations which correspond to those in 558. Thus we have the PREDICATE-GENITIVE

a. PARTITIVE: οἱ Θεσσαλοὶ τῶν Ἑλλήνων ἦσαν *the Thessalians (were of) belonged to the Hellenes, ἔξην Εὐκράτει τῶν τριάκοντα γενέσθαι it was in the power of Eucrates to become (one) of the thirty, ἔστιν ἡ Πύλος τῆς Μεσσηνίδος ποτὲ οὐχὸς γῆς Pylus belongs to what was once the Messenian land.*

b. OF MATERIAL: τὸ τεῖχος λίθου ποιεῖται *the wall is made of stone.*

c. OF POSSESSION: ἡ οἰκία τοῦ στρατηγοῦ ἐγένετο *the house became the general's (property), ἐαυτοῦ εἶναι (γίγνεσθαι) to be (become) one's own man = one's own master.*

d. OF CONNECTION: τὰ πολλὰ ἀπολωλέναί τῆς ἡμετέρας ἀμελείας ἂν τις δεῖη δικαίως *that many things are lost, one might justly regard as (the fruit) of our neglect, τὸ ναυτικὸν τέχνης ἐστὶ τῆς ναυῆς (a thing) of art.*

The predicate-genitive of connection is especially used to denote birth or origin: Δαρείου καὶ Παρυσάτιδος γίγνεται παῖδες δύο *of Darius and Parysatis are born two sons, Θουκυδίδης οἰκίας (πόλεως) μεγάλης ἦν Thucydides was of a great house (city).*

e. SUBJECTIVE: ὁ λόγος Δημοσθένους ἐστὶ *the speech belongs to Demosthenes.* The genitive in this use is often connected with an infinitive, and denotes one whose nature, habit, or duty, it is to do something: πολίτου ἀγαθοῦ νομίζεται *δαρρεῖν it is considered (as the part) of a good citizen to be courageous, τὸ τὰ αἰσχροὶ εἰδὸτα εὐλαβεῖσθαι σοφοῦ τε καὶ σώφρονος ἔκρινε to know and shun what is shameful, he judged (to be the part) of a wise and discreet man.*

f. OBJECTIVE: οὐ τῶν κακούργων οἶκτος, ἀλλὰ τῆς δικῆς *compassion is not for the evil-doers, but for justice.*

g. OF CAUSE: ἡ γράφῃ κλοπῆς ἦν *the impeachment was for theft.*

h. OF MEASURE (*Extent, Duration, Value*): ἐπὶ τὸν Εὐφράτην ποταμὸν, ὄντα τὸ εὖρος τεττάρων πλέθρων *to the river Euphrates, being (of) four plethra in breadth, ἦν ἐτών ὡς τριάκοντα he was (of) about thirty years old, τὸ τίμημά ἐστι τὸ τῆς χώρας ἑξακισχιλίων ταλάντων the rateable property of the country is (of) six thousand talents.*

For the predicate-genitive of CHARACTERISTIC, see 568.

GENITIVE AS OBJECT.

573. Many verbs, which in Latin or English would take the accusative, have the genitive in Greek, because the action is regarded as *belonging* to the object, rather than as falling directly upon it. Many verbs vary in their construction, see 544 c.

The relations, expressed by the genitive with verbs, correspond, for the most part, to those of the genitive with substantives.

574. The genitive is used with verbs whose action affects the object only in PART (compare Genitive Partitive). Such are verbs of *sharing* (having, giving, or taking, part of something), *touching* (which affects only the surface), *aiming* (seeking to touch), *enjoying* (more or less of something), etc. Here then belong

a. VERBS OF SHARING: ἀνδρώπου ψυχὴ τοῦ θεοῦ μετέχει *man's soul has part in the divine (being); so μεταλαμβάνω to receive part, μεταδίδωμι to give part (τῆς λείας τῶν of the booty to some one), κοινωνεῖν to participate, and the like.*

h. VERBS OF TOUCHING, TAKING HOLD OF, BEGINNING: *πυρὸς ἔστι θιγόντα μὴ εὐδὺς καίεσθαι* it is possible that one touching fire should not be burned immediately; *σο ἔπτομαι, ψάω, to touch, ἔχομαι to hold on to, be close to (τῆς πόλεως the city), ἀντέχομαι, ἐπιλαμβάνομαι, to take hold of, ἄρχομαι to begin (τῆς παιδείας the education).*

The same verb may have an accusative of the person, and a genitive of the part, touched: *ἔλαβον τῆς ζώνης τὸν Ὀρόντην* they took hold of Orontes by the girdle. So too, with verbs in which touching is only implied: *ἔγει τῆς ἡτίας τὸν ἵππον* he leads the horse by the bridle. The genitive of the part touched is seen also in *κατεστέγειν (συντριβῆναι) τῆς κεφαλῆς* to have one's head broken (bruised).

c. VERBS OF AIMING, REACHING, ATTAINING: *στοχάζομαι* to aim at (τοῦ σκοποῦ the mark), *ὀρέγομαι* to reach after (τῶν ἀλλοτρίων the property of others), *ἐξ- (ἐφ-)μενοῦμαι* to arrive at, attain (τῶν καλῶν what is honorable), *τυγχάνω* to hit upon, obtain (τῶν ἔδων the prizes), *λαγχάνω* to get by allotment, and in poetry *κνύω* to light upon.

d. VERBS OF ENJOYING: *ἀπολαύω* to enjoy (τῶν μεγίστων ἀγαθῶν the greatest advantages), *εὖχομαι* to feast on the discourse, *ἐνὸς ἀνδρὸς ἐδ φρονήσαντος πολλοὶ ἂν ἀπολαύσειαν* from one man who has thought well, many might receive profit.

e. Other Verbs, when their action affects the object only IN PART: *τῶν ὑμετέρων ἐμοὶ δίδόναι* to give me (some) of your property, *λαβόντες τοῦ βαρβαρικοῦ στρατοῦ* having taken (part) of the barbarian army, *ἔφίησι τῶν αἰχμαλώτων* he releases (some) of the prisoners, *τῆς γῆς ἔτεμον* they ravaged (part) of the land, *πίνειν οἶνον* to drink wine, but *πίνειν οἶνου* to drink some wine.

575. The genitive is used with verbs which signify fullness or the contrary (compare Genitive of Material), i. e. with

VERBS OF PLENTY AND WANT: *πίμπλημι, πληρῶ, to fill, πλήθω, γέμω, to be full, δέομαι (δεῖ μοι) to want, τὰ δῶτα ἐνέπλησαν δαιμονίας σοφίας* they filled their cars with divine wisdom, *Φίλιππος χρημάτων εὐπόρει* Philip had abundance of treasure, *οὐ χρυσίου πλουτεῖν, ἀλλὰ (ζῆς ἀγαθῆς to be rich, not in gold, but in a good life, σεσαγμένος πλούτου σὴν ψυχὴν having his soul glutted with wealth; — πολλῶν ἐνέδει αὐτῷ he lacked much (provision), οἱ τύραννοι ἐπαύουν οὐποτε σπανίζετε you tyrants never have a scarcity of praise.*

Here belong expressions such as *ἐμεθύσθη τοῦ νέκταρος* he became intoxicated with the nectar, *ἡ πηγὴ βεῖ μύλα ψυχροῦ ὕδατος* the spring runs with very cold water.

a. The active δέω, as a personal verb, is found only with genitives of quantity, πολλοῦ much, ὀλίγου, μικροῦ, little, τοσούτου (also τοσοῦτο) so much: τοσούτου δέω καταφρονεῖν I am so far from despising; also impersonally, *πολλοῦ δεῖ οὕτως εἶναι* it wants much of being so. With omitted δέω, ὀλίγου and μικροῦ have the force of adverbs, meaning almost: *πᾶσιν ὁρᾷς ὀλίγου πάντας τοῦ σεest that nearly all are beggars.* After a negative sentence, *οὐδ' ὀλίγου δεῖ* has the meaning, (nor does it want little) far from it; so *οὐδὲ πολλοῦ δεῖ* (nor does it want much, but rather every thing). For participle δέων in designations of number, see 256.

576. The genitive is used with many verbs which signify an action of the senses or the mind (compare Genitive of Connection) i. e. with

VERBS OF SENSATION AND MENTAL ACTION: *ἀκούω, ἀκροδομαι, to hear, γεύομαι* to taste (act. to cause to taste), *ὀσφραίνομαι* to smell (for verbs of touching,

see 574 b), ἀλσδδνμαι to perceive, μμνήσκμαι to remember (act. to remind), ἐπιλανδνμαι to forget, μέλει μοι τινος I am concerned for something, μεταμέλει μοι τινος I repent of something, ἐπιμέλμαι to take care of, ἐντρέπμαι to regard, ἀμελέω to neglect, ὀλιγωρέω to think little of, ἀρᾶς to love, ἐπιθυμέω to desire, πεινᾶω to hunger (χρημάτων for property), διψᾶω to thirst (ἐλευθερίας for freedom), πειράζμαι to make trial of, πυνδνμαι to be informed of (by inquiry) more comm. with the accusative.

a. Many of these verbs vary in construction: ἀκοῶν and ἀκροδομαι to hear usually have the thing heard in the acc., the person heard in the gen. (perhaps gen. of source, 582): ἀκοῶν τὸν λόγον to hear the discourse, but ἀκοῶν τοῦ διδασκάλου to hear the teacher.

577. The genitive of cause (566) is used with

a. VERBS OF EMOTION: θαυμάζω σε τῆς σωφροσύνης I admire thee for thy discretion, συγχαίρω τῶν γεγενημένων I share the joy for the things which have occurred, τοὺτους οἰκτερῶ τῆς ἄγαν χαλεπῆς νόσου I pity these for their very severe sickness, ὧν ἐγὼ σοι οὐ φθονῶ (for which things I shall not envy you) which I shall not grudge you, Hm. χωόμενος γυναίκῳ angry on account of a woman.—Here belong also ἐπαίνῳ Ἀλέξανδρον τῆς ἐλς τὸν ἑταῖρον πίστεως I praise Alexander for his confidence in his friend, τοῦδ' ἂν οὐδεὶς ἐνδίκως μέμψαιτό μοι for this no one could justly blame me, εὐδαμονίζω τινὰ τῶν ἀγαθῶν to congratulate one on his advantages, συγγηγνώσκω αὐτοῖς χρή τῆς ἐπιθυμίας it is right to forgive them for the desire.

b. VERBS OF JUDICIAL ACTION: κλοπῆς γράφεσθαι αἰσχρὸν to be impeached for theft is disgraceful, φόνου δικάω to prosecute for murder, φεύγει παρανόμων he is indicted for an illegal resolution, ἀπέφυγε κακηγορίας he was acquitted of slander, ἐέλωσαν προδοσίας they were convicted of treason, θάρον δολαίην to incur a charge of bribery, πολλῶν οἱ πατέρες μηδισμοῦ θάρατον κατέγνωσαν our fathers passed sentence of death against many persons for favoring the Persians.

Θάρδτον, used with such verbs, is a genitive of value, giving a measure of the judicial action: οἱ Ἐφοροὶ τὸν Σφοδρίαν ὑπήγον θάρδτον the Ephori impeached Sphodrias on a capital charge.

REM. c. To these, add VERBS OF CLAIMING OR DISPUTING: μεταποιονταὶ ἀρετῆς they make pretensions to virtue, οὐκ ἀντιποιούμεθα βασιλεῦ τῆς ἀρχῆς we do not contend for the sovereignty against the king, Εὐμόλπος ἡμφωβήθησεν Ἐρεχθεῖ τῆς πόλεως Eumolpus disputed with Erechtheus the possession of the city.

578. The genitive of value (567) is used with

a. VERBS OF VALUING, BUYING, SELLING: ὁ δοῦλος πέντε μῶν τιμᾶται the slave is valued at five minas, πολλοῦ ἀνείσθαι to buy at a great price, ταλάντου ἀποδόσθαι to sell for a talent, οἰκία μὲ μῶν ὑποκειμένη a house mortgaged for 44 minas.

b. Sometimes with other verbs: χρημάτων ἐπικουρεῖν to help for money, οἱ τύραννοι μισθοῦ φύλακας ἔχουσι the tyrants have guards for pay, πόσου διδασκεῖ for how much does he teach? προτέπεται τῆς παραντίκα χάριτος τὰ τῆς πόλεως πράγματα the interests of the city have been sacrificed for immediate popularity, τὴν παραντίκα ἐλπίδα οὐδενὸς ἀλλάττεσθαι to exchange the hope of the moment for nothing.

REM. c. The thing valued is rarely put in the gen. (of cause): Σωκράτης οὐδένᾳ τῆς συνουσίας ἀργύριον ἐπράττετο (558) Socrates for his society demanded money of no one.

579. The genitive is further used (as an *ablative case*) to denote

- a. that FROM which something is *separated* :
- b. that FROM which something is *distinguished* :
- c. that FROM which something *proceeds*.

It is used, therefore, with

580. 1. VERBS OF SEPARATION, i. e. verbs which imply *removing, restraining, releasing, ceasing, failing*; also *sparing* (refraining from), *yielding* (receding from), and many others: ἡ νῆσος οὐ πολὺ διέχει τῆς ἡπείρου the island is not far distant from the mainland, εἰ θαλάττης ἐργουτο if they should be excluded from the sea, ἔχει τοὺς πολεμικοὺς τῆς εἰς τὸ πρόσθεν παρόδου he keeps the enemy from advancing further, χρεὼν ἠλευθέρωσε he freed (men) from debt, βούλου ἀμαρτημάτων καθαρεῖν wish to be clear from faults, εἰ καταλύνει περὶ δόσαντες τοῦτον τῆς ἀρχῆς if ye shall try to put this man out of his command, λωφῇ τῆς δόξης καὶ γέγηθε it rents from its pain and rejoices, ἐφείσθη τῆς ἐλπίδος he was disappointed of his expectation, τῶν σωμάτων ἀφειδήσαντες ἔστησαν τρόπαια having been unparing of their bodies, they set up trophies, τῆς ὀργῆς ἀνέντες resigning their anger, τῆς τῶν Ἑλλήνων ἐλευθερίας παραχωρήσαι Φιλίππῳ to surrender the freedom of the Greeks to Philip.

a. Verbs of depriving sometimes take a gen. of separation (instead of the acc., 563): τῶν ἄλλων ἀφαιρούμενοι χρήματα taking away property from the rest, πόσων ἀπεστέρησθε; οὐχὶ Φωκέας; οὐ Πύλας; of how many things have you been bereft? of the Phocians, have you not? of Thermopylae?

581. 2. VERBS OF DISTINCTION, SUPERIORITY AND INFERIORITY: διαφέρει παμπόλιν μᾶλλον μὴ μαδόντος one who has learned differs altogether from one who has not, Ἑρμοκράτης ξύνεσιν οὐδενὸς ἐλείπετο Hermocrates was (left away from) second to no one in understanding (in ἡ ἀρετὴ τοῦ πληθους περιγίγνεται courage gets the better of numbers, εἰ τις ἑτέρου προφέρει ἐπιστήμῃ if one is more advanced than another in knowledge, the gen. is probably owing to the preposition in the compound verbs). This construction is frequent with verbs derived from comparative adjectives: τιμαῖς τούτων ἐπλεονεκτεῖτε in honors you had the advantage over these men (but πλεονεκτεῖν τῶν τιμῶν to have more of the honors, gen. part.), ὁσπερίουσι τῶν πραγμάτων they are (later than) too late for their affairs, ἠττάσθαι τῶν ἐχθρῶν (also ὑπὸ τῶν ἐχθρῶν or τοῖς ἐχθροῖς) to be worsted by their enemies; νικᾶσθαι to be vanquished has the same constructions as ἠττάσθαι. —Add further

a. VERBS OF RULING AND LEADING: δεῖον τὸ ἐδελόντων ἔρχειν it is divine to govern willing men, Ἔρως τῶν θεῶν βασιλεύει Love is king of the gods, Πολυκράτης Σάμου ἐτυράννει Polycrates was tyrant of Samos, Λάχης ἱππέων ἐστρατήγει Laches was general of cavalry, Μίνως τῆς θαλάσσης ἐκράτησε Minos became master of the sea, Χειρίστροφος ἡγήτο τοῦ στρατεύματος Chirisophus led the army. The gen. with these verbs is perhaps more properly explained by 563, 578.

582. 3. Other Verbs, to denote the SOURCE: ταῦτα δέ σου τυχόντες but obtaining these things of you, μάθε δέ μου καὶ τὰς but learn of me also these things, ἐκυνδάνοντο οἱ Ἀρκάδες τῶν ἀπὸ ξενωφόντα, τί τὰ πυρὰ κατασβέσαιεν the Arcadians sought to learn from those with Xenophon, why they extinguished the fires. In the above cases, the gen. might be regarded as depending, not on the verb, but on the acc. or sentence which forms its direct object (570); in other cases, it might be taken as gen. absolute with a following participle (593): εἰ γινώσκεις ἐμοὶ φθεργόμενον if you understand from my statement.

a. In poetry, the genitive of the source is sometimes used with passive participles and verbals, to denote the agent: σφαγείς Αἰγίουδαί σλαίν by *Aegisthus*, φάρδς ἡπατημένη deceived by a husband, κείνης διδασκτά taught by her, φίλων ἄκλαντος unsoiled by friends.

583. COMPOUND VERBS. Many verbs compounded with a preposition take the genitive, when the preposition, used by itself in the same sense, would have that case:

πρόκειται τῆς Ἀττικῆς ὄρη μεγάλα in front of Attica lie great mountains, ἐπιβάτες τοῦ τεύχους having mounted the wall, ἐπερεφάνησαν τοῦ λόφου they appeared over the ridge, ἐπερδικεῖν τοῦ λόγου to plead for the principle.—Especially many compounds of κατά, which have the sense of feeling or acting AGAINST: χρῆ μὴ καταφρονεῖν τοῦ πλῆθους we should not condemn the multitude, τίς οὐκ ἂν καταγελάσειεν ὧν who would not deride you? δι' ἐχθρὰν καταψεύδονται μου through enmity they attack me with falsehood, Λεοκράτης καταγνώκει αὐτοῦ προδεδωκέναι τὴν πατρίδα Leocrates had convicted himself of having betrayed his country, τὰ τῶν τριάκοντα ἁμαρτήματα ἐμοῦ κατηγοροῦν they charged on me the offences of the thirty, ἐπὶ τῶν ἐπεισῶν ὡς ἀκριτῶν θάνατον καταψηφισαοῦν they persuaded you to pass sentence of death on some persons without trial.

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Kf
Genitive with Adjectives and Adverbs.

584. The genitive is used with adjectives which correspond, in derivation or meaning, to verbs that take the genitive; especially with adjectives

a. OF SHARING: μέτοχος σοφίας partaking in wisdom, ἰσόμερος τῶν πατρῶων having an equal part of the patrimony.

b. OF PLENTY OR WANT: μεστὸς κακῶν full of evils, πλούσιος φρονήσεως rich in good sense, πένης χρημάτων poor in property, κενὸς ἐπιστήμης void of knowledge. So the adverb ἅλις enough.

Many compounds of alpha privative take a genitive of the thing wanted: ἄπαις ἄρτερον παίδων childless as to male children, ἄδαρος χρημάτων taking no bribes of money.

c. OF SENSATION OR MENTAL ACTION. Thus compounds of ἀκούω, ἐπὶ ἡκούος λόγων καλῶν listening to excellent discourses, ὑπήκοος τῶν γονέων obedient to one's parents.—τυφλὸς τοῦ μέλλοντος blind to the future, poet. ἀγευστος κακῶν without taste of evils, ἀμνημων τῶν κινδύνων unmindful of the dangers, ἐπιμελής μικρῶν attentive to little things, ἄπειρος γραμμάτων unskilled in letters, δύνερος τῶν ἀπόντων enamored of things absent.

d. OF ACCOUNTABILITY: αἰτίος τούτων accountable for these things, ἐνοχος δειλίας liable to a charge of cowardice, ὑπόδικος φόρου subject to a trial for murder, ἐκείδυνος τῆς ἀρχῆς bound to give account of his office, ὑποτελής φόρου subject to payment of tribute.

e. OF VALUE: ἄξιος ἐπαίνου worthy of praise, ἀντίξιος τῆς πόλεως unworthy of the city, ὡνητὸς χρημάτων to be purchased for money.

f. OF SEPARATION: ὀρφανὸς ἀνδρῶν bereft of men, ἐλευθερὸς αἰδοῦς free from shame, καθαρὸς πάντων τῶν κακῶν clear from all things evil, γυμνὸς τοῦ σώματος stripped of the body. Some of these might be referred to b.

g. OF DISTINCTION: διάφορος τῶν ἄλλων different from the rest, ἄλλα τῶν δικαίων things other than the just, ἔτερον τὸ ἡδὺ τοῦ ἀγαθοῦ the pleasant is different from the good. Here belong Adjectives

585. h. OF THE COMPARATIVE DEGREE. The comparative degree takes the genitive:

μεῖζον τοῦ ἀδελφοῦ greater than his brother, ὕστερον ἀφίκοντο τῆς μάχης they came (later than) too late for the battle (similarly τῇ ὑστεραίᾳ τῆς μάχης on the day after the battle), τοῦτ' ἀσέβημα ἔλαττον τίνος ἡγεῖσθαι (as less than what, do you consider this impiety) what do you consider as a greater impiety than this? οὐδενὸς δευτέρου second to no one, δοκεῖ εἶναι λευκότερα τοῦ ὄντος, τῆς φύσεως she appears to be fairer than (reality, nature) her real, natural complexion, καταδεστέραν τὴν δόξαν τῆς ἐλπίδος ἔλαβε the reputation he obtained came short of his expectation, δόξα κρείττων τῶν φθονούντων a reputation (greater than the envious) superior to envy, παρολίκεσι ἐπικυδυνότερα ἑτέρων a proximity more dangerous than (the proximity of) other men for τῆς ἑτέρων παρουχίσεως.

i. *Multiplicatives* (in πλάσιος and πλοῦς) have the same construction: ἄλλοις πολλαπλασίοις ὁμῶν ἐπολεμήσαμεν we engaged in war with others many times more numerous than you.

586. a. When ἢ *than* follows the comparative, both objects compared are usually in the same case: χρήματα περὶ πλείονος ποιεῖσθαι ἢ φίλους to consider money as of more value than friends;—yet not always: ἀνδρὸς δυνατωτέρου ἢ ἐγὼ νῶν son of a man more powerful than I (am). For ἢ between two comparatives, see 660 b.

b. The genitive is freely used in cases where ἢ, if inserted, would be followed by a nom. or acc.; much less freely, where ἢ would be followed by some other case or by a preposition: ἀδυσχέρων ἐστὶ μὴ ὄντιος σώματος (= ἢ μὴ ὄντιος σώματι) μὴ ὄντι ψυχῇ ζυνοικεῖν it is more wretched to live with a diseased soul than (with) a diseased body, βλέπειν εἰς τὴν ἐμπειρίαν μᾶλλον τῆς ἀρετῆς (= ἢ εἰς τὴν ἀρετὴν) to look at skill more than (at) courage.

c. The superlative sometimes takes a genitive of distinction, like the comparative: μέγιστος τῶν ἄλλων (greatest in distinction from the others, = μεῖζον τῶν ἄλλων greater than the others), more properly μέγιστος πάντων greatest of all. Similarly μόνος τῶν ἄλλων = μόνος πάντων alone of all.

587. The genitive is also used

a. with adjectives of TRANSITIVE ACTION, where the corresponding verbs would have the accusative: ὀψιμαδὴς τῆς ἀδικίας late in learning injustices (μαρτυροῦν τὴν ἀδικίαν), κακοῦργος τῶν ἄλλων doing evil to the others (κακοῦργεῖν τοὺς ἄλλους), φιλοπαλᾶται τῶν ἀλλοτρῶν ready to spend the property of others, σύμφηρος σοι τοῦτου τοῦ νόμου associated with thee in voting for this law: especially b. with adjectives of CAPACITY in ἡκός: παρασκευαστικός τῶν εἰς τὸν πόλεμον qualified to provide the (requisites) for the war, διδασκαλικὸς γραμματικῆς fitted to teach grammar.

c. with adjectives of POSSESSION, to denote the possessor (562): κοινὸς τῶν τριῶν belonging in common to the three, ἴδιος (οἰκεῖος) ἐμοῦ belonging to me alone, ἱερὸς τοῦ Ἀπόλλωνος sacred to Apollo.

d. with some adjectives of CONNECTION (563): ξυγγενης τοῦ Κύρου akin to Cyrus, ἀκόλουθα ἀλλήλων consistent with one another, ὁμώνυμος Σωκράτους a namesake of Socrates.

e. with some adjectives DERIVED FROM SUBSTANTIVES, where the genitive may be regarded as depending on the included substantive: ὥρα γάμου ripe for marriage (ἔρα γάμου age for marriage), τέλειος τῆς ἀρετῆς perfect in virtue (τέλος ἀρετῆς perfection of virtue), poet. δαμῶντων ὑπόστεγοι (= ὑπὸ στήνῃ δαμῶντων) under cover of houses.

f. with some adjectives of PLACE (589), but seldom in Attic prose: Hm. *ἐναντίοι ἕσταν Ἀχαιῶν* they stood opposite to the Greeks, Hd. *ἐπικαρούς τοῦ Πόντου* at right angles to the Pontus.

GENITIVE WITH ADVERBS.

588. Adverbs derived from the foregoing adjectives, may have the genitive: *ἀναξίως τῆς πόλεως* in a manner unworthy of the city, *διαφερόντως τῶν ἄλλων ἀνθρώπων* differently from the rest of men.

589. The genitive is also used with other adverbs, especially those of place.

It is generally to be explained from the uses in 590, 591, 559; but sometimes from the ablative use of this case (579).—*ποῦ γῆς* where on earth? *ὁ προσελήλυθεν ἀσελγείας ἄνθρωπος* to what a pitch of profligacy the man has come, *ἐντὸς (ἐκτὸς) τῶν ὕμων* *ἔμεινε* he remained inside (outside) of the boundaries, *εἰσω (ἔξω) τοῦ τείχους ἦλθον* they came within (without) the wall, *πλησίον (ἐγγύς, poet. ἄγχι) τοῦ δεσμωτηρίου* near the prison, *πρόσθεν, ἐμπρόσθεν (ὀπίσθεν) τοῦ στρατοπέδου* in front (rear) of the camp, *ἀμφοτέρωθεν (ἐκατέρωθεν, ἔνθεν καὶ ἐνθεν) τῆς ὁδοῦ* on both sides (each side, this side and that) of the way, *ἔνω ποταμῶν ὕπρ' αὐτοῦ* *εὐθὺ τῆς Φασήλιδος* straight towards Phaselis, *μέχρι δεῦρο τοῦ λόγου* to this point of the discussion, *πρόβῳ σοφίας ἔκει* he is far advanced in wisdom, — *πνίκα τῆς ἡμέρας* at what time of the day? *ὅψ' ἑ τῆς ὥρας* late in the hour, — *πῶς ἔχεις τῆς γνώμης* in what state of mind are you? *ἀκολασίαν φευκτέον ὥς ἔχει ποδῶν ἕκαστος ἡμῶν* we must flee from license, as fast as we can, each one of us (according to that condition of feet in which he is), *ἰκανῶς ἐπιστήμης ἔξει* he will be well enough off for knowledge, — *χωρὶς τοῦ σώματος ἀπὸ τοῦ σώματος* *ἀπὸ τοῦ σώματος* apart from the body, *ἀλευδὲρος οὐδεὶς ἐστὶ πλην Διὸς* no one is free except Zeus, *κρύφα τῶν Ἀθηναίων* (in concealment from) without knowledge of the Athenians.

Genitive in Looser Relations.

590. GENITIVE OF PLACE. The genitive is used in poetry to denote the place

a. TO WHICH AN ACTION BELONGS. The action is regarded, not as covering the whole extent of space, but as occupying more or less of it: *νέφος οὐ φαιμένο πάσης γαίης* no cloud appeared over (any part of) the whole land, *ἔζε τοίχου τοῦ ἑτέροιο* he was sitting by the other wall, *ἢ οὐκ Ἀργεὺς ἦεν Ἀχαιῶν* was he not (any where) in Achaean Argos? *δέειν πεδίου* to run on the plain.

In prose, this construction appears only in the adverbs of place which end in *οῦ*: *ποῦ* where, etc. (248), *αὐτοῦ* there, *δοῦ* (in the same place) together; and in a few phrases: *ἐπετάχυνον τῆς ὁδοῦ* they were hurrying them on the way, *ἐπορεύοντο τοῦ πρόσω* they were proceeding forward.

b. FROM WHICH SOMETHING IS SEPARATED: *ἴστασθε βδίσπων* stand off from the steps, *ὕπαγετε τῆς ὁδοῦ* to withdraw from the way.

591. GENITIVE OF TIME. The genitive is used to denote the time to which an action belongs.

The action is regarded, not as covering the whole extent of time, but as occupying more or less of it: *ἡμέρας* by day (at some time in the course of the

day), *νυκτός* by night, τοῦ αὐτοῦ χειμῶνος the same winter, Πέρσαι οὐχ ἔξουσ· δέκα ἔτων the Persians will not come (any time in) for ten years, οὔτε τις ξένος ἐφίεται χρόνου συνηοῦ nor has any stranger come within a long time, τρία ἡμι-δρακεῖα τοῦ μηνός three half-darics each month (527 e), ἐκάστου ἔτους annually, τοῦ λοιποῦ (at any time) in the future, but τὸ λοιπὸν for the future (for all future time).

592. GENITIVE OF CAUSE. The gen. of cause is used

a. in EXCLAMATIONS (with or without interjections), to show the cause of the feeling: *φεῦ τοῦ ἀνδρός* alas for the man! ὁ μακάριοι σφὲ τῆς θαυμαστῆς φύσεως O happy you for your wonderful nature! ὁ Πόσειδον, δεινῶν λόγων O Poseidon, what fearful words! τῆς τύχης my (evil) fortune!

b. in the INFINITIVE with neuter article τοῦ, to show the purpose of an action: *Μίνως τὸ ληστικὸν καθῆρκε* ἐκ τῆς θαλάσσης, τοῦ τὰς προσόδους μᾶλλον λέναι αὐτῷ Minoes was sweeping piracy from the sea, for the better coming in to him of his revenues. See 781 a.

593. GENITIVE ABSOLUTE. The genitive is used with a participle to denote time, means, cause, condition, or concession. For examples, see 790.

E. DATIVE.

594. The dative is used to denote

a. that to which something is done (not the *direct* object):

Dative of Influence.

b. that FOR which something is, or is done:

Dative of Interest.

c. that WITH which something is, or is done:

Dative of Association and Likeness.

d. that BY which something is, or is done:

Dative of Instrument, Means, Manner, Cause.

e. that IN which something is, or is done:

Dative of Place and Time.

The dative thus, beside its proper use, to denote the indirect object, has the uses of an instrumental and a locative case, which in Latin belong mostly to the ablative.—The dative of the indirect object is most commonly a *person*, or a thing regarded as a person.

Dative of Influence.

595. The dative is used to denote that to which something is done (not the *direct* object, 544): thus

a. with TRANSITIVE VERBS. The *direct* object stands at the same time in the accusative. But if the passive is used, the direct object of the action becomes the subject of the verb, while the dative remains unchanged.

μισθὸν δίδουσι (ὀψιχνεῖσθαι, τάττειν) τοῖς στρατιώταις to give (promise, appoint) pay to the soldiers, διανέμειν χρήματα τοῖς πολίταις to distribute treasure to the citizens, ἀσφάλειαν παρέχειν τοῖς φίλοις to afford safety to one's friends, ἐπιτρέπειν τὰ πράγματα τοῖς ἐμπειροτάτοις to entrust the affairs to the most experienced, χρήματα πολλοῖς δέλλειν to owe money to many (persons), βοηθεῖν πέμπειν Βοιωτοῖς to send aid to the Boeotians, λέγειν (διηγείσθαι, ἀγγέλλειν, ἀναιδίζειν) τῷ βασιλεῖ τὰ πεπραγμένα to tell (relate, announce, cast up as a reproach) to the king what had been done.—With the passive: βοηθεῖα ἐπέμφθη Βοιωτοῖς aid was sent to the Boeotians, τὰ πεπραγμένα τῷ βασιλεῖ ἀγγέλλεται what had been done is announced to the king.

(a) In some instances, the indirect object of the action becomes the subject of the passive verb, while the accusative remains unchanged: οἱ ἐπιτετραμμένοι τὴν φυλακὴν those entrusted with the guard (for ἐκεῖνοι οἱ ἐπιτετραμμένοι ἢ φυλακῇ), ἄλλο τι μείζον ἐπιταχθήσεσθε ye will have some other greater command imposed on you (for ἄλλο τι μείζον ἐπιταχθήσεται).

b. with INTRANSITIVE VERBS. Many of these express actions which in English are viewed as transitive, and connected with a direct object (544 b).

εὐχέσθαι τοῖς θεοῖς to pray to the gods, εἶκεν τοῖς κρείττοσι to yield to the more powerful, δουλεῖν ἡδοναῖς to be a slave to pleasure, πείθεσθαι τοῖς ἐρχοσι to obey those who rule, βοηθεῖν τοῖς φίλοις to render aid to one's friends, πρέπει (προσθίκει) μοι λέγειν it becomes (belongs to) me to speak, ἀρεσκεῖν (ἀπαρεσκεῖν) τοῖς ἄλλοις to please (displease) the others, πιστεῖν (ἀπιστεῖν) τοῖς λόγοις to trust (distrust) the words. Especially with verbs denoting disposition toward an object: χαλεπάζειν (ὀργίζεσθαι, θυμοῦσθαι) τῇ πόλει to be angry toward the city, φθονεῖν τοῖς πλουσίοις to envy the rich, εὐνοεῖν τῷ δεσπότη to be well-affected toward his master.

c. with many ADJECTIVES, especially those denoting disposition toward an object:

ἄποχος τοῖς θεοῖς subject to the gods, ἀπρεπὴς στρατηγῷ unbecoming to a general, ἐναντίος τοῖς νόμοις in opposition to the laws, φίλος τῷ ἀγαθῷ a friend to the good man, δυσμενέστατος τῇ πόλει most hostile to the city, χαλεπὸς τοῖς ἀδικοῦσι severe toward wrong-doers, ἐπικίνδυνος πᾶσι dangerous to all, ἱκανὸς τοῖς σόφροσι sufficient to the wise.

d. sometimes with SUBSTANTIVES expressing ACTION: τὰ παρ' ἡμῶν δῶρα τοῖς θεοῖς the gifts from us to the gods, ἡ ἐμὴ τῷ θεῷ ὑπηρεσία my service to the divinity. The same substantive may have also a genitive, denoting either the subject or the direct object of the action: ἐπανάστασις μέρους τινὸς τῷ ὅλῳ τῆς ψυχῆς an insurrection of some part of the soul against the whole, καταδούλωσις τῶν Ἑλλήνων τοῖς Ἀθηναίοις subjugation of the Greeks to the Athenians.

Dative of Interest.

596. The dative is used to denote that FOR which something is, or is done. It is connected, in this use, with verbs and adjectives; sometimes even with substantives. A thing or action may be regarded as subsisting for a person,

- a. when it tends to his advantage or disadvantage.
- b. when it belongs to him in possession.

- c. when he merely *feels* an interest in it (*ethical* interest).
- d. when it is the result of his *agency*.
- e. when his interest is *less definite* than the foregoing.

597. 1. DATIVE OF ADVANTAGE OR DISADVANTAGE (*dativus commodi, incommodi*): ἕκαστος γεγέννηται τῇ πατρίδι *each one is born for his country*, Σόλων Ἀθηναίος νόμους ἔθηκε *Solon made laws for the Athenians*, στεφανοῦσθαι τῷ θεῷ *to be crowned in honor of the god*, μεγάλων πραγμάτων καιροὶ προεῖνται τῇ πόλει *opportunities for great affairs have been thrown away for (to the detriment of) the city*,—αἱ τοῖς δεσπόταις ἀποκείμεναι βέλαναι *the dates reserved for the masters*, σοφὸς εαυτῷ *wise for himself*, χρήσιμος ἀνδράποισι *useful for men*, βλαβερὸς τῷ σώματι *hurtful for the body*,—ἐσπένδον τροφῆς τοῖς πολλοῖς *they were in want of provision for the most*, ἐλπίδα ἔχει σωτηρίας τῇ πόλει *he has hope of safety for the city*.

598. 2. DATIVE OF THE POSSESSOR. This is used with εἶμι, γίγνομαι, and similar verbs: οὐκ ἔστι χρήματα ἡμῖν *we have no treasure*, προγόνων μυριάδες ἀπότφ γεγέννησι *every man has had myriads of ancestors*, ὑπάρχει τοῖς παροῦσι τὰ τῶν ἀπόντων *the possessions of the absent belong to those who are present*. The verb may be omitted: τῷ πατρὶ Πυριλάμῃς ὄνομα (sc. ἐστί, *the father has Pyrilampes as his name*) *the father's name is Pyrilampes*.

a. The possessor is more properly expressed by the *genitive* (562, 572 c): the dative denotes rather one who has something for his use and service.

b. The dative, in this use, is sometimes found in connection with *substantives*: Hd. οἱ σοὶ βόες *their cattle*, οἱ ἄνθρωποι ἐν τῶν κτημάτων τοῖς θεοῖς εἰσι *men are one of the possessions belonging to the gods*.

599. 3. ETHICAL DATIVE. The personal pronouns are thus used in the dative: τοῦτόφ' ἐγὼ μοι προσέχετε τὸν νοῦν *to this attend carefully (for me) I pray you*, τί σοι μαθήσομαι (what shall I learn for you) *what would you have me learn?* ἀμυνόμενοι γενήσονται ὑμῖν οἱ νέοι *the young will become ruder for you* (you will find them becoming so).

600. 4. DATIVE OF THE AGENT. With *passive* verbs, the agent is sometimes expressed by the dative (usually by *ὄν* with the gen.). In Attic prose, the only passive tenses often used with a dat. of the agent, are the perfect and pluperfect: τὰ σοὶ πεπραγμένα *the things done by thee*, ἐπειδὴ παρεσκεύαστο τοῖς Κορινθίοις *when preparation had been made by the Corinthians*, poet. τάλῃδ' ἐς ἀνδράποισιν οὐχ εὐρίσκειται *the truth is not found by men*.

With *verbals* in τέος, the agent is regularly expressed by the dative, see 805.

601. 5. DATIVE OF INTEREST IN LOOSER RELATIONS: Σωκράτης ἔδοκει τιμῆς ἕως εἶναι τῇ πόλει *Socrates seemed to be worthy of honor (in relation to) from the city*, τέδνχ' ὑμῖν πόλαι *is he long dead for you?* Hm. τοῖσιν ἀνέστη (for them) *among them he rose up*. Thus the dative may denote one in whose case something is true: ὁλοκαυβάνειν δεῖ τῷ τοιοῦτφ ὅτι εὐθὺς ἐστί *in the case of such a man, one must suppose that he is simple*;—or one in whose view something is true: poet. ὁ ἐσθλὸς εὐγενὴς ἐμοὶ γ' ἀνὴρ *in my view, the good man is noble*.

a. In these constructions, a PARTICIPLE in the dative is frequently used, and often with omitted subject: ἡμέρα ἦν πέμπτη ἐπιπλέουσι τοῖς Ἀθηναίοις *it was the fifth day for the Athenians making their expedition*, συνελόντι (or ὡς συνελόντι) εἰπὼν *to say it briefly* (lit. for one to say it, having brought the matter to a point). The participle may denote the *condition* under which something manifests itself: ἡ διαβάτω τὸν ποταμὸν πρὸς δεστέραν ὁδὸς *the route toward*

the west (as it presents itself to one) after having crossed the river :—or the feeling with which something is regarded : γίγνεται τοῦτο ἐμὸν βουλευμένον *this takes place according to my wish, ἐπαυέλσωμεν, εἰ σοι ἡδομένῳ ἐστὶ* let us go back, if it is your pleasure to do so.

Dative of Association and Likeness.

602. The dative is used to denote that WITH which something is, or is done : thus

1. with WORDS OF ASSOCIATION OR OPPOSITION : *ὁμιλεῖν τοῖς κακοῖς* to associate with the evil, *καταλλάττειν πόλιν πόλει* to reconcile city with city, *κοινωνεῖν ἄλλοις πόνοι* to participate with others in toils, *ὁμολογεῖν ἀλλήλοις* to agree with one another, *πλησιάζειν τῷ τόπῳ* to approach the place, *ἔπεισαι τῷ ἡγεμόνι* to follow the guide, *ἀπαντᾶν τῷ βενεφῶντι* to meet with Xenophon, *ἐντρογχεῖσθαι τοῖς πολεμίοις* to fall in with the enemy, *διαλέγεσθαι τῷ διδασκάλῳ* to converse with the teacher, *κεράσαι τὴν κρήνην οἶνῳ* to mingle the spring with wine, — *ἀκόλουθος τῇ φύσει* consistent with nature, *κοινωνία τοῖς ἀγαθοῖς* participation with the good, — *μάχεσθαι τύχῃ* to fight with fortune, *ἐρίσειν* (ἀμφισβητεῖν, διαγωνίζεσθαι) ἀλλήλοις to quarrel (dispute, contend) with one another, *διαφέρεσθαι τοῖς πονηροῖς* to be at variance with the bad.

a. So with PHRASES : *Ἀθηναῖοις διὰ πολέμου λέναι* to carry on war with the Athenians, *εἰς λόγους* (χείρας) *ἐρχεσθαι τινι* to come to words (blows) with any one.

b. Here belong the ADVERBS *ἅμα* at the same time, *ὁμοῦ* together, *ἐφεξῆς* next in order : *ἅμα τῇ ἡμέρᾳ* at day-break, *τὸ ὕδωρ ἐπίνετο ὁμοῦ τῷ πηλῷ* the water was drunk along with the mud, *τὰ τούτοις ἐφεξῆς ἡμῖν λεκτέον* we must say what comes next to these things.

603. 2. with WORDS OF LIKENESS OR UNLIKENESS. These are chiefly adjectives, or words derived from adjectives : *οἱ πονηροὶ ἀλλήλοις ὅμοιοι* the bad are like one another, *οὐ δεῖ ἴσον τοῖς κακοῖς τοῖς ἀγαθοῖς ἔχειν* the evil must not have equality with the good, *ὠπλισμένοι ἦσαν τοῖς αὐτοῖς Κύρῳ ὅπλοις* they were armed with the same weapons as Cyrus, *τοῦτο παραπλήσιόν ἐστι τῷ Ἀστυνάκτι*, καὶ ἵκειν Ἑλληνικοῖς ταῦτα τὰ ὀνόματα *this (name) is similar to Astyanax*, and these resemble Greek names, *ὁ πάππος τε καὶ ὁ μάνυμος ἐμοὶ* my grandfather, and of the same name with me, *σύμφηφος ἡμῖν εἰ* you are voting with us, *τὸ ὁμοιοῦν ἑαυτὸν ἄλλῳ μιμεῖσθαι ἐστὶ* to make one's self like to another is to imitate, *ἀνομοίως ἀλλήλοις* in a manner unlike one another.

a. In such cases, the form of expression is often abridged (881) : *ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα* (for *ὁμοίαν τῇ τῶν δουλῶν ἐσθῆτι*) she had her dress like (the dress of) the female slaves.

604. 3. with other words, as DATIVE OF ACCOMPANIMENT : *ἡμῖς καὶ ἵπποις τοῖς δυνατάτοις καὶ ἀνδράσι πορευόμεθα* let us go with horses the most powerful and with men, *οἱ Λακεδαιμόνιοι τῷ τε κατὰ γῆν στρατῷ προσέβαλλον τῷ τευχίσματι καὶ ταῖς ναυσὶν ἅμα* the Lacedaemonians attacked the fortification with their land-army and their ships at the same time. This occurs chiefly in military expressions. The intensive *αὐτός* is often used with this dative : *ὁ Ἰππίας πεντακοστίους ἱππεύς* ἔλαβεν αὐτοῖς τοῖς ὅπλοις *Hippias took 500 horsemen with their arms* (the arms themselves, arms and all).

605. DATIVE WITH COMPOUND VERBS. Many verbs compounded with a preposition take a dative, depending, either on

the separate force of the preposition, or on the general meaning of the compound; especially verbs compounded with *ἐν*, *σύν*, *ἐπί*,—less often with *πρός*, *παρά*, *περί*, *ὑπό*:

ἐπιστήμην ἐμποιεῖν τῇ ψυχῇ to produce knowledge in the soul, *σὺγγνωμί μοι* forgive me (lit. judge with me, in my favor), *ἐπέκειντο τοῖς πολεμοῖς* they pressed hard upon the enemy, *ὃ ἄλλοις ἐπιτιμῶμεν* that which we bring against others as (ground of) censure, *προσῆναι τῷ δήμῳ* to come before the people, *παρίστασθαι* (*παρεῖναι*) *τῷ ἀνδρὶ* to stand by (be present with) the man, *περιπίπτειν τοῖς κακοῖς* to (fall about) be involved in evils, *ὑποκείσθαι τῷ ἄρχοντι* to be subject to the ruler.

a. Many of these verbs take also the accusative (544 c); or use a preposition (often the same preposition repeated) before the object.

Dative of Instrument, Means, Manner, Cause.

606. The dative is used to denote that *by* which something is, or is done. Hence the *means* or *instrument* by (use of) which, the *manner* by (way of) which, the *cause* by (reason of) which, something is, or is done, are put in the dative.

607. DATIVE OF MEANS OR INSTRUMENT: *οὐδεὶς ἔπεινον ἡδοναῖς ἐκτίσασθαι* no one has gained praise by pleasures, *τὰ μέλλοντα κρίνομεν τοῖς προγεγενημένοις* we judge of the future by the past, *ἀγνώσθησαν τῇ σκευῇ τῶν ὅπλων* they were recognized by the fashion of their arms, *φαρμάκῳ ἀπέθανε* he died by poison, *ζημιουῖσθαι θάνατῳ* to be punished by death, *ἔδέχοντο αὐτοὺς τῇ πόλει* they received them (by) in the city, *βάλλειν τινα λίθοις* to throw at one with stones, *δῶμεν τοῖς ὀφθαλμοῖς* we see with our eyes, *Ἡμ. τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν* may the Greeks by thy arrows (be made to) atone for my tears.

a. Hence the dative is found with *χρᾶσθαι* to use (i. e. to serve one's self) as in Lat. the ablative with *utor*. A predicate-noun is often added in the same case: *τούτων τισὶ φύλαξιν ἐχρήτο* he used some of them as guards.

608. DATIVE OF MANNER: *δρόμῳ ἡπείγοντο* they hastened (by running) on a run, *παντὶ τρόπῳ πειρασόμεθα* we will try (by) in every way, *τύχῃ ἀγαθῇ καταρχέτω* let him begin with good fortune, *πολλῇ κραυγῇ ἐπλάσι* they advance with loud outcry, *ἀτελεῖ τῇ νίκῃ ἀνέστησαν* they retired with their victory incomplete. So *βίᾳ* by force, forcibly, *συνῇ* silently, *σπουδῇ* hastily, earnestly, *γένει* Ἑλλην a Greek by descent, *φύσει* κακός evil by nature, *Θάνακος ὀνόματι* Tharsacus by name;—and many forms with omitted subject (509 a): *ταύτῃ* (κελευρῇ, ᾧ, πῇ) in this (that, which, what) way or manner, *ἰδίᾳ* (δημοσίᾳ, κοινῇ) by individual (public, common) action or expense. Often with the idea of ACCORDING TO: *τῇ ἐμῇ γνώμῃ* according to my judgment, *τούτῳ τῷ λόγῳ* according to this statement, *τῇ ἀληθείᾳ* in truth, *τῷ ὄντι* in reality, *ἐργῳ* in act, in fact, *λόγῳ* in word, in profession, *προφάσει* in pretence.

609. DATIVE OF RESPECT. The dative of manner is used to show in what particular point or respect something is true: *διαφέρειν* (πρότερον, λείπεσθαι) *πλήθει* (μεγέθει, χρημασί, φρονήσει) to be distinguished (superior, inferior) in number (size, property, sense), *ισχύειν τῷ σώματι* to be strong in body, *ταῖς ψυχαῖς* ἑρρωμενέστεροι firmer in their spirit, *τὸ πρᾶττεν τοῦ λέγειν* ὅτερον *ὃν* τῇ τάξει πρότερον τῇ δυνάμει ὁσὶ action, though after speech in order, is before it in power.

610. DATIVE OF DEGREE OF DIFFERENCE. The dative of manner is used (chiefly with the *comparative*) to show the degree by which one thing differs from another :

τέτταροι μναῖς ἑλαττον *less by four minae*, τῇ κεφαλῇ μέζων (*greater by the head*) α ἑκατὸν γενεαῖς ὕστερον τῶν Τρωϊκῶν *many generations later than the Trojan war*, δέκα ἔτησι πρὸ τῆς ἐν Σαλαμῖνι μάχης *ten years before the battle at Salamis*. So, very often, the dative of neuter adjectives: πολλῷ by much, μακρῷ by far, ὀλίγῳ by little, etc., πολλῷ χείρων (*also πολλῷ χείρων*, 552) *much worse*, τῷ παντὶ κρείττωσιν (*better by all odds*) *infinitely better*, πόσῳ μᾶλλον ἂν μισοῖσθε *how much more would you be hated?* τοσοῦτῳ ἥδιον (ὡς ὅσην πλεονέκτημαι) *I live more pleasantly (by that degree, by which) in proportion as I possess more*: and with the superlative, μακρῷ ἄριστος *best by far*.

REM. a. In many instances, the same dative may be regarded indifferently as expressing, either the *manner* of an action, or the *means* of its performance: παρελθεῖν οὐκ ἔστιν ὅτις ἐν βίῃ *it was not possible to get past in a violent manner, or by means of violence*.

611. DATIVE OF CAUSE: πολλὰς ἀγνοίας ἐξαμαρτάνομεν *we often err by reason of ignorance*, φόβῳ ἀπῆλθον *they departed through fear*, οὐδὲς οὐδὲν περὶ δρᾶσαι *on account of poverty no one will do anything*.

a. Many VERBS OF FEELING take a dative of the cause: οὐδενὶ ὄντων χαίρεις ὡς φίλοις ἀγαδοῖς *you delight in nothing so much as in good friends*, ὁ θεὸς ἔργοις τοῖς δικαίοις ἡθεταὶ *the divinity is pleased with just actions*, ἀχθειςδεις τῇ ἀναβολῇ *vexed at the delay*, τῷ Ἑκατονόμῳ χαλεπαίνοντες τοῖς εἰρημίνους *angry with Hecatonymus for what he said*, αἰσχύνομαι ταῖς πρότερον ἀμαρτίαις *I am ashamed of the former errors*, ἠγάπων τῇ σωτηρίᾳ *they were contented with their safety*, χαλεπῶς φέρω τοῖς παροῦσι πράγμασι *I am distressed at the present affairs*.

Dative of Place and Time.

612. DATIVE OF PLACE. In poetry, the dative is often used without a preposition, to denote the place in which something is, or is done :

Ἑλλάδι ναίων *dwelling in Hellas*, Πυλίοισι ναίων *dwelling (in) among the Pylians*, τὴν τ' οὖρεσι τέκτορες ἄνδρες ἑξέταμον *which builders felled on the mountain-tains*, εὐθε μυχῷ κλισίης *he was sleeping in the recess of the tent*, τότ' ἐμωσεν ἔχων *having the bow on his shoulders*, ἐγροῖσι τυγχάνει *he happens (to be) in the country*, ὁδοῖς on the way.

a. Seldom thus in prose (mostly in reference to Attic demes): Μελίτῳ at Melite, τὰ τρόπαια τὰ τε Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλαταιαῖς *the trophies at Marathon, Salamis, and Plataea*.

613. DATIVE OF TIME. The dative is used to denote the time in (at) which something is, or is done.

This applies to words for DAY, NIGHT, MONTH, YEAR: τῇ αὐτῇ ἡμέρᾳ *the same day*, τῆς τῇ νυκτὶ *to-night*, τῇ ὑστεραίᾳ *on the following day*, τῷ ἐπιδόντι μηνί *in the coming month*, τετάρτῳ ἔτει (ἐνιαυτῷ) *in the fourth year*;—also to ὄρα: χειμῶνος ὄρα *in time of winter*;—further to FESTIVAL times: τοῖς Ὀλυμπικοῖς *at the Olympic games*. To other words, ἐν is usually added: ἐν τούτῳ τῷ χρόνῳ (καιρῷ) *at this time (occasion)*, ἐν τῷ παρόντι *at the present time*, ἐν τῷ τότε *at that time*. When time is designated by words denoting circumstance or event, ἐν is rarely omitted: τῇ προτέρᾳ ἐκκλησίᾳ (for ἐν τῇ etc.) *at the time of the former assembly*: cf. poet. χειμερὶν νότῳ *at the time of the wintry south-wind*.

F. PREPOSITIONS WITH THEIR CASES.

614. The prepositions have a twofold use:—a. In *composition* with verbs, they define the action of the verb, in respect to its direction.—b. As *separate* words, connected with particular cases, they show the relations of words in a sentence, more distinctly than the cases alone could do it.

The name *preposition* (πρόθεσις) is derived from the former use. Such words, therefore, as *ἀνευ* *without*, *πλὴν* *except*, *ἐνεκα* *on account of*, etc., which have the latter use only, not being compounded with verbs, may be called *improper* prepositions. They all take the genitive (cf. 589), except *ὅς*, which takes the accusative.

615. All the prepositions were originally *adverbs*. Many of them are still used as such in poetry, especially in Hm.: *περὶ* *round about*, and, with *anastrophe*, *περί* *exceedingly*; *οὐν δέ* *and therewith*. Hd. has *ἐπὶ δέ* *and thereupon*, *μετὰ δέ* *and next*, *ἐν δέ* *or ἐν δὲ δὴ* *and among the number*; also *πρὸς δέ*, *καὶ πρὸς*, and *besides*, which occur even in Attic prose.

a. The preposition, in its adverbial use, may belong to a verb understood, and may thus stand for a compound verb: so, even in Attic prose, *ἔτι* for *ἔνεστι* *it is possible*; in Attic poetry, *πάρα* for *πάρεμι* *to be present*. Hm. has also *ἐπὶ*, *μέτα*, for *ἔνεστι*, *μέτεστι*, etc.: similar is the imperative *ἔνα* *up!* (= *ἀνέστηθι*). For retraction of the accent (*anastrophe*) in this case, see 102 a.

616. On account of this origin, the prepositions in Hm. are very free as regards their position, being often separated from the verbs (*thesis*, 477) or substantives to which they belong: *ἐν δ' αὐτὸς ἐθίσσετο νόμον χαλκόν* *and he himself put on the shining brass*, *ἀμφὶ δὲ χαῖται ὤμοις ἀΐσσονται* *and round their shoulders wave the manes*. In Attic prose, the preposition is separated from its substantive only by words that qualify the substantive (487, 492): but particles such as *μέν*, *δέ*, *γέ*, *τέ*; *γάρ*, *οὐν*, may be interposed after the preposition; other words, very rarely: *παρὰ γὰρ οἶμαι τοὺς νόμους* *for contrary, I suppose, to the laws*.

For *anastrophe* when the preposition follows the word it belongs to, see 102 D b. In prose, this is confined to *περὶ* with the genitive.

Use of different cases with the prepositions. General Remarks.

617. The *accusative* is used with prepositions, to denote the object *towards* which motion is directed (551); or, in general, the object *to*, *on*, or *over* which an action extends (544).

The *genitive* is used to denote the object *from* which an action proceeds (579), in expressions of departure, separation, or distinction: also, to denote the object to which an action *belongs* (compare genitive with adverbs, 589; and see 573).

The *dative* is used to denote the object *in*, *by*, or *with* which an action takes place.

618. The dative is properly used with prepositions, to express *being*, or *remaining*, in a particular situation; for *coming* to the situation, the accusative is used; for *passing* FROM it, the genitive: *μένει παρὰ τῷ βασιλεῖ* *he remains (by the side of) in the presence of the king*, *ἦκε παρ' αὐτόν* *he is come to his presence*, *οἶχεται παρ' αὐτοῦ* *he is gone from his presence*.

a. Verbs of motion sometimes have a preposition with the dative, to denote a state of rest following the action of the verb: *ἐν τῇ ποταμῷ ἔπεσον* they fell (into, and were) *in the river*. So too, in place of a dative denoting rest, we sometimes have an accusative or genitive, in reference to a following or preceding state of motion: *οὐδὲς εἰς μέσον* (lit. standing into the midst) *coming into the midst and standing there*, *τοῖς ἐκ Πύλου ληφθεῖσι* to those taken (in, and brought) *from Pylus*, *οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ἅνια ἔφυγον* those in the market left their goods and fled (from it).

General View of the Prepositions.

619. Prepositions used with only ONE case, viz.

I. the Accusative: *εἰς, ὡς*.

II. the Genitive: *ἀντί, ἀπό, ἐξ, πρό*,—also *ἄνευ, ἄχρι, μέχρι, ἕνεκα, πλήν* (614).

III. the Dative: *ἐν, σύν*.

Prepositions used with two cases, viz.

IV. the Accusative and Genitive: *διά, κατά, ὑπέρ*.

V. the Accusative and Dative: *ἀνά*.

Prepositions used with THREE cases, viz.

VI. the Accusative, Genitive, and Dative: *ἀμφί, ἐπί, μετά, παρά, περί, πρός, ὑπό*.

1. Prepositions with the Accusative only.

620. 1. *εἰς* (also *εἰς*) *into, to*; properly *to* a position *in* something (= Lat. *in* with the acc.), opposed to *ἐξ* *out of*. It is used

a. of PLACE: *Σικελὸς ἐξ Ἰταλίας διέβησαν εἰς Σικελίαν* the Siculi passed over from Italy into Sicily, *εἰς δικαστήριον εἰσιέναι* to (enter into) come before a court (of dicasts or jurors), *λόγους ποιῆσθαι εἰς τὸν δῆμον* to make an address to the people, *εἰς ἀνδρᾶς ἐγγράφειν* to enrol among men (write into the list of men).

b. of TIME: *εἰς νύκτα* (to) till night, *εἰς ἡμᾶς* to our time, *ἐς τί* (to what time) how long? *εἰς διανύειν* (to the end of a year) for a whole year, poet. *ἔτος εἰς ἔτος* from year to year. An action may be thought of as taking place when a certain time is come to; hence *εἰς* is also used for the time WHEN (618): *ἔσθ' καὶ γὰρ εἰς τὴν ὀσπερὶ αὐτῶν ἔξω βασιλεία* for it was thought that on the next day the king would arrive, *εἰς καιρὸν* in good time, *ἐς τέλος* finally.

c. of MEASURE AND NUMBER: *εἰς διακοσίους* to the number of 200, about 200, *εἰς τέτταρας* to (the depth of) four men, four deep, *εἰς δύναμιν* to (the extent of one's) power, according to one's power.

d. of AIM OR PURPOSE: *χρησίων εἰς τὸν πόλεμον* useful (toward) for the war, *εἰς τόδε ἔκομεν* (to this end) for this are we come.

In COMPOSITION: *into, in, to*.

NOTE. In Attic prose, *εἰς* is the common form: only Thucydides (like Hd.) has *εἰς* almost always. The poets use either form at pleasure.

621. 2. *ὡς* (cf. 614) *to, only* with persons:

Hm. *ἀλλ' τὸν ὁμοῖον ἄγει* *ὡς* *τὸν ὁμοῖον* a god always brings like to like.

II. *With the Genitive only.*

622. 1. *ἀντί* (compare Ep. *ἄντα, ἄντην*; also *ἀντικρύ*), as a separate preposition, lost its original meaning *over against, opposite to* (cf. *ἐν-αντί-ος*); but this gave the idea of *counterpart, substitute*, and hence the common meaning, *instead of, for*:

Hm. *ἀντί κατ' ἐγγύτητος ξείνός δ' ἰκέτης τε τέτυκται* in place of a brother (equally esteemed and aided) is a stranger and suppliant, *ἀντί θνητοῦ σώματος ἄδαν-ατον δόξαν ἀλλάξασθαι* to gain in exchange immortal glory.

In composition: *against, in opposition, in return.*

623. 2. *ἀπό* (Lat. *ab, a*, Eng. *off*) *from, off from, away from*; properly *from a position on something*:

a. of PLACE: Hm. *ἀφ' ἵππων ἄλτο χαμᾶς* (from the (horses) car he sprang to the ground, *ἀφ' ἵππου μάχεσθαι* to fight (from a horse) on horseback.

b. of TIME: *ἀπ' ἐκείνης τῆς ἡμέρας* (from) since that day.

c. of CAUSE: *αὐτόνομος ἀπὸ τῆς εἰρήνης* independent (from) in consequence of the peace, *ἀπὸ συσθήματος ἦκει* he is come by agreement.

PHRASES: *ἀπὸ σκοποῦ* away from the mark, *without aim*, *ἀπὸ ταυτομάτου* (from self-moved action) *without occasion, of itself*, *ἀπὸ στόματος λέγειν* to speak (from mouth, not from a thinking mind) *by rote*, *οἱ ἀπὸ σκηνῆς* (those who act from the stage) *the players*.

In composition: *from, away.*

624. 3. *ἐξ* (before consonants *ἐκ*: Lat. *ex, e*) *from, out of*; properly *from a position in something* (627):

a. of PLACE: *ἐκ Σπάρτης φεύγει* he is banished from Sparta.

b. of TIME: *ἐκ παιδων* (from children, Lat. *a pueris*) since childhood. Hence of immediate succession: *λόγον ἐκ λόγου λέγειν* to make one speech after another, Hm. *κακὸν ἐκ κακοῦ* evil after evil.

c. of ORIGIN: *ἐκ πατρὸς χρηστοῦ ἐγενετο* he came of a worthy father. Hence with *passive verbs* (instead of *ἐν* with the gen.): *τιμᾶσθαι ἐκ τιος* to be honored by some one: the agent is then viewed as the source of the action; this construction is rare in Att., but frequent in other dialects.

d. of INFERENCE: *ἐκ τῶν παρόντων* (judging from) according to the present circumstances, *ἐκ τῶν δημολογουμένων ἡμοὶ τε καὶ σοὶ* according to the truths admitted both by me and by thee.

PHRASES: *ἐκ δεξιᾶς* on the right hand, *ἐξ ἴσου* (from equal ground) on an equality, *δέσσει (κρεμᾶσαι) τι ἐκ τιος* to bind (hang) one thing on another.

In composition: *out of, from, away.*

625. 4. *πρό* (Lat. *pro*) *before*:

a. of PLACE: *πρὸ θυρῶν* before the door.

b. of TIME: *πρὸ τῆς μάχης* before the battle.

c. of PREFERENCE: *πρὸ τούτων τεθῆναι μᾶλλον ἢν ἐλοιτο* before these things he would rather choose death.

d. of PROTECTION (for one's safety, interest), a less frequent use: *πρὸ παιδων μάχεσθαι* to fight for one's children (prop. in front of them).

PHRASES: *πρὸ πολλοῦ ποιεῖσθαι* (to esteem in preference to much) to consider as valuable, important, Hm. *πρὸ ὁδοῦ* further on the way.

In composition: *before, forward, forth.*

626. IMPROPER PREPOSITIONS (614).

5. *ἀνευ* (poetic *ἀτερ*) *without*, Lat. *sine*.6. *πλὴν* *except*; often used as a conjunction, see Rem. r.7. *ἄχρι, μέχρι*, *until*; often used as conjunctions (877, 8).8. *ἐνεκα* (also *ἐνεκεν, εἵνεκα*, poet. *οὔνεκα*) has two meanings:a. *on account of, for the sake of* (with gen. of the motive, Lat. *causā*):
τῆς ὑγίειας ἐνεκα χρῶμεθα τῷ ἰατρῷ *for the sake of health, we employ the physician* (cf. *διὰ* with acc., 680 b).b. *as regards*: *ἀσφαλῶς ἔζη, ἐνεκα γὰρ τῶν συκοφαντῶν* *he lived in safety, so far as the sycophants were concerned* (without danger from them).REM. r. The adverbs *μεταξύ* *between*, *δίχα* and *χωρὶς* *apart* (from), are often used as improper prepositions.—On the other hand, *πλὴν* *except* is often used without a genitive, as a conjunction: poet. *οὐκ ἄρ' Ἀχαιοὶς ἄνδρες εἰσι πλὴν ὅδε* (with the same meaning as *πλὴν τοῦδε*) *have the Achaeans no men but this one?*III. *With the Dative only.*627. 1. *ἐν* (Hm. *ἐνί, ἐν*) *in*, = Lat. *in* with the ablative:a. of PLACE: *ἐν Σπάρτῃ* *in Sparta*:—with a word implying number, it has the sense of *among*: *ἐν τοῦτοις* *among these*, *ἐν δήμῳ λέγειν* *to speak* (among) *before the people*.b. of TIME: *ἐν τούτῳ τῷ ἔτει* *in this year*.c. of OTHER RELATIONS: *ἐν τῷ θεῷ τὸ τῆς μάχης τέλος* (in the power of) *with God is the issue of the battle*, *ἐν παρασκευῇ εἶναι* *to be in* (a course or state of) *preparation*.PHRASES: *ἐν ὅπλοις εἶναι* *to be* (in) *under arms*, *ἐν αἰτίᾳ ἔχειν τινα* (to hold one in blame) *to blame one*, *ἐν ὀργῇ ἔχειν τινα* *to be angry with one*, *πειράσομαι ἐν καιρῷ σοι εἶναι* *I will try to be* (in good time) *useful to you*, *ἐν προσδήκεις μέρει* *in* (the) *character of an addition, as an addition*:—also *ἐν τοῖς*, rarely used to strengthen the superlative: *ἐν τοῖς πρώτοις ἦλθε* *he came first of all* (i. e. *ἐν τοῖς ἰδούσι* *among those who came*), cf. 665 a. For *ἐν* with verbs of motion (*ἐν χειρὶ τιθέναι* *to put in one's hands*), see 618 a.IN COMPOSITION: *in, on*.NOTE. Rare poetic forms are *εἰν, εἰν*.628. 2. *σύν* (also *ξύν*, = Lat. *cum*) *with*, i. e. *in company with*, in connection with (cf. *μερά* with the gen., 644):*ἐκπαίδευστο σὺν τῷ ἀδελφῷ* *he was educated with his brother*, *σὺν Ἀπόλλωνι ἐνίκησε* *he gained the victory with* (the help of) *Apollo*, *σὺν νόμῳ* (in conformity) *with law* (opposed to *παρά* with acc., 648 e).IN COMPOSITION: *with, together*.IV. *With the Accusative and Genitive.*629. 1. *διὰ* *through* (connected with *δύο* *two*, *δί-χα* *in two, apart*, Lat. *di-, dis-, asunder*: prop. *through the space which separates two objects*).*διὰ* with the GENITIVE:a. of PLACE: Hm. *διὰ μὲν ἀσπίδος ἦλθε φαινήs ὄβριμος ἔγχος* *through the shining shield passed the stout spear*.

b. of TIME: διὰ νυκτός *through the night*, διὰ παντός τοῦ βίου ἀμχανεῖν *to be without resource through his whole life*.

c. of MEANS: διὰ τῶν ὀφθαλμῶν δρῶμεν *we see (through) by means of the eyes*, δι' ἐρμηνέως λέγειν *to speak by an interpreter*.

d. of a STATE of action or feeling: αὐτοῖς διὰ πολέμου λέναι *to proceed (in the way of war) in a hostile manner toward them*, διὰ φόβου γίγνεσθαι *to come to be in a state of alarm*.

PHRASES: διὰ στόματος ἔχειν *to have in one's mouth* (passing through the mouth), διὰ χειρῶν ἔχειν *to have in hand*, διὰ ταχέων (by quick ways) *quickly*, διὰ τέλους *completely*.—Διὰ with the gen. often denotes, not the space or time of the action itself, but that which separates it from something else: διὰ μακροῦ *after a long interval*, Μεσσήνην διὰ τετρακοσίων ἐτῶν μέλλουσι κατοικίσειν *they are about to occupy Messene after (an exile of) 400 years*, διὰ πολλῶν ἡμερῶν ὁδοῦ *at a distance of many days' journey*, διὰ δέκα ἐτάλξεων πύργοι ἦσαν *at intervals of ten battlements, there were towers*.

630. διὰ with the ACCUSATIVE:

a. *through, during*, mostly poetic: Ἡμ. διὰ δώματα *through the halls*, διὰ νύκτα *during the night*.

b. regularly, on account of (with accus. of the efficient cause, cf. ἔνεκα, 626 a): διὰ τὴν νόσον χρέμαθα τῷ λατρῷ *on account of the sickness, we employ the physician*.

PHRASES: αὐτὸς δι' ἑαυτὸν *by and for himself*, διὰ τί *why, wherefore?*

IN COMPOSITION: *through, also apart* (Lat. *di-, dis-*): διαφέρει = *differe*.

631. 2. κατὰ (cf. adv. κάτω *below*) originally *down* (opposed to ἀνά).

κατὰ with the GENITIVE:

a. *down from*: Ἡμ. βῆ δὲ κατ' Οὐλύμποιο καρήνων *he went down from the heights of Olympus, τὰ κατὰ γῆς that which is (down from) under ground*.

b. *down towards, down upon*: Ἡμ. κατ' ὀφθαλμῶν κέχυν' ἄχλυσ *a mist settled down upon his eyes*, φέρε κατὰ χειρὸς ὕδωρ *bring water (to pour) on the hands*. Hence towards: ἔπαινος κατὰ τινας *praise (directed) towards one*; but usually in a hostile sense, against: ψεύδεσθαι (κακὰ λέγειν, μάρτυρας παρῆχεσθαι) κατὰ τινας *to lie (speak evil, produce witnesses) against one*.

PHRASES: πόλιν κατ' ἄκρας εἰλεῖν *to take a city completely* (from its highest point down), κατὰ νότον *in the rear* (of an army).

632. κατὰ with the ACCUSATIVE, *down along*; *passing over, through*, or *unto*; *pertaining to, according to*:

a. of PLACE: κατὰ ποῦν down stream, κατὰ γῆν καὶ θάλασσαν (over) *by land and by sea*, Ἡμ. Ζεὺς ἔβη κατὰ δαῖτα *Zeus came down to the feast*.

b. of TIME: κατ' ἐκεῖνον τὸν χρόνον *at that time*, κατὰ τὴν εἰρήνην *during the peace*, of καθ' ἡμᾶς *our contemporaries*.

c. of OTHER RELATIONS: κατὰ τοῦτον τὸν τρόπον (according to) *in this manner*, κατὰ πάντα *in all respects*, κατὰ δύναμιν *according to ability*, κατὰ τοῖς νόμοις *according to the laws*, κατ' ἐμέ *as regards me*, κατὰ Πίνδαρον, ἄριστον ἰδοῦν *according to Pindar, water is best (of all things)*.

d. in DISTRIBUTIVE expressions: Ἡμ. κατὰ φύλα *according to clans, each clan by itself*, κατὰ τρεῖς *by threes, three by three*, καθ' ἡμέραν *day by day, daily*.

IN COMPOSITION: *down, against*. Often it serves only to strengthen the meaning of the simple verb, and in many such cases it cannot be translated.

633. 3. ὑπέρ (Ἡμ. also ὑπείρ) *over* = Lat. *super*.

ὑπέρ with the GENITIVE:

a. of PLACE: $\delta \eta \lambda \iota \circ \varsigma \upsilon \pi \epsilon \rho \eta \mu \omega \nu \pi \alpha \rho \epsilon \upsilon \epsilon \tau \alpha \iota$ *the sun journeys above us.*
 b. in derived sense, *for, in behalf of*: $\mu \acute{\alpha} \chi \epsilon \sigma \sigma \alpha \iota \upsilon \pi \epsilon \rho \tau \iota \nu \circ \varsigma$ *to fight for one* (orig. over him, standing over to defend), $\delta \upsilon \pi \epsilon \rho \tau \eta \varsigma \pi \alpha \tau \rho \iota \delta \circ \varsigma \kappa \iota \nu \delta \iota \nu \circ \varsigma$ *the (peril) struggle for the fatherland*;—also in place of: $\epsilon \gamma \omega \upsilon \pi \epsilon \rho \sigma \circ \upsilon \lambda \alpha \nu \alpha \rho \epsilon \nu \circ \upsilon \mu \alpha \iota$ *I will answer in thy stead*;—and on account of: $\upsilon \pi \epsilon \rho \tau \eta \varsigma \epsilon \lambda \epsilon \upsilon \theta \epsilon \rho \iota \alpha \varsigma \upsilon \mu \alpha \varsigma \epsilon \upsilon \delta \alpha \iota \mu \omega \nu \iota \zeta \omega$ *I congratulate you on account of your freedom.*— $\upsilon \pi \epsilon \rho$ in the sense of *concerning* is rarely found before Demosthenes: $\tau \eta \nu \upsilon \pi \epsilon \rho \tau \circ \upsilon \pi \omega \lambda \epsilon \mu \circ \upsilon \gamma \nu \omega \mu \eta \nu \tau \circ \iota \alpha \iota \tau \eta \nu \epsilon \chi \epsilon \iota \nu$ *to have such an opinion concerning the war.*

634. $\upsilon \pi \epsilon \rho$ with the ACCUSATIVE, *over, beyond*, of place and measure: Hm. $\upsilon \pi \epsilon \rho \sigma \ddot{\omicron} \delta \delta \eta \nu \epsilon \beta \eta \sigma \epsilon \tau \alpha$ *he passed over the threshold*, $\upsilon \pi \epsilon \rho \delta \upsilon \nu \alpha \mu \iota \nu$ *beyond one's ability.*
 In COMPOSITION: *over, beyond, exceedingly, in behalf of.*

V. With the Accusative and Dative.

635. $\alpha \nu \acute{\alpha}$ (cf. adv. $\alpha \nu \omega$ *above*) originally *up* (opposed to $\kappa \alpha \tau \acute{\alpha}$).

$\alpha \nu \acute{\alpha}$ with the DATIVE, only in Epic and lyric poetry, *up on*: $\alpha \nu \acute{\alpha} \Gamma \alpha \rho \gamma \acute{\alpha} \rho \mu \circ \varsigma$ *on the summit of Gargarus*, $\chi \rho \upsilon \sigma \acute{\epsilon} \epsilon \nu \alpha \nu \acute{\alpha} \sigma \kappa \acute{\eta} \tau \rho \epsilon \nu$ *upon a golden sceptre.*

636. $\alpha \nu \acute{\alpha}$ with the ACCUSATIVE, *up along*; *passing over, through, or unto* (cf. $\kappa \alpha \tau \acute{\alpha}$ with acc., 632):

a. of PLACE: $\alpha \nu \acute{\alpha} \rho \circ \upsilon \nu$ *up stream*, $\alpha \nu \acute{\alpha} \pi \acute{\alpha} \sigma \alpha \nu \tau \eta \nu \gamma \eta \nu$ *over the whole land*, Hm. $\alpha \nu \acute{\alpha} \sigma \tau \rho \alpha \tau \acute{\omicron} \nu$ *through the camp.*

b. of TIME: $\alpha \nu \acute{\alpha} \pi \acute{\alpha} \sigma \alpha \nu \tau \eta \nu \eta \mu \acute{\epsilon} \rho \alpha \nu$ (over) *through the entire day.*

c. in DISTRIBUTIVE expressions: $\alpha \nu \acute{\alpha} \tau \acute{\epsilon} \tau \tau \alpha \rho \alpha \varsigma$ *by fours.*

PHRASES: $\alpha \nu \acute{\alpha} \kappa \rho \acute{\alpha} \tau \circ \varsigma$ (up to his power) *with all his might*, $\alpha \nu \acute{\alpha} \lambda \acute{\omicron} \gamma \omega \nu$ (up to) *according to proportion*, $\alpha \nu \acute{\alpha} \sigma \tau \acute{\omicron} \mu \alpha \epsilon \chi \epsilon \iota \nu$ *to have in one's mouth, to talk about* (cf. $\delta \iota \acute{\alpha}$, 629).

In COMPOSITION: *up, back, again.*

VI. With the Accusative, Genitive, and Dative.

REM. The proper meaning of the preposition is, in general, most clearly seen with the dative.

637. 1. $\alpha \mu \phi \iota$ (Lat. *amb-*) connected with $\alpha \mu \phi \omega$ *both*: properly *on both sides of*; hence *about* (cf. $\pi \epsilon \rho \iota$, 649).

$\alpha \mu \phi \iota$ with the DATIVE, only Ionic and poetic, *about, and hence concerning, on account of*: Hm. $\iota \delta \rho \acute{\omega} \sigma \epsilon \iota \tau \epsilon \lambda \alpha \mu \acute{\epsilon} \nu \alpha \mu \phi \iota \sigma \acute{\tau} \eta \delta \epsilon \sigma \sigma \iota$ *the shield-strap will speak about his breast*, Hd. $\alpha \mu \phi \iota \alpha \nu \acute{\epsilon} \delta \omega \tau \eta \epsilon \mu \acute{\eta} \pi \epsilon \iota \sigma \mu \alpha \iota \tau \circ \iota$ *concerning my departure, I will obey you*, poet. $\alpha \mu \phi \iota \phi \acute{\omicron} \beta \epsilon \nu$ *on account of fear.*

638. $\alpha \mu \phi \iota$ with the GENITIVE, *about, concerning*: Hd. $\alpha \mu \phi \iota \tau \alpha \upsilon \tau \eta \varsigma \tau \eta \varsigma \pi \acute{\omicron} \lambda \iota \circ \varsigma$ (about) *in the neighborhood of this city*, $\delta \iota \alpha \phi \acute{\epsilon} \rho \epsilon \sigma \theta \alpha \iota \alpha \mu \phi \iota \tau \iota \nu \circ \varsigma$ *to quarrel about something.*

639. $\alpha \mu \phi \iota$ with the ACCUSATIVE, *about*, of place, time, measure, occupation: $\alpha \mu \phi \iota \tau \acute{\alpha} \theta \epsilon \mu \alpha$ (about) *close to the boundaries*, $\alpha \mu \phi \iota \tau \circ \upsilon \tau \eta \nu \tau \acute{\omicron} \nu \chi \rho \acute{\omicron} \nu \circ \nu$ *about this time*, $\alpha \mu \phi \iota \tau \acute{\alpha} \epsilon \xi \eta \kappa \omicron \nu \tau \alpha$ *about sixty* (Lat. *circiter sexaginta*), $\alpha \mu \phi \iota \delta \epsilon \iota \tau \tau \eta \nu \pi \omicron \nu \epsilon \iota \varsigma$ *to be busy about the supper.*

PHRASES: $\alpha \mu \phi \iota \tau \iota \nu \alpha$ *a person with those about him, his friends, followers, soldiers, etc.*; hence even $\alpha \mu \phi \iota \Pi \lambda \acute{\alpha} \tau \omega \nu \alpha$ *Plato, as head of a philosophic school.*

In COMPOSITION: *about, on both sides.*

640. 2. ἐπὶ on, upon.

ἐπὶ with the DATIVE:

a. of PLACE: Hm. ἐπὶ χθονὶ σίτον ἔβορτες eating bread upon the earth, ἐπὶ τῇ θαλάσῳ οἰκεῖν to live (close upon) by the sea.

b. of TIME: ἐπὶ τούτοις after these things, thereupon.

c. in OTHER RELATIONS: ἐπὶ τοῖς πράγμασι εἶναι to be (over) at the head of affairs, ἐπὶ τοῖς πολεμοῖσι εἶναι to be (dependent upon) in the power of the enemy, ἐπὶ τινι χαίρειν to rejoice (on the ground of) on account of something;—especially of the AIM, on which an action proceeds: ἐπὶ παιδείᾳ τοῦτο ἔμαθες in order to an education hast thou learned this;—and the CONDITION, on which an action depends: ἐπὶ τόκοις δανείζειν to lend on interest, ἐπὶ τούτῳ on this condition.

641. ἐπὶ with the GENITIVE:

a. of SPACE,—to denote the place where: Κύρος προὔφαλετο ἐφ' ἁρματος Cyrus appeared upon a chariot, ἐπὶ τοῦ ἐωνύμου (sc. κέρως) on the left (wing), ἐπὶ μαρτύρων in the presence of witnesses;—or the place whither: ἐπὶ Σάμου πλεῖν to sail (upon) toward Samos.

b. of TIME: ἐπὶ Κροίσου ἔρχοντο whi's Croesus reigned, ἐφ' ἡμῶν in our time, ἐπὶ κινδύνου in time of danger.

c. in OTHER RELATIONS: ἐπὶ τῆς ἀρχῆς μένειν to remain in the office, λέγειν ἐπὶ τινος to speak (upon) with reference to some one, ἐφ' αὐτοῦ οἰκεῖν to live by himself (apart from others), ἐπ' ὀλίγων τεταγμένοι drawn up with little depth (few men in depth).

642. ἐπὶ with the ACCUSATIVE, to (a position) upon, unto: ἀναβαλεῖν ἐφ' ἵππον to mount on horseback, ἐπὶ δεξιᾷ toward the right.

PHRASES: ἐπὶ πολὺ to a great distance, ὡς ἐπὶ τὸ πολὺ for the most part, τὸ ἐπ' ἐμέ so far as I am concerned.

In COMPOSITION: upon, over, after, toward, unto. Often it only marks the action as going forth upon the object, and in many such cases cannot well be translated.

643. 3. μετὰ (akin to μέσος medius) a-mid, among.

μετὰ with the DATIVE, poetic, chiefly Epic: Hm. Ἑκτορα δὲ θεὸς ἔσκε μετ' ἀνδράσι Hector who was a god among men.

644. μετὰ with the GENITIVE, with, implying participation (cf. σύν, 628): μετὰ τῶν συμμάχων κινδυνεύειν to meet the dangers of battle (in common) with the allies, μετὰ δακρύων with (amid) tears, γῆρας μετὰ πτωχείᾳ old age along with poverty.

645. μετὰ with the ACCUSATIVE:

a. to (a position) among or along with, poetic: Hm. ἰὼν μετὰ ἔδρος ἑταίρων going among the multitude of his friends, Hm. εἰν δοῦρι μετ' Αὐτομέδοντα Βεβήκει he went with his spear after (in pursuit of) Automedon.

b. after (so as to be with something, and obtain or secure it), poetic: Hm. βῆναι μετὰ πατρὸς ἀκονήν to go after (in quest of) tidings of a father, Hm. πόλεμον μετὰ δωρήσασσιν they were arming for war.

c. after, in TIME or ORDER: μετὰ τὸν Πελοποννησιακὸν πόλεμον after the Peloponnesian war, μετὰ θεῶν ψυχὴ δειδιωμένων (after) next to the gods, the soul is (a thing) most divine.

PHRASES: μετὰ χειρὸς ἔχειν to have in hand (prop. to take between the hands and hold there), μεθ' ἡμέραν by day (after day comes, begins).

In COMPOSITION: *with* (of sharing), *among*, *between*, *after*, *from one place to another* (μετατιθέναι *to put in a new place*).

646. 4. παρά (Hm. also πάρ, παρὰ) *alongside of, by, near*.

παρὰ with the DATIVE: Hm. παρὰ νηυσὶ κεκονίσι μυρᾶναι *to remain by* (the side of) *the curved ships*, καὶ παρ' ἐμοὶ τις ἐμπειρία ἐστὶ *with me too* (as it were, at my side) *is some experience*.

647. παρὰ with the GENITIVE, *from beside, from*, with verbs of MOTION and those which imply RECEIVING (outwardly or inwardly): Hm. ἀπονοστεῖν παρὰ νηῶν *to return from the ships* (from a position by or near them), λαμβάνειν (μαρτυρεῖν, ἀκούειν) παρὰ τινος *to take (learn, hear) from some one*. Very rarely, and only in poetry, without the meaning "from": παυεῖσθαι παρ' Ἰσμήνου βελδρῶν *dwelling by the currents of Ismenus*.

648. παρὰ with the ACCUSATIVE, *to* (a position) *beside, unto*; also *along by*:

a. of PLACE: Hm. τὰ δ' αὖτις ἔτην παρὰ νῆας *but they two went again to the ships* (to be by or near them), Hm. βῆ δ' ἄχεύν παρὰ θύρα θαλάσσης *he went sorrowing along the sea-shore*.

b. of TIME: παρ' ὅλον τὸν βίον (along by) *during his whole life*.

c. of COMPARISON: δεῖ τὰς πράξεις παρ' ἀλλήλας τιθέναι *we must put the actions beside each other, compare them*, μείζον τι παρὰ τοῦτο *somewhat larger in comparison with this*.

d. of CAUSE: παρὰ τὴν ἡμετέραν ἀμέλειαν Φίλιππος αὔξεται *on account of our neglect Philip is becoming great* (prop. by it, in connection with it).

e. of EXCEPTION OR OPPOSITION: ἔχομεν τι παρὰ ταῦτα ἄλλο λέγειν *beside this we have another thing to say*, παρὰ τὸν νόμον *contrary to the law* (prop. passing by or beyond it, transgressing it) the opposite of *παρὰ* with acc. (632 c).

PHRASES: παρὰ μικρόν *by little, within a little*, παρὰ μικρόν ἦλθον ἀποθνήσκειν *I came near dying*, παρὰ πολλὸν νικᾶν *to be (victorious by much) completely victorious*, παρ' οὐδὲν ποιεῖσθαι *to esteem as naught*.

In COMPOSITION: *beside, along by or past, aside, amiss*.

649. 5. περί *around* (on all sides, cf. ἀμφί 637).

περί with the DATIVE, not frequent in Attic prose:

a. of PLACE: Hm. ἐνδυε περί στήθεσσι χιτῶνα *he put the mail-coat around his breast*, Hm. περί κῆρι (about the heart) *at heart, heartily*.

b. of CAUSE: Hm. περί οἷσι μαχεύμενος κτερέσσει *fighting (about) in defence of his possessions*, ἐβέβησαν περί τῷ χωρίῳ *they became alarmed for the place*.

650. περί with the GENITIVE:

a. chiefly in derived sense, *about, concerning* (Lat. *de*): βουλευόνται περί τοῦ πολέμου *they are taking counsel about the war*, τίνα δόξαν ἔχεις περί τούτων *what opinion hast thou concerning these things?*

b. in Hm. (surrounding, and hence) *surpassing, more than*: περί πάντων ἔμμεναι ἄλλων *to be superior to all others*. Hence, in prose, such phrases as περί πολλοῦ ποιεῖσθαι *to consider as* (more than much) *very important, desirable*, περί οὐδενὸς ἡγεῖσθαι *to esteem* (just above nothing) *very low, think little of*.

651. περί with the ACCUSATIVE, nearly the same as ἀμφί (639): περί Αἰγυπτὸν *about Egypt, in the region of Egypt*; and in derived sense, περί φιλοσοφίας σπουδάζειν *to be busily engaged about philosophy*.

In COMPOSITION: *around, (remaining) over, surpassing* (with adjectives = Lat. *per* in *permagnum*).

For Hm. περί as adverb *exceedingly*, see 615.

652. 6. *πρός* (Hm. also *πρὸς*, *πρὶ*) *at or by* (the front of, cf. *παρά*, 646), *akin to* *πρό*.

πρός with the DATIVE:

a. *at*: ὁ Κύριος ἦν πρὸς Βαβυλῶνι *Cyrus was at Babylon*. Also with verbs of motion (618 a): Hm. *πρὶ δὲ σκῆπτρον βάλε γαῖρ* *but he threw the staff on the ground* (so as to be, lie, there);—and in derived sense: τὸν νοῦν προσέχετε *πρὸς τούτῳ* *apply your mind to this*.

b. *in addition to*: *πρὸς τούτοις* *in addition to these things, furthermore*, *πρὸς τοῖς ἄλλοις* *beside all the rest*.

653. *πρός* with the GENITIVE:

a. *in front of, looking towards*: *πρὸς Θράκης καίσθαι* *to be situated over against Thrace*, τὸ πρὸς ἐσπέρας εἰχῆς *the westward wall*, cf. *πρός* with acc.;—similarly in *swearing*: *πρὸς θεῶν* *before the gods, by the gods*. So *πρὸς πατρός* (μητρός) *on the father's (mother's) side*, *πρὸς Πρωταγόρου εἶναι* *to be on the side of Protagoras*, *πρὸς τινος λέγειν* *to speak on one's side, in one's favor*, Hm. *πρὸς γὰρ Διὸς εἰσι ξένοι* *for strangers are (on the side of) under the care of Zeus*. Often, to express what is *natural or appropriate* on the part of some one: *πρὸς λατροῦ ἐστὶ* *it is the way of a physician*, *οὐκ ἦν πρὸς τοῦ Κύρου τρόπου* *it was not according to the character of Cyrus*.

b. *from* (prop. *from before*, cf. *παρά*, 647): *ἄλβος πρὸς θεῶν* *prosperity from the gods*;—sometimes used with passive verbs (instead of *ὑπό*, 656 b): *πρὸς τινος φιλεῖσθαι* *to be loved by some one* (cf. *ἐκ*, 624 c).

654. *πρός* with the ACCUSATIVE:

a. *to* (prop. *to the front of*): *ἔρχονται πρὸς ἡμᾶς πρέσβεις* *embassadors come to us*, *πρὸς τὸν δῆμον ἀγορεύειν* *to speak to (before) the people*.

b. *towards*: *πρὸς Βορρᾶν* *towards the north*;—especially of DISPOSITION OR RELATION TOWARD some one: *πιστῶς διακείσθαι πρὸς τινα* *to be faithfully disposed towards one*, *πρὸς βασιλέα σπονδὰς ποιᾶσθαι* *to make a truce with the king*, *δικάζεσθαι πρὸς τινα* *to carry on a law-suit against one*.

c. *with a view to*, in reference to: *πρὸς τὸ ταυτὶ συμφέρον* *in order to his own advantage*, *πρὸς τί με ταῦτ' ἐρωτᾷς* (to what end) *for what do you ask me this?* *πρὸς ταῦτα* (in view of these things) *therefore*, *διαφέρειν πρὸς ἀρετὴν* *to differ in respect to virtue*, τὰ πρὸς τὸν πόλεμον *the things pertaining to the war*, *πρὸς τὸ ἀργύριον τὴν εὐδαιμονίαν κρίνειν* *to judge of happiness (by reference to) according to money*.

PHRASES: *πρὸς ἡδονήν*, *χάρειν* *with a view to please, gratify* (one's self or another), *πρὸς βίαν* *by (resort to) force, forcibly*, *πρὸς ὀργήν* *in anger, angrily*, *οὐδὲν πρὸς ἐμέ* *it is nothing to me*.

In COMPOSITION: *to, towards, in addition*.

655. 7. *ὑπό* (Hm. also *ὑπαι*) *under* = Lat. *sub*.

ὑπό with the DATIVE: *ὑπὸ τῇ οὐρανῷ* *under the heavens*, *ὑπὸ τῇ ὄρει* *at the foot of the mountain*, *ὑπ' Ἀθηναίων εἶναι* *to be under (the power of) the Athenians*, poetic in Hm. *χερσὶν ὑφ' ἡμετέρεσσιν Ἀλῶσσα* (Troy) *conquered (under) by our hands*.

656. *ὑπό* with the GENITIVE:

a. OF PLACE: *ὑπὸ γῆς* *under the earth*;—hence in some expressions of DEPENDENCE: *ὑπ' αὐλητῶν χορεύειν* *to dance under (the lead of) flute-players*. But much oftener, under the working of a cause or agent: hence

b. OF AGENCY, with PASSIVE VERBS or those of passive meaning: *τιμᾶσθαι ὑπὸ τῶν πολιτῶν* *to be honored by the citizens*, *ἡ πόλις ἔδρα ὑπὸ τῶν Ἑλλήνων* *the*

city was taken by the Greeks, πολλοὶ ἀπέθανον ὑπὸ τῶν βαρβάρων many died (were slain) by the barbarians.

c. OF CAUSE: ὑπὸ γήρας ἀσθενὴς ἦν he was weak by reason of old age.

657. ὑπὸ with the ACCUSATIVE:

a. OF PLACE, prop. to (a position) *under*: Ἦμ. ὑπὸ πόντον ἐθύετο κυμαίνοντα he dived under the surging sea; used also in expressions denoting rest (618 a): ὑπὸ τὸ ὄρος ἤλικοτο they were passing the night at the foot of the mountain. Hence, in derived sense, of subjection: πόλεις τε καὶ ἔθνη ὑφ' αὐτοῖς ποιεῖσθαι to bring cities and nations under their power.

b. OF TIME (under a time either impending or in progress): ὑπὸ νύκτα just before night (Lat. sub noctem); ὑπὸ τὴν νύκτα during the night.

In COMPOSITION: *under, secretly, slightly, gradually*. It is sometimes used where the idea *under* is foreign to our conceptions, and in many such cases can hardly be translated.

ADJECTIVES.

658. For attributive and predicate-adjective, see 488. For agreement of adjective and substantive, see 498. For omitted subject, and use of adjective as substantive, see 509. For peculiarities in number and gender, see 511-23. For use of adjective as adverb, see 226, 228. For neuter adjective used as cognate-accusative, see 547 c.

Degrees of Comparison.

659. POSITIVE FOR COMPARATIVE. The positive may express a quality as disproportioned to the circumstances of the case, and may thus have a comparative force:

ἡ χώρα μικρὰ δὴ ἐξ ἰκανῆς ἔσται the territory, from being sufficient, will become small (i. e. too small, smaller than its inhabitants require). In most cases of the kind, an INFINITIVE follows, usually with *ὥς* or *ὥστε*: ὀλίγοι ἔρπεν *ὥς* ἐγκατεῖς εἶναι αὐτῶν we are too few to have possession of them.

660. COMPARATIVE. The comparative degree may be followed by a genitive, or by *ἢ* *than* (see 585-6).

a. The genitive is always used, when the comparative is followed by a reflexive pronoun: ὅταν ἐν τινὶ κινδύνῳ ᾖσι, πολλὰ χεῖρον αὐτῶν λέγουσι whenever they are in any danger, they speak much worse (than themselves, i. e. than they do under other circumstances) than they usually do. Compare βέλτιστος αὐτοῦ (best of himself, better than in any other state) in his best estate (559 a).

b. *ἢ* is always used, when the two objects of comparison are adjectives: both of these are then put in the comparative: στρατηγὸς πλείους ἢ βελτίους generals more numerous than good, συντομώτερον ἢ σαφέστερον διαλεχθῆναι to discourse more briefly than clearly.

c. *ἢ* is used after the comparative, when the quality is represented as disproportioned to something: thus *ἢ* *κατὰ* with the acc., *ἢ* or *ἢ* *ὥς* or *ἢ* *ὥστε* with the infin.: νομοδότης βελτίων ἢ κατ' ἀνδρῶν a lawgiver better (than according to man) than consists with man's nature, μείζον ἢ κατὰ δάκρυα πεπνυμένος they

have suffered things too great for tears, *Βελτίους ἢ ὑπὸ δάκρων παρατρέπεσθαι too good to be seduced by gifts, ἑλάττω δυνάμιν ἔχει ἢ ὅτε τοὺς φίλους ὠφελεῖν he has too little power to serve his friends.*

d. *ἦ* is sometimes irregularly omitted, when *πλέον* (*πλεῖν*) *more* or *ἐλάττω* (*μείων*) *less* is followed by a numeral not in the genitive: ἀποκτείνουσι τῶν ἀνδρῶν οὐ μείων πεντακοσίων they kill not less (than) 500 of the men. The same adverbs, with or without *ἦ*, may be used for any case or number of the adjective: thus in the last example, *μείων* = *μειονας*; ἀπέθανον οὐκ ἐλάττω (= ἑλάττωτες) τῶν εἰκοσι there fell not less than 20, ἐν πλείον (= πλείουσιν) ἢ διακοσίοις ἔτεσι in more than 200 years.

661. Instead of the genitive or the particle *ἦ*, other forms are sometimes used with the comparative:

αἰρετότερός ἐστι ὁ καλὸς θάνατος ἀπὸ τοῦ αἰσχροῦ βίου a noble death is more to be desired than (lit. instead of) *a shameful life, μὴδὲν περὶ πλείονος ποιοῦ πρὸ τοῦ δικαίου consider nothing as of more account than* (lit. before) *justice, χειμῶν μείζων παρὰ τὴν καθεστηκυῖαν ἔραν a cold more severe than* (lit. in comparison with) *the ordinary season, πρὸς πάντας τοὺς ἄλλους οἱ Συρακούσιοι πλείω ἐπορίσαστο the Syracusans provided more than* (lit. in relation to) *all the rest, ὁ πάλεμος οὐχ ὅλων τὸ πλεον ἄλλὰ θαπάρης war is not a thing of arms so much as of expense* (lit. not of arms more, but of expense).

662. The comparative is often used ABSOLUTELY, i. e. without any object depending on it. Such an object may then be understood from the connection:

αἰρετότερον τὸ ἀνταρκέστερον the more independent position is more desirable (than another less independent), *μή τι νεώτερον ἀπαγγέλλεις do you report anything newer* (than we know already)? *ἡμινόν ἐστι ὑπὸ θεοῦ καὶ φρονιμοῦ ἀρχεσθαι it is better to be governed by a divine and intelligent being.*—Thus the comparative may signify MORE THAN OTHERS, MORE THAN IS USUAL OR PROPER, and may be rendered sometimes by the positive with TOO, QUITE, VERY: *οἱ σοφώτεροι the wiser, men of superior wisdom, εἰ καὶ γελοιώτερον εἰπεῖν though it is rather a funny thing to say.*

663. SUPERLATIVE. The superlative represents a quality as belonging to its subject in a higher degree than to any other individual of the same class. This class is most commonly designated by a genitive-partitive (559 a), which may often be understood where there is none expressed. But the superlative is also used without definite reference to a class, to represent a quality as belonging to its subject in a very high degree: *ἄνθρωπος σοφώτατος a very wise man.*

664. *Strengthened Forms.* The superlative is strengthened by various additions, especially by a prefixed *ὥς* or *ὅτι*, less often *ἦ* (in poetry also *ὥπως*):

ὥς ἐλαχίστων δεῖσθαι to have the very smallest wants, ὅτι μάλιστα as much as possible, ὅτι ἐν βραχυτάτῳ in the shortest possible space, ἢ ῥῆστα in the easiest manner. Sometimes *ὥς* and *ὅτι* are used together: *ἐμὲ ὥς ὅτι βέλτιστον γενέσθαι that I should become as good as may be.* The adj. pron. *οἷος* has a similar use: *ὅρῳ τὰ πράγματα οὐχ οἷα βέλτιστα ὅσα I see that our affairs are not in the very best condition, ὅστος πάγου οἶου δευροτάτου there being a frost of extreme severity.*

a. These forms of expression appear to have arisen by incorporation and attraction (810-11): *οὕτως δεῖσθαι, ὡς ἐλάχιστά ἐστι* to want (things) in that way, in which they (the things wanted) are least, *ἐν τούτῳ δ' τι βραχυτάτῳ ἐστι* in that space which is shortest, *ἐμὰ ὡς τοῦτο δ' τι βέλτιστόν ἐστι γενέσθαι* that I should become as that which is best, *πάγου τοιούτου ὅλος δευρότατός ἐστι* a frost of that sort which is most severe.

b. In such expressions, words denoting POSSIBILITY are sometimes found (but not with *εἶμι*): *διηγήσομαι ὡς ἂν δύναμαι διὰ βραχυτάτων* I will state in the briefest terms I am able, *οἱ Λακεδαιμόνιοι σίτην δ' ἀνυστὸν μετριωτάτῃ τρέφουσι* the Lacedaemonians support life with an amount of bread as moderate as possible, *ἦγε στρατιὰν ὅσην πλείστην εἶδύνατο* he led as large an army as he could.

665. a. The superlative is also strengthened by *δή* annexed: *μέγιστος δὴ* the very greatest. For *ἐν τοῖς* with superl., see 627.—A negative form of expression may be used with emphasis: *οὐκ ἐλάχιστος* not least = very great (an example of *litotes*).—The superlative may receive emphasis from the numeral *εἰς*: *πλεῖστα εἰς ἀνὴρ δυνάμενος ὠφελεῖν* being able to render most aid (as one man, i. e.) beyond any other one man.

b. Sometimes *μάλιστα* is added to the superlative: *διὰ τῶν νόμων μάλιστα μέγιστοί ἐστε* through the laws ye are most of all greatest. So *μᾶλλον* is sometimes found with the comparative: *ἀσχυρτηρότερος μᾶλλον τοῦ βέλτερος* bashful more than he ought to be.

666. The PARTICIPLES never form a comparative and superlative, but take *μᾶλλον, μάλιστα* instead. This is the case also with many verbals in *τὸς*, and with some other adjectives. It is sometimes the case even with adjectives which usually form the comparative and superlative.

PRONOUNS.

667. The PERSONAL PRONOUNS, when they stand in the nominative, are *emphatic*; otherwise they would be omitted (504 a):

καὶ σὺ ὕψει αὐτόν thou also wilt see him (thou as well as others). Yet they have little emphasis in some phrases, such as *ὡς ἐγὼ ἀκούω* (πυνθάνομαι, οἶμαι) as I hear (learn, think).

668. The pronoun *οὗ, οἷ*, etc., of the third person, is in Attic always *reflexive* (671 a); instead of it, *αὐτός* is used as a *personal* pronoun: this also, when it stands in the nom., is *emphatic*: *εἶδον αὐτήν* I saw her, *αὐτὸς ἔφη* (ipse dixit) he himself (the master) said it.

669. INTENSIVE PRONOUN. a. *Αὐτός*, in agreement with a substantive, is intensive or emphatic (= Lat. ipse): *ὁ ἀνὴρ αὐτός* or *αὐτὸς ὁ ἀνὴρ* the man himself (538 b).

So with various shades of meaning: *ἐπιστήμη αὐτῇ* knowledge in itself (in its own nature); *ἡ γεωργία πολλὰ καὶ αὐτῇ διδάσκει* agriculture itself also (as well as other pursuits) affords much instruction; *ἡγοῦμαι τὴν ἡμετέραν πόλιν αὐτὴν πάλ᾽ ἀρείσσω εἶναι* I believe our city by itself (alone) to be much superior in strength; *αὐτοὶ ὀργιζόμενοι* οἱ στρατιῶται the soldiers being angry of themselves

(aside from the influence of others); *ἐν αὐτοῖς τοῖς ἀγίοις* on the coasts themselves (just upon, close upon, the coasts); *τέτταρας ναῦς ἔλαβον αὐτοῖς ἀνδράσι* they took four ships, crews and all (604). It is used, by a peculiar idiom, with ORDINAL numerals: *ἐσθρατήγει Νίκλας τρίτος αὐτόν* Nicias was general with two associates (being himself third and chief).

b. It is often emphatic when it stands by itself (in agreement with a word understood); in the nom. it is always so (668), and sometimes in the oblique cases:

Βρασίδης τῇ Θεσσαλῶν γῇ καὶ αὐτοῖς (sc. τοῖς Θεσ.) φίλος ἦν Brasidas was a friend to the country of the Thessalians and to (the people) themselves, *πλευστήν* (sc. ὑμῖν) *εἰς τὰς τριήρεις αὐτοῖς ἐμβάσι* (you) must sail, having yourselves gone on board of the triremes, *οὐχ οἴοντε ἀμελήσιν αὐτὸν εἶναι* (sc. τινα) ἄλλους ποιεῖν ἐπιμελείς it is impossible (for one) who is careless himself to make others careful.

c. But usually, when standing by itself in an oblique case, it serves as a personal pronoun (668), or a weak demonstrative, referring to a person or thing previously mentioned (491 b):

Κύρου παρήσαν αἱ ἐκ Πελοποννήσου νῆες, καὶ ἐν αὐταῖς Πυθαγόρας the ships from Peloponnesus joined Cyrus, and Pythagoras in command of them, *οὓς δὲ μὴ εὗρισκον, κενετόφρον αὐτοῖς ἐποίησαν* such as they did not find, they made a cenotaph for them.

For *ἐ* αὐτόν the same, see 538 b.

670. The REFLEXIVE PRONOUNS refer to the subject of the sentence: *τὰ ἀριστα βουλευέσθε ὑμῖν αὐτοῖς* take the best counsel for yourselves.

a. When connected with a dependent verb (finite, infinitive, or participle), they refer to the subject, not of the dependent, but of the principal verb; and are then said to be INDIRECT REFLEXIVES:

τὰ ναυάρια, ὅσα πρὸς τῇ αὐτῶν (γῇ) ἦν, ἀνείλοντο they took up the wrecks, as many as were close to their own (land), *ὁ τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν αὐτῷ* the tyrant thinks that the citizens are servants to him (lit. to himself), *τούτων ἦρξε Κύρος οὐχ αὐτῷ δημοκράτων ὄντων* Cyrus became ruler of these, though they were not of the same tongue with him.

b. Sometimes, however, the reflexive pronouns refer, not to the principal subject, but to a dependent word: *ἀπὸ σαυτοῦ σε διδάξω* from yourself I will instruct you, *ζηλοῦτε τοὺς μηδὲν κακὸν σφίσιν αὐτοῖς συνεῖδοντας* emulate those who are conscious (with themselves) in their own minds of no evil, *τὸν κωμάρχην φέροτο Ξενοφῶν ἑῶν πρὸς τοὺς αὐτοῦ οἰκίας Ξενοφῶν* went conducting the governor of the village to his own people (the governor's, not Xenophon's).

671. The personal pronouns are sometimes used instead of the reflexive:

δοκῶ μοι οὐκ ἀπαράσκευος εἶναι I (seem to myself to be) think that I am not without preparation:—especially for the indirect reflexives: *οὐχ ἔξιν δ τι χρεῖσθε αὐτῷ νομίζει* he thinks that you will not know what to do with him.

a. The personal pronouns of the third person (οὗ, οἱ, etc.) are in Attic always used as indirect reflexives; but οὗ and οἱ are rare in Attic prose, and οἱ is seldom emphatic: *ἀγκλημάτων ἐποιεῖντο, ὅπως σφίσιεν θρι μάλιστα πρόσθαις εἴη τοῦ πολεμῆν* they were bringing charges, that they might have the greatest pos-

sible color for making war, λέγεται Ἀπόλλων ἐκείρην Μαρσύαν ἐρίοντα αὐτοῦ πολείας Apollo is said to have flayed Marsyas, when contending with him (Apollo) in respect to skill.

b. In Hm., οὗ, οἷ, οἷ, etc., are freely used as personal pronouns (= Att. αὐτοῦ, -ης, etc.): αὐτόματος δὲ οἱ ἦλθε Μενέλαος but Menelaus of his own accord came to him; —yet they are often reflexive: γαστήρ ἐκέλευσε ἔο μνησασθαι ἀνάγκη the stomach requires one perforce to think of it.

672. a. The reflexive pronoun of the third person is sometimes used for that of the first and second: δεῖ ἡμᾶς ἀνερεῖσθαι ἑαυτοὺς we must question ourselves.

—In Hm., the possessive pronoun ὅς (ἐός) has a similar use: οὐ γὰρ ἔγωγε ἦς (for ἐμῆς) γαίης δύναιμι γλυκερώτερον ἄλλο ἰδέσθαι for I can look on nothing sweeter than (mine) own land.

b. The reflexive pronoun, in the plural forms, is often used for the reciprocal (ἀλλήλων, ἀλλήλοις, etc.): διελεγόμεθα ἑμὶν αὐτοῖς we were conversing (with ourselves) with one another.

673. The forms ἐμὲ αὐτόν, αὐτόν με, σὲ αὐτόν, αὐτόν σε, and the like, are *emphatic* only, not reflexive:

τοὺς παῖδας τοὺς ἐμοὺς κατήσχυνε καὶ ἐμὲ αὐτόν he insulted my children and me myself, poet. αὐτῷ ταῦτά σοι δίδωμι to thee thyself do I give these things. Instead of ἑ αὐτόν, etc., in the third person, αὐτόν alone is used: λαμβάνουσιν αὐτόν καὶ γυναῖκα they take the man himself and his wife. In the plural, ἡμῶν αὐτῶν, etc., may be either reflexive or emphatic; αὐτῶν ἡμῶν, etc., emphatic only: but σφῶν αὐτῶν is only reflexive, and αὐτῶν σφῶν is never used.

a. But in Hm., to whom the compound reflexives are unknown (235 D), such forms as ἑ αὐτόν, οἷ αὐτῷ, σοὶ αὐτῷ, etc., are sometimes reflexive and sometimes emphatic.

674. The reflexive pronoun may be made to receive emphasis by prefixing αὐτός to it:

αὐτός in this use agrees, not with the reflexive itself, but with the subject to which it refers: αὐτὸς αὐτόν ἀπέκτεινε he (himself) killed himself, τὸν σοφὸν αὐτὸν αὐτῷ μάλιστα δεῖ σοφὸν εἶναι the wise man must be wise especially for himself. The two pronouns are separated by a preposition: τὰ μὲν αὐτῇ δὲ αὐτῆς ἡ ψυχὴ ἐπισκοπεῖ some things the soul surveys by itself; but not, usually, by the article: καταέλυκε τὴν αὐτοῦ αὐτοῦ δυναστείαν he has overthrown his own dominion.

675. POSSESSIVE PRONOUNS. The article is often used instead of an (unemphatic) possessive pronoun (527 d). (For the article with a possessive pronoun, see 538 c.)

a. The genitive of the personal pronoun is very commonly used instead of the possessive: σοῦ ὁ υἱός or ὁ υἱός σου (for the position, see 538 a). For the 3d person, the Attic prose always has αὐτοῦ, -ης his, her, its (instead of ὅς); and αὐτῶν their (instead of σφέτερος).—σφέτερος in Attic prose is always reflexive: ὅς or ἐός is only poetic.

b. The possessive, being thus nearly equivalent to the genitive of a personal pronoun, may have an adjective or appositive connected with it in the genitive (cf. 528 b): ἡ μετέρα τῶν σοφιστῶν τέχνη διδάσκει the art of you the sophists has advanced, poet. τὰμὰ δυστήνου κακὰ the ill of me, unhappy one, Hm. μετέρος δ' εἰ μὲν θυμὸς μετέσται αὐτῶν if your (own) mind is offended.

676. The possessive pronouns often have a reflexive use:

τῶν χρημάτων σοι τῶν ἐμῶν κίχρημι I lend to thee of my own property: as to σφέτερος, see 675 a. In this use, ἡμέτερος, ὑμέτερος commonly take αὐτῶν (675 b): *ἡμέτερα αὐτῶν ἔργα οὐ λέγομεν* our own actions we do not speak; for σφέτερος αὐτῶν, the genitive ἐαυτῶν is frequent: *τὰ σφέτερα αὐτῶν* (or *τὰ ἐαυτῶν*) *εἰς τῖδεσθαι* to manage well their own affairs. The forms ἐμὸς αὐτοῦ (-ῆς), σὸς αὐτοῦ (-ῆς) are poetic: the genitives ἐμαυτοῦ (-ῆς), σεαυτοῦ (-ῆς) are used instead; and in the third person, ἐαυτοῦ (-ῆς).

677. A possessive pronoun is sometimes equivalent to an objective genitive: *εὖνοια ἢ ἐμὴ* good-will to me (not my good-will to another); *σοὶ σὴν χάριν* (as a favor to thee) for thy sake.

678. DEMONSTRATIVE PRONOUNS. The ordinary demonstrative is οὗτος *this, that*. *Ὅδε* *this* (here) is used of something near or present; *ἐκεῖνος* *that* (yonder), of something remote.

a. These pronouns, and especially *ὅδε*, are sometimes used almost as adverbs of place:

αἷτιος Χαιρέφῶν ὅδε Chaerephon here is to blame for it, poet. *ὁρῶ τήνδ' ἐκ δόμων στείχουσιν Ἰοκάστην* I see Jocaste coming hither from the house, *ἱππεῖς οὗτοι* *παλῆμιοι φαίνονται* there are seen horsemen of the enemy ("those horsemen" would be expressed by *οἱ ἱππεῖς οὗτοι*), *νῆες ἐκεῖνα ἐπιπλέουσιν* yonder are ships sailing towards us.

679. In referring to an object already mentioned, *οὗτος* is generally used; but *ὅδε*, in reference to an object yet to be mentioned: *ἔλεξαν ταῦτα* they said these things (before stated), *ἔλεξαν τὰδε* they said these things (which follow). The same distinction exists also between *τοιούτος* *such*, *τασοῦτος* *so much, many*, *τηλικούτος* *so old, large*,—and the corresponding forms in *δε*, *τοιόςδε*, *τασόςδε*, *τηλίκόςδε*.

a. Yet *οὗτος* is sometimes used—especially the neuter *τοῦτο*—in reference to a word or sentence following in apposition: *οὐ τοῦτο μόνον ἐννοοῦνται, τί περὶ σονται* they think not of this alone, what they shall suffer. More rarely, *ὅδε* is used in reference to something before mentioned.

b. *Ἐκεῖνος* is also used in referring to an object before mentioned, even when mentioned immediately before, if the object is thought of as remote, or is otherwise especially distinguished: *Κῦρος καθ' ὁρὰν βασιλεῖα καὶ τὸ ἐμφ' ἐκείνου στίφος* Cyrus observes the king and the band around him (some way off, as leader of the opposite army). *Ἐκεῖνος* may even refer to a word or sentence following in apposition: *παρὰ ἐκείνων, οἶμαι, παρὰ τῶν μηδέποτε πολεμίων* from those, I think, (viz.) from such as never were hostile.

680. *Οὗτος* sometimes repeats the subject or object of a sentence with emphatic force:

ὁ τὸ σπέρμα παρασχών, οὗτος τῶν φύτων αἷτιος the one who furnished the seed, he is responsible for what grew from it. So *αὐτός*, but without emphasis: *πειράσσομαι τῷ πάντῃ, κρᾶτιστος δὲν ἱππεύς, συμμαχεῖν αὐτῷ* to my grandfather, I will try, being a first-rate horseman, to act as an ally to him.

For *καὶ ταῦτα* and that with omitted verb, see 508 b.

a. *Οὗτος* is sometimes used in addressing a person: *οὗτος, τί ποιεῖς* you there, what are you doing (678 a).

681. RELATIVE PRONOUNS. For agreement of relative and antecedent, see 503. For peculiarities of relative sentences, see 807-23.

a. The ordinary relatives (*ὅς, ὅσος, ὅλος*, etc.) are often used where the antecedent is indefinite: *πειθονται οὓς ἂν* (= *οὕτως ἂν*) *ἡγῶνται βελτίστους εἶναι* they obey (those, any) whom they may think to be best.

b. But the indefinite relatives (*ὅστις, ὁπόσος, ὁποῖος*, etc.) are not used where the antecedent is definite or particular. Where the antecedent is apparently of this nature, an indefinite idea is really connected with it: *Ἡδ. ἐπεθύμησε Πολυκράτεια ἀπολίσσαι, δι' ὅτινα κακῶς ἤκουσε* he desired to destroy *Polykrates*, (as being a person) on whose account he was ill spoken of. Yet in late writers, *ὅστις*, etc., are sometimes used without any indefinite idea.

For indefinite relatives used as (dependent) interrogatives, see 682, 825: as indefinites, see 816 a.

682. INTERROGATIVES. A question may be—1. one which the speaker himself asks (*direct question*): *τί βούλεσθε* what do you want? or—2. one which he describes as being asked (*indirect or dependent question*): *ἥρῳτα τί βούλουτο* he asked what they wanted.

The interrogatives (pronouns and adverbs, 247-8) are used in both kinds of questions. But in dependent questions, the indefinite relatives are more common: *ἥρῳτα ὃ τί βούλουτο*; in direct questions, they are never found.

For peculiarities of interrogative sentences, see 824-31.

683. INDEFINITE PRONOUNS. The pronoun *τις, τι*, may express indefiniteness, not in respect to the particular object, but in regard to its nature or quality:

ὁ σοφιστὴς πέφανται τις ἔμπορος the sophist has been shown to be (not some one who trades, but one who pursues some trade) a sort of trader. In this sense, it is often connected with adjectives: *μὴ βλάξ τις καὶ ἡλῑθὺς γένημαι* lest I should come to be a sort of dull and simple fellow (not some one who is dull, but one who has some dullness): *σο τοιαῦτ' ἄττα* (not some things of that kind, but) things of some such kind, *μέγας τις* of some magnitude, *ἐν βραχεῖ τινι χρόνῳ* in a pretty short time, *τριάκοντά τινας ἀπέκτειναν* they killed (some thirty) about thirty, *ὀλίγοι τινές* some few.

a. So *τι* with adverbs: *σχεδόν τι* pretty near, *μηδέν τι* πᾶν διακόμενοι scarcely pursued at all (lit. a sort of none at all).

b. *Πᾶς τις, ἕκαστός τις*, denote every one, each one, taken at pleasure. *Τίς* is sometimes used in the sing., when several must be thought of: *χρὴ δεῖπναι* ὃ *τις* *τίς* ἔχει whatever one (and another) has, he (they) must make a supper of it.

c. *Τίς* is sometimes used with an implied notion of importance: poet. *ἠέχεις τις εἶναι* you pretended to be somebody (of consequence), *λέγειν τι* to say something (worth while): so *οὐδὲν λέγειν* to say nothing (worth while).

THE VOICES.

A. ACTIVE.

684. The active voice represents the subject as acting. It is transitive when the action passes over to a direct object, otherwise intransitive.

a. The active voice of some verbs has both a transitive and an intransitive meaning:

ἵκναι tr. to drive, intr. to ride, march; *πράττει* tr. to do, intr. *εἶ* (κακῶς) *πράττει* to (do, i. e.) succeed well (ill); *ἔχει* tr. to have, hold, intr. *ἔχει δὴ* (hold) stop now, *ἔχ' ἡρέμα, ἡσυχῇ* (hold) keep still, καλῶς *ἔχει* Lat. bene se habet, it is well.—In English, this is still more common, as in the verbs to move, turn, break, melt, increase, etc.

In some verbs, the two meanings belong to different tenses, see 416-7.

685. Some transitive verbs have an intransitive meaning only when compounded with a preposition:

βάλλειν to throw, *μεταβάλλειν* (to throw from one place to another) to change tr. and intr., *εἰσβάλλειν* and *ἐμβάλλειν* to make an invasion, also (of rivers) to empty; *δίδου* to give, *ἐνδίδου* to give in, surrender tr. and intr., *ἐπιδίδου* to advance, improve; *κείτειν* to cut, *προκόπτειν* to make progress; *φέρειν* to bear, *διαφέρειν* to differ.

For intransitive verbs which become transitive in composition, see 544 d.

686. A subject is often described by the active as doing what it only causes another to do (*causative* use): *ὁ Κύρος κατέκαυσε τὰ βασίλεια* Cyrus burnt the palace, i. e. caused it to be burnt.

B. MIDDLE.

687. The middle voice represents the subject as acting on itself, that is, as affected by its own action.

It is, therefore, *reflexive* in meaning, the action, as it were, turning back upon the agent. Like the active, it is transitive when it takes a direct object: *πράττεσθαι χρήματα* to get one's self money;—otherwise, intransitive: *ἀπέχεσθαι* (to hold one's self away) to abstain.

The subject may be variously affected by the action. Hence we distinguish the following uses of the middle:

688. 1. The DIRECT MIDDLE,—in which the subject of the action is at the same time its direct object:

λούεσθαι to wash (one's self), *τρίβεσθαι* to turn (one's self), *ἐπιδείκνυσθαι* to show one's self, *ἵστασθαι* to set one's self, *καλύπτεσθαι* to cover one's self. Instead of the reflexive form, an intransitive verb is often to be used in Eng.: *παύειν* to make cease, *παύεσθαι* (to make one's self cease) to cease; *φαίνειν* to show, *φαίνεσθαι* (to show one's self) to appear; *πειθεῖν* to persuade (cause to believe), *πειθεσθαι* (to make one's self believe) to trust, comply.

a. The direct middle is much less frequent than the indirect: instead of it, the active voice is generally used with a reflexive pronoun. Even with the middle voice a reflexive pronoun is sometimes used for the sake of clearness or emphasis: *φθίσονται ἢ κακῶσαι ἡμᾶς ἢ σφᾶς αὐτοὺς βεβαιώσασθαι* they will get the start either in harming us or in securing themselves.

689. 2. The INDIRECT MIDDLE,—in which the subject of the action is at the same time its indirect object, most commonly as dative of interest, FOR *one's self*:

πορίζω to procure, *πορίζομαι* (*χρήματα*) to procure (money) for one's self, *σπᾶσθαι* τὸ ξίφος to draw (for one's self) one's own sword, *ἄγεσθαι γυναῖκα* to take a wife (to one's own house), *μεταπέμπομαι τινα* I send after one (that he may come to me), Hm. αὐτὸς ἐφέλκεται ἄνδρα σιδήρος the iron itself draws the man to it. Thus too, *ὁ νομοδότης τίδησι νόμους* the lawgiver makes laws (for others), but *ὁ δῆμος τίδηται νόμους* the people makes laws for itself.

a. It may be for the interest of the subject that something should be removed FROM it: *ἀμύνεσθαι κίνδυνον* to ward off danger (for one's self, i. e.) from one's self, *τρεπόμεθα τοὺς πολεμίους* we turn the enemy from ourselves, put them to flight, *ἀποδόσθαι πᾶν* to sell a ship (prop. to give it from and for one's self, for value received).

b. In some verbs, the indirect middle has a *causative* use (686):

διδάσκω τὸν υἱόν I procure instruction for my son (make others teach him for me), *παράσσεμαι δεῖπνον* I have a meal served up to me (make others serve it for me); *δανίζω* I lend, *δανίζομαι* (I make one lend to me) I borrow; *μισθώω* I let for hire, *μισθούμαι* (I make one let to me) I hire; *δικάζω* I give judgment, *δικάζομαι* (I make one give judgment for me, in my case) I maintain a suit at law.

690. 3. The SUBJECTIVE MIDDLE,—in which the subject is thought of as acting in his own sphere, with his own means and powers:

παρέχειν to furnish in any way, *παρέχεσθαι* to afford from one's own property; *ποιεῖν πόλεμον* to make war simply, *ποιεῖσθαι πόλεμον* to make war with one's own resources; *λαμβάνειν τι* to take something, *λαμβάνεσθαι τι* to take hold of something with one's own hand; *σκοπεῖν* to view, *σκοπεῖσθαι* to take one's own view, consider in his mind.

a. Hence some *intransitive* verbs form a middle, which gives special prominence to the subject, as acting in his own sphere: *βουλευεῖν* to take counsel, *βουλευέσθαι* to take one's own counsel, form his own plan; *πολιτεῖν* to be a citizen, act as such, *πολιτεῖσθαι* to perform one's civic duties (espec. public duties), to conduct public affairs; *πρεσβεῖν* to be an ambassador, negotiator, *πρεσβεύεσθαι* (used of the state) to conduct its negotiations (by sending ambassadors).

691. The following verbs may be added to those already given, as showing various and important differences of meaning between active and middle: *αἰεῖν* to take, *αἰεῖσθαι* to choose; *ἄπτειν* to fasten, *ἄπτεσθαι* (to fasten one's self to) to touch; *ἔχειν* to hold, *ἔχεσθαι* to hold on to, hence to be close to; *τιμωρεῖν τινα* to act as avenger or helper to a person, *τιμωρεῖσθαι τινα* to avenge one's self on a person; *ἔρχω* I begin (in advance of others, opposed to *ὀπισθεῖν* am behind), *ἔρχομαι* I begin (my own work, without reference to others, opposed to *παύομαι*

I cease); $\delta \rho\eta\tau\omega\rho \gamma\rho\acute{\alpha}\phi\epsilon\iota \nu\acute{o}\mu\omicron\nu$ *the orator (writes) proposes a law*, $\delta \kappa\alpha\tau\eta\gamma\omicron\rho\omicron\varsigma \gamma\rho\acute{\alpha}\phi\epsilon\tau\alpha\iota \tau\acute{\omicron}\nu \acute{\alpha}\delta\iota\kappa\tau\acute{\omega}\nu\tau\alpha$ *the plaintiff brings his suit (indictment) against the offender*.

a. The same verb may have different uses of the middle voice: thus $\delta\iota\delta\acute{\alpha}\sigma\kappa\omicron\mu\alpha\iota$ indirect middle with causative meaning (689 b); but also as direct middle, *I teach myself, learn*.

692. DEPONENT VERBS show the same uses of the middle voice, and differ from the verbs already given only in having no active:

thus, Direct Middle, $\delta\pi\sigma\chi\upsilon\nu\epsilon\iota\sigma\theta\alpha\iota$ (to hold one's self under) *to undertake, promise*; Indirect, $\delta\acute{\epsilon}\chi\epsilon\sigma\theta\alpha\iota$ *to receive* (to one's self), $\kappa\tau\acute{\omega}\sigma\theta\alpha\iota$ *to acquire* (for one's self), $\acute{\alpha}\nu\alpha\beta\iota\omega\sigma\sigma\alpha\theta\alpha\iota$ causative, *to (make live again) re-animate*; Subjective, $\acute{\alpha}\gamma\omega\nu\iota\sigma\theta\alpha\iota$ *to contend* (with one's own powers), $\phi\lambda\epsilon\sigma\theta\alpha\iota$ *to think* (in one's own mind).—For passive deponents, see 418.

For future middle used in passive sense, see 412 b.

C. PASSIVE.

693. The passive voice represents the subject as acted on, or suffering an action.

Hence the object of the active verb becomes the subject of the passive. The subject of the active verb (the agent) is variously expressed with the passive; sometimes by the dative (600): usually by $\acute{\upsilon}\pi\acute{o}$ with the genitive; rarely by other prepositions (624 c, 653 b).

694. The passive is used in Greek more freely than in Latin, especially in these particulars:

a. Many verbs form a passive voice, which in the active take their object in the genitive or dative (not in the accusative): $\kappa\alpha\tau\alpha\phi\omicron\rho\omicron\nu\acute{\omega} \tau\iota\omega\varsigma$ *I despise some one*, $\kappa\alpha\tau\alpha\phi\omicron\rho\omicron\nu\epsilon\iota\tau\alpha\iota \tau\iota\varsigma \delta\pi' \epsilon\mu\acute{o}\upsilon$; $\pi\iota\sigma\tau\epsilon\acute{\upsilon}\omicron\upsilon\sigma\iota \tau\acute{\omega} \beta\alpha\sigma\iota\lambda\epsilon\iota$ *they trust the king*, $\delta \beta\alpha\sigma\iota\lambda\epsilon\upsilon\varsigma \pi\iota\sigma\tau\epsilon\upsilon\epsilon\tau\alpha\iota \delta\pi' \alpha\upsilon\tau\acute{\omicron}\nu$.

b. Neuter passive participles are formed from verbs wholly intransitive: $\tau\acute{\alpha} \sigma\tau\alpha\tau\epsilon\nu\acute{o}\mu\epsilon\nu\alpha$ *the things done in making war, military operations*, $\tau\acute{\alpha} \sigma\omicron\iota \pi\epsilon\pi\omicron\lambda\iota\tau\epsilon\nu\acute{\mu}\epsilon\nu\alpha$ *thy political course or conduct*.

c. Dependent verbs (though properly middle, 418) are sometimes used with passive meaning: in this use, the aorist and future take the passive form: $\beta\acute{\upsilon}\delta\epsilon\sigma\theta\alpha\iota$ *to do violence*, Aor. $\beta\acute{\upsilon}\delta\sigma\alpha\sigma\theta\alpha\iota$; but also pass. *to suffer violence*, Aor. $\beta\upsilon\alpha\sigma\theta\eta\eta\nu\alpha\iota$ (cf. 415). So too in other verbs, a passive meaning may arise from that of the middle: $\alpha\lambda\epsilon\iota\nu$ *to take*; Mid. $\alpha\lambda\epsilon\iota\sigma\theta\alpha\iota$, Aor. $\acute{\epsilon}\lambda\epsilon\sigma\theta\alpha\iota$, *to choose*; Pass. $\alpha\lambda\epsilon\iota\sigma\theta\alpha\iota$, Aor. $\alpha\lambda\epsilon\delta\theta\eta\nu\alpha\iota$, *to be taken*, also *to be chosen*.

REM. d. On the other hand, the Latin impersonal passive from intransitive verbs (*curritur, ventum est*, etc.) is unknown to the Greek.

For Aor. Pass. with middle sense, see 414.

THE TENSES.

695. The tenses of the verb distinguish the action——1. in relation to its own progress:——2. in relation to the time of speaking. Hence

1. The tenses represent the ACTION as *continued, completed, or indefinite*.

a. In the indefinite tenses, the action is viewed at the OUTSET of its progress, as introduced into being, *brought to pass*, without reference to continuance or completion. In the continued tenses, it is viewed in the COURSE of its progress, as *going on*, without reference to introduction or completion. In the complete tenses, it is viewed at the CLOSE of its progress, as *concluded*, without reference to introduction or continuance.

696. 2. The tenses of the *indicative* also express TIME, *present, past, and future*. Thus

Action.	Time.	Tense.	Example.
continued	at the present time	Present	γράφω <i>am writing</i>
"	at a past	Imperfect	ἔγραφον <i>was writing</i>
bro't to pass	at a past	Aorist	ἔγραψα <i>wrote</i>
"	at a future	Future	γράψω <i>shall write</i>
completed	at the present	Perfect	γέγραφα <i>have written</i>
"	at a past	Pluperfect	ἔγεγραψεν <i>had written</i>
"	at a future	Fut. Perf.	γεγραψομαι <i>shall have</i> [been written]

a. It will be observed that the above scheme has no form for action brought to pass at the present time, or action continued at a future time. But these deficiencies are usually supplied by the present and the future: thus γράφω *I am writing*, but also *I write*; γράψω *I shall write*, also *I shall be writing*.

b. The other modes of the present, perfect, and aorist represent the action as continued, completed, or indefinite, without reference to the time of speaking. But as regards the optative, infinitive, and participle, of the aorist, see 717: for the same modes of the future, see 718.

I. TENSES OF THE INDICATIVE.

A. PRESENT.

697. UNIVERSAL TRUTHS. A proposition which is *always* true, is generally expressed by the present, as being true *now*:

ἔστι θεός there is a god, ἡ ἀλήθεια ἐκικραται πάντων truth prevails over all things.——But sometimes it is expressed by the PERFECT or the FUTURE, as that which has been or will be true: πολλοὶ διὰ δόξαν μεγάλα κακὰ πεπόνθασι many on account of glory have suffered great evils, ἀνὴρ ἐνικητὴς ἀπαλλάσσεται βέβαια a reasonable man, when he has lost anything, will bear it very easily.——For a similar use of the AORIST, see 707.

698. **PRESENT FOR PERFECT.** The present of some verbs may be used to express an action which belongs to the past, but has results that continue in the present:

ἀκούω I hear, also I (have heard and so) *am informed*; *νικάω* I conquer, or (have conquered) *am victorious*; *φεύγω* I flee, or (have fled) *am in exile*; *ἀδικέω* I do wrong, or (have done wrong) *am a wrong-doer*. The presents *ἔγω* I *am come*, *ἄρχομαι* I *am gone*, are only used in this way.

699. **PRESENT FOR PAST OR FUTURE.** In vivid narration, a past event is often thought of and expressed as present.

The tense in this use of it is called **HISTORICAL PRESENT**; it is freely interchanged with the historical tenses (263): *Δαρείου καὶ Παρυσάτιδος παῖδες γίγνεται δύο* of Darius and Parysatis are born two sons, *ἔπει ἤγειτο Ἀρχίδαμος ἐπὶ τοῖς πολεμίοις, ἐνταῦθα οὐκ ἰδέσσαντο, ἀλλ' ἐγκαλίσσονται* when Archidamus was leading against the enemy, these did not abide the attack, but turn to flee.

a. Even a **FUTURE** event, when thought of as immediate or certain, may be expressed by the present: *μικρὰ εἰπὼν ἤδη καταβαίνω* after having said a little, I am already coming down. This is the general use of *εἰμι* I (am going, i. e.) *am about to go* (405 a).

700. **PAST FOR PRESENT.** Sometimes (especially in letters) a writer puts himself in the position of the reader, and views the moment of writing as a past time: *πῶσπερ μετ' Ἀρταβάζου, ὃν σοι ἐπεμψα* negotiate with Artabazus, whom I (sent) send to thee.

a. A past tense is sometimes used, where a present fact or truth is thought of as perceived (or not perceived) at a past time: *οὐ τοῦτ' ἦν εὐδαιμονία κακοῦ ἀπαλλαγῆ* this—deliverance from evil—is not happiness (as we before supposed it to be).—The future also may be used in a similar way.

B. IMPERFECT.

701. The imperfect is used especially where different past actions are conceived as going on at the *same* time. It is used also in reference to past actions frequently *repeated*, and in reference to past *states* or *conditions*:

Hm. *ὥρα μὲν ἥως ἦν καὶ ἀέξετο* *λεπὸν ἡμῶν, τόσσα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πῶτε δὲ λαὸς* as long as it was morning and the sacred day was increasing, so long were the weapons of both parties clashing, and the people were falling, *ὅποτε μείων ἀπεστρατοεδέοντο οἱ βάρβαροι τῶν Ἑλλήνων ἐξήκοῦτα σταδίῳ* the barbarians never encamped (in their repeated encampments) at a less distance from the Greeks than sixty stades, *τοὺς ἐπιόρκους καὶ ἀδίκους ὡς ἐδ' ἐπλισμένους ἐφοβεῖτο* the perjured and unjust he was afraid of as (thinking them) well armed.

702. **IMPERFECT OF ATTEMPTED ACTION.** The imperfect often represents an action as attempted merely, not accomplished:

Κλέαρχος τοῖς στρατιώταις ἰβάζετο *λέναι· οἱ δὲ αὐτὸν ἱβαλλον, ἐπεὶ ἤρξατο ποιεῖναι* Clearchus (was forcing) attempted to force his soldiers to march; but they were throwing stones at him, when he began to go forward.—As this use grows out of the idea of *continued* action, it is sometimes found in the **PRESENT**: thus *δίδωμι* I am (proposing to give) offering, (Hm. *τέρποντες πυκινὸς ἀκαχήμενον· οὐκ ἔδ' οὐμὲν τέρπεσθαι* endeavoring to amuse (Achilles) in his grievous affliction; but he was by no means amused in spirit).

703. Verbs of OBLIGATION are used in the imperfect, to express that which ought to be, but is not:

ἔδει τοὺς λέγοντας μὴτε πρὸς ἑχθρὰν ποιῆσθαι τὸν λόγον μὴτε πρὸς χάριν *the speakers ought not to make their discourse with any reference either to enmity or to favor* (i. e. they do speak with partiality, but were under prior obligation not to do so). Thus also *χρῆν* it were proper, *εἰκός ἦν* it were fitting.

704. The imperfect is sometimes used with *ἄν*, to express a customary past action (action which took place, if occasion served, at various past times):

ἀναλαμβάνων αὐτῶν τὰ ποιήματα διηρώτων ἄν τί λέγοιεν *taking up their poems, I (would be asking) was often asking them (the authors) what they meant.*—The AORIST INDICATIVE with *ἄν* has a similar use, but without the idea of continued action which belongs to the Impf.: *ἔλεξεν ἄν* *he (would say) was accustomed to say.*

C. AORIST.

705. The aorist is used in narrating past actions, when thought of merely as *events* or *single facts*, without reference to the time they occupied, or to other actions going on at the same time:

τοξικὴν καὶ ἱατρικὴν καὶ μαντικὴν Ἀπόλλων ἀνεῦρε *Apollo invented archery and medicine and divination, Hm. τὴν δὲ πολλὸν πρῶτος ἶδε Τηλέμαχος δεοειδής, βῆ δ' ἰδὼς πορθήριον, νηυσσέσθη δ' ἐνὶ θυμῷ ξείνον δῆδα δόρῳσι ἐφαστάμεν, ἐγγυδί δὲ στὰς χεῖρ' ἔλε δεξιτερὴν καὶ δδέετο χάλκεον ἔγχος* *but long before others, godlike Telemachus saw her, and went straight toward the door-way, and was vexed in his spirit that a stranger should stand long at the door, and standing near he took her right hand and received the brazen spear.*

706. AORIST FOR PERFECT OR PLUPERFECT. The aorist indicative is often used in Greek where the perfect or pluperfect might be used with more exactness:

τῶν οἰκετῶν οὐδένα κατέλιπεν, ἀλλ' ἅπαντας πέπρακε *of his servants he (left) has left no one, but has sold them all, Δαρείος Κύρον μεταπέμψεται* (699) *ἀπὸ τῆς ἀρχῆς ἧς αὐτὸν σατράπην ἐποίησε* *Darius sends for Cyrus from the government of which he (made) had made him satrap.* The aorist is thus used with the temporal conjunctions, *ἐπεὶ, ὡς, ὅτε, when*, as in Latin the perfect with *postquam, ubi, ut*: *ὡς δὲ Κύρος ᾤσδετο τῆς κραυγῆς, ἀνεπήδησεν ἐπὶ τὸν ἵππον* *when Cyrus (had) perceived the outcry, he leaped upon his horse.*

707. GNOMIC AORIST. General facts, established by experience, are often expressed by the aorist indicative, referring to past instances in which the fact appeared.

The aorist, in this use, is freely interchanged with the present; and the English present indefinite is naturally used in rendering it: *τῷ χρόνῳ ἡ δίκη πάντως ἦλθ' ἀποτισαμένη* *with time justice always (came) comes inflicting retribution, τὰς τῶν φαύλων συνουσίας ὀλίγος χρόνος διέλυσεν* *the associations of the bad a little time (is wont to) dissolves.* It is called *gnomic aorist*, as being especially frequent in proverbs or maxims (*γνώμαι*). By Hm. it is often used in *similes* or comparisons.

708. INCEPTIVE AORIST. In many verbs, the present of which denotes a continued state, the aorist expresses the inception of that state (895 a):

ἄρχω to exercise dominion, *ἄρξαι* to attain dominion; *ἐβασίλευε* he was king, *ἐβασίλευσε* he became king; *ισχύειν* to be strong, *ισχύσαι* to grow strong; *σιγᾶν* to be silent, *σιγῆσαι* to become silent; *ἔχειν* to hold, possess, *σχεῖν* to take hold of, get possession of; *φαίνεται* to appear, be evident, *φανῆναι* to become evident; *κινδυνεύειν* to be in danger, *κινδυνεύσαι* to incur danger; *νοσεῖν* to be sick, *νοσήσαι* to be taken sick.—This use is found in all the modes of the aorist.

709. The aorist is sometimes used, especially in the 1 Sing., to denote an action which began to be, *just before* the moment of speaking: *ἐγέλασα* I can't help laughing (was made to laugh by something just seen or heard), poet. *ἔργον ἔργον καὶ πρόνοιαν ἦν ἔδου* I praise the work, and the forethought which you exercised.

For the aorist indicative with *ἔν*, see 704.

D. FUTURE.

710. a. The second person of the future is used as a softened form of command (*Future for Imperative*):

οὕτως οὖν ποιήσετε καὶ πεῖθεσθέ μοι (thus then ye will do) *do thus and obey me*. With negatives, it expresses prohibition: *οὐκ ἐπιμαρτήσεις thou* (wilt) *shalt not swear falsely*. But in negative questions, it forms a lively expression for urgent demand: *οὐ περιμενεῖς τίς thou not wait!* *οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις μοι* (won't you not talk) *don't talk, but follow me*.

b. With the future indicative, *ἂν* (Hm. *κέν*) is sometimes used to mark the future event as contingent: *εἰ οἶδα ὅτι ἄσμενος ἂν πρὸς ἄνδρα ὅλος σὺ εἰ ἀπαλλαγῇσεται* I know well that he will gladly be reconciled (should opportunity be given) to a man such as thou art, Hm. *ὁ δὲ κεν κεχολώσεται, ἂν κεν ἴκωμαι* but he will be angry, to whom I may come (= if I come to any one, he will be angry).

c. In relative sentences, the future indicative is often used to express purpose: *οὐ γὰρ ἔχομεν οὗτον σίτον ἀγοράμεθα* for we have nothing with which (we shall buy) to buy corn.—For *ὥπως* with Fut. Ind. used in this way, see 756.

711. PERIPHRASTIC FUTURE. To represent a future action as immediately expected or intended, the verb *μέλλω* is used with the infinitive of the present or future, or (more rarely) the aorist:

μέλλω ὑμᾶς ἡγεῖν (ἔξεν, ἀγαγεῖν) *eis Ἀσίαν* (in Asiam vos ducturus sum) I am about to lead you into Asia.—Other tenses of *μέλλω* are used in a similar way: *πλησίον ἦδη ἦν ὁ σταθμός, ἔνθα ἔμελλον καταλθεῖν* the station was near, where they were about to stop for the night. Cf. Lat. *ducturus eram, ero*, etc.—The phrase *πῶς (τί) οὐ μέλλω*—; has a peculiar meaning, *how (why) should I not?*—*πῶς οὐ μέλλει τὸ σοφώτερον κάλλιον φαίνεσθαι* why should not that which is wiser appear nobler?

E. PERFECT.

712. PERFECT WITH PRESENT MEANING. Several perfects express a continued state, the result of a completed action, and thus have a present meaning:

μνήσκειμαι (from μνήσκω: I have recalled to mind, and hence) *I remember*, Lat. meminī; κέκλημαι (from καλέω: I have received a name and still bear it) *I am called*; κέκτημαι (from κτάμαι: I have acquired) *I possess*; ἠμφίεσμαι (from ἀμφιέννυμι: I have dressed myself) *I am dressed*; πέποιδα *I (have put confidence) have confidence in*; τέφκα *I (have been produced) am by nature*; ἑστήκα *I (have set myself) stand*; βέβηκα *I (have stepped) stand fast*, also *I am gone*; ἔλωλα *I (have suffered destruction) am ruined*. Here belong also the perfects οἶδα *know*, ἵκω *am like*, ἔειδα *am accustomed*, δέδοικα *am afraid*, κέκραγα (Pres. κράζω rare) *cry*, and several others: though it may be doubted whether some of these ever expressed completed action.

a. In these verbs, the *pluperfect* has the meaning of an *imperfect*: ἐκεκτήμην *I was in possession of*, ἐστήκειν *I was standing*;—and the *future perfect* has the meaning of a *simple future*: μνησσομαι *I shall remember*.

For the aorist used instead of the perfect or pluperfect, see 706.

F. FUTURE PERFECT.

713. This tense is formed only in the middle voice (264 b), though usually with passive meaning. In the active, its place is supplied by using the perfect participle with the future of εἰμι to be: ἀν ταῦτ' εἰδόμεν, τὰ δέοντα εἰσόμεθα ἰγνώσκότες *if we know these things, we shall have recognised our obligations*.

II. TENSES IN OTHER MODES.

714. PRESENT. The other modes of the present represent the action as CONTINUED, whether in present, past, or future time:

μαίνόμεθα πάντες, ὅπταν ὀργιζόμεθα *we are all insane, as often as we are angry*, ἔλεγον τῷ Εὐθύδημῳ ὅτι πάντες ἔτοιμοι εἰεν μανθάνειν *they said to Euthydemus that they were all ready to learn*, οὕτω ποίησω ὥπως ἂν σὺ κελεύῃς *I will act as you may command (be commanding)* Lat. sic agam ut tu me agere jubebis, οἶκ' ἐδίδουσι (ἤξελον, ἐδελησούσι) μάχεσθαι *they are not (were not, will not be) willing to fight*, ἐτυχον ἐν τῇ ἀγορᾷ καθεύδοντες *they happened to be sleeping in the market-place*.

715. PERFECT. The other modes of the perfect represent the action as COMPLETED, whether in present, past, or future time:

φαίνομαι (ἐφάνην, φανήσομαι) οὐδὲν κακὸν σε πεποιηκώς *I appear (appeared, shall appear) to have done thee no wrong*, οὐ βουλευσάμην ὧρα, ἀλλὰ βεβουλευσάμην *it is time, not to be consulting, but to have consulted (finished and decided)*, Ἑρένης ὡς ἐπέδωτο τὸν Ἑλλησποντον ἐξεῦχθαι, προήγεν ἐκ τῶν Σαρδεῶν *when Xerxes learned that the Hellespont was bridged over (already, ὅτι ἐξευκτο), he led forward from Sardis*, ἦκεν ἄγγελος λέγων ὅτι Συέννησις λειοκίως εἰη τὰ ἕκαρα *there came a messenger saying that Syennesis had left the heights*, οὐδέμια παραινεῖς ἱκανοὺς ποιεῖν ποιήσει, ἢν μὴ πρόσθεν ἡσκηκότες ᾖσι *no exhortation will make (men) able to endure toil, unless they have had previous exercises*.

716. AORIST. The other modes of the aorist represent the action as BROUGHT TO PASS, whether in present, past, or future time :

οὐ μοι ἀπώκρυαι do thou answer me, *μη δαυμόσητε*, ἐὰν παράδοξον εἶπω τι *be not amazed, if I say something surprising*, οἱ τριῶντα προσέταξαν ἀπαγαγεῖν Λέοντα, *τὸ ἀποδάναι* the thirty gave orders to lead away Leon, *that he might be put to death*, ἐπιθυμεῖ, ἐπιθυμήσει *ἐλλόγημος γενέσθαι* he desires (desired, will desire) to become famous.

a. It is often difficult to express the difference between these modes as used in the present and in the aorist. In general, the present is used when continuance is naturally thought of; otherwise, the aorist, especially in reference to single or transient actions: *χαλεπὸν τὸ ποιεῖν*, τὸ δὲ κελεῦσαι ῥᾶδιον *it is difficult to execute* (in continued action), *τοῦτο κελεῖται* (a single, transient act) *is easy*; *εἰ πῃ ἔχεις ἀντιλέγειν*, ἀντίλεγε· *εἰ δὲ μή, παῦσαι* πολλάκις λέγων τὸν αὐτὸν λόγον *if thou hast any answer to make, answer* (in continued discourse); *but if not, cease* (at once) *repeating the same statement*.—Yet the briefest action may be viewed as going on, and thus expressed by the present; while the longest action may be viewed without reference to its length, simply as brought to pass, and thus expressed by the aorist.

For the aorist used (in all modes) to express an incipient state, see 708.

717. The AORIST PARTICIPLE, however, represents the action as *prior* to that of the principal verb in the same sentence:

Κροῖσος ἄλυν διαβάς μεγάλην ἀρχὴν καταλύσει Croesus having crossed the Halys will destroy a great empire, *παθὼν δὲ τε νῆπιος ἔγνω* (707) by (previous) suffering even a fool becomes wise.

a. Properly, the Aor. Part. represents the action only as introduced (brought to pass) before that of the principal verb; in its continuance, the former may coincide with the latter: *Ἦμ. δέσας δ' ἐκ θρόνου ἄλτο καὶ ἔατο* and (having become afraid) *in fear he sprang from his throne and cried*. Thus the Aor. Part., when joined to a principal verb in the aorist, may denote the means or manner: *εὖ γε ἐποίησας ἀναμνήσας με* thou didst well in reminding me.

b. The aorist OPTATIVE and INFINITIVE, used in dependent assertions (784), may represent the action as prior to that of the principal verb with which they are connected: *οἱ Ἰνδοὶ ἔλεξαν ὅτι πέμψει σφᾶς ὁ Ἰνδῶν βασιλεὺς* (Indic. *ὅτι ἐπέμψε*) the Indians said that the king of the Indians had sent them, *Κύκλωες λέγονται ἐν Σικελίᾳ οἰκῆσαι* the Cyclopes are said to have lived in Sicily.

718. FUTURE. The future optative, infinitive, and participle represent the action as *posterior* to that of the principal verb with which they are connected:

ὅ τι δὲ ποιήσει, οὐ διεσήμηνε but what he would do, he did not indicate, *ἀδύνατα πρᾶξιν ὑποχρύνονται* they promise (that they will perform) to perform impossible things, *ἐνηνέσαν βουλευσόμενοι* they came together for consultation (about to consult, cf. 789 d).

a. The FUTURE PERFECT in the same modes has a similar use, representing the completed action as *posterior* to that of the principal verb.

THE MODES.

A. FINITE MODES IN SIMPLE SENTENCES.

719. The INDICATIVE represents the action of the verb as *real*; the SUBJUNCTIVE and OPTATIVE, as *possible*; the IMPERATIVE, as *willed* by the speaker.

The INDICATIVE expresses that which *is*, *was*, or *will be*. It is used when the *reality* of the action is *affirmed*, *denied*, or *questioned*: "He went; he did not stay; will he return?"

REM. a. *Reality* must be distinguished from *certainty*. Thus the sentence, "perhaps he will not return," asserts a future reality, "he will not return," but expresses it as uncertain.

For the indicative in hypothetical sentences (with or without *ἄν*), see 745-6; in expressions of wishing, see 721 b. For the Ind. (Impf. or Aor.) with *ἄν* to denote customary action, see 704.

720. The SUBJUNCTIVE expresses that which *may be*. It represents the action as *possible*, with some *present expectation* of its being realized. Hence it is used

a. to express something *demanded* or *requested*: this use is nearly confined to the first person: ἴωμεν (eamus) *let us go*, φέρε δὴ, τὰς μαρτυρίας ὑμῖν ἀναγνῶ *come now, let me read you the testimonies*.

b. with μή, to express something *prohibited* or *deprecatd* (723 a): μή τοῦτο ποιήσῃς (ne hoc feceris) *do not do this*.

c. in *questions* as to what may be done with *propriety* or *advantage* (SUBJUNCTIVE OF DELIBERATION).

Thus chiefly in the first person: τί φῶ *what shall I say?* (not "what am I going to say" as a future fact, but "what had I best say"), δέξοδε ἡμᾶς, ἢ ἀπώμεν *will you receive us, or shall we go away?* Ἡμ. πῶς τίς τοι πρόφρων ἔσται περὶ τῆται Ἀχαιῶν *how shall any one of the Achaeans willingly obey thy words?*

d. with μή, in expressions of *anxiety* or *apprehension*: μὴ ἀρκαυρότερον ἢ τὸ ἀληθὲς εἰπεῖν *I am afraid it may be too rude to say what is true*. (In strictness, the sentence here expresses something desired, — may it not be too rude, I hope it may not be, though I fear it is.) If the object of apprehension is negative, μή οὐ is used: Ἡμ. μὴ ῥύ τοι οὐ χραίσμη σκηπτρὸν καὶ στέρμα δεοῖο *(there is danger) indeed that the staff and wreath of the god may not avail thee*.

e. In Ἡμ., the subjunctive is sometimes used to denote *future events*, nearly like the future indicative: οὐ γὰρ πω τοιοῦς ἴδον ἄνδρας, οὐδὲ ἴδωμαι *for never yet saw I such men, nor (may I hereafter) shall I see them*. To the Subj. in this use, ἄν is sometimes added: οὐκ ἄν τοι χραίσμη δῶρ Ἀφροδίτης *the gifts of Aphrodite (may probably) will avail thee nothing*. Cf. 710 b.

721. The OPTATIVE expresses that which *might be*. It represents the action as *possible*, but *without present expectation* of its being realized. Thus

1. OPTATIVE OF WISHING. The optative is used without *ἄν*, to express a wish (that something might be) :

οἱ θεοὶ ἀποτίσαιτω may the gods requite (would that they might do so). From this use comes the name *optative*.

a. Particles which serve to introduce a wish are *εἰ* (Hm. *al*), *εἴθε* (Hm. *ai3e*), *εἰ γάρ*, *ὥς* : *εἴθε σὺ φίλος ἡμῶν γένοιτο* *O that thou wouldst become a friend to us* (i. e. "if thou wouldst do so", I should rejoice), Hm. *ὥς ἐπὶ ἀπώλοιστο* would that strife might perish (lit. how might it perish, *O for a way in which it might perish*).

b. WISH VIEWED AS UNATTAINABLE. When a wish is recognized as inconsistent with a known reality, it is expressed by a *past tense of the indicative* with *εἴθε*, *εἰ γάρ* (746). The *imperfect*, *aorist*, or *pluperfect* is used, according as the contrary reality would be expressed by a *present*, an *aorist*, or a *perfect* :

εἰ γὰρ τοσαύτην δύναμιν εἶχον *O that I had so much power* (but I do not have it), *εἴθε σοι τότε συνεγενόμην* *O that I had been with thee then* (as I was not). Such wishes are expressed also by *ἔφελον* (ought) with the present or aorist infinitive : *ἔφеле μὲν Κύπρος ζῆν* *O that Cyprus were living* :—the particles of wishing may be prefixed, *εἴθ' ἔφελον*, *εἰ γὰρ ἔφελον*.

722. 2. POTENTIAL OPTATIVE. The optative is used with *ἄν* in assertions and questions :

τοῦτο γένοιτ' ἄν *this might take place*, *πολλὰς ἄν εὑροῖς μηχανὰς* *thou couldst find many contrivances*, *οὐκ ἄν ἀρνηθεῖν* *I would not deny it*, *ποῦ δῆτ' ἄν εἴεν* *of ξένοι where, I pray, might the strangers be?*

a. This use of the potential optative is not essentially different from that in the conclusion of a conditional sentence (748). In the cases here described, the condition on which the event depends is left indeterminate, not being expressed, nor indeed distinctly thought of. Thus "this might take place" (if circumstances should favor), "you could find" (should you wish), "I would not deny it" (if I could), "where might the strangers be" (i. e. be found, if one should seek them).

b. The potential optative is often used, where the *indicative* might stand. A known reality is modestly or cautiously expressed as something possible.

Thus *οὐκ ἄν λέγοιμι* *I would not say* (non dixerim, for "I will not say"), *βουλόμην ἄν* *I should like* (velim, for "I wish"), *ἔρα ἄν συσκενέ(εσθαι εἴη* *it might be* (for "it probably is") *time to pack up for starting*. Sometimes it approaches the *imperative*, expressing a command as a permission : *λέγοις ἄν ὥς τάχιυτα* (you might speak) *speak at once*.

c. In poetry, the potential optative is also used *without ἄν* : Hm. *βῆς θεός γ' ἐδέλω* *καὶ τηλόθεν ἄνδρα σάεσαι* *a divinity willing (to do so) could easily bring a man in safety even from far*. This is rarely the case in prose.

723. The IMPERATIVE expresses that which *must be* (by the will of the speaker). It represents the action as *commanded*, or, with negative words, as *prohibited*.

a. For the second person, there are only two ways of expressing prohibition :—by *μή* with the *present imperative*, if the action is thought

of as continued: *μὴ χαλεπαίνει* do not be offended;—otherwise, by *μὴ* with the aorist subjunctive: *μὴ χαλεπήνης* do not take offence (720 b); *ταῦτά μοι πράξον, τέκνον, καὶ μὴ βράδυνε, μηδ' ἐπιμνησθῆς ἔτι Τροίας* do this for me, child, and don't be lingering, nor mention Troy any more.

b. For the third person, *μὴ* can be used also with the aorist imperative: *ἀλλὰ γὰρ μὴ θρήνῳν τις τοῦτον τὸν λόγον νομισάτω* but let not any one regard this discourse as being a lamentation.

For the infinitive instead of an imperative, see 784. For the imperative in the conclusion of a hypothetical sentence, see 745, 747: for imperative used in expressing the condition, 751.

B. FINITE MODES IN COMPOUND SENTENCES.

724. SUBORDINATION. A sentence may enter as a subordinate part into another sentence. The whole is then called a *compound sentence*: it consists of a *principal*, and a *dependent* or *subordinate*, sentence:

οἱ δὲ ἀπεκρίναντο (principal sentence) *ὅτι οὐκ ἐνταῦθα εἶη* (dependent sentence) but they answered that he was not there; *τὸν κακὸν δεῖ κολᾶζειν* (principal), *ἵν' ἀμείνων ᾖ* (dependent) we must punish the bad man, that he may be better; *εἰ θεοὶ τι θρώσιν αἰσχρόν* (dependent), *οὐκ εἰσὶν θεοὶ* (principal) if gods do anything shameful, they are not gods.

a. CO-ORDINATION. On the other hand, connected sentences are said to be co-ordinate, when they are mutually independent:

κοινὴ ἡ τύχη, καὶ τὸ μέλλον ἄρατον fortune is fickle, and the future is unseen, τοῦτο ἐγὼ οὐτ' εἶρηκα οὔτε λέγοιμι ἄν this I neither have said nor would say.—For different conjunctions used with co-ordinate and subordinate sentences, see 853 a.

b. The same thought may often be expressed either by two co-ordinate sentences or by one compound sentence: *μηδενὶ συμφορὰν δνειδίσας, κοινὴ γὰρ ἡ τύχη* reproach no one with misfortune, for fortune is fickle;—or *εἰπεῖ ἡ τύχη κοινὴ ἐστὶ, μηδενὶ συμφορὰν δνειδίσας* since fortune is fickle, reproach no one with misfortune.—The co-ordinate arrangement prevails especially in the Homeric language.

725. A dependent sentence may have another sentence depending on it, to which it stands as principal.

Thus in the compound sentence *ἠρώμην Ἀφοβὸν εἰ τιτες παρήσαν* δὲ ἀπελάμβανε τὴν προῖκα I asked Aphobus whether any persons were present when he received the dowry, δὲ ἀπελάμβανε τὴν προῖκα depends on *εἰ τιτες παρήσαν*, and this again depends on *ἠρώμην Ἀφοβὸν*. So too an infinitive or participle may have a sentence depending on it: *ὁμοῖαι αὐτὸν εἰπεῖν ὡς ἄκυρόν ἐστι τὸ ψήφισμα* I suppose he will say that the decree is without force, *δκνούντες μὴ ἀφαιρεθεῖεν τῷ Δεξιππῷ λέγονσι* fearing that they might be deprived (of them) they speak to Dexippus.

726. A substantive which properly belongs to the dependent sentence, is often transferred (usually with change of case) to the principal sentence. The object is to give it a more emphatic position. When the substantive

is thus brought in before its proper place, the arrangement is called **PROLEPSIS** (πρόληψις *anticipation*).

Thus *καὶ μοι τὸν υἱὸν εἰπέ, εἰ μεμάδῃκε τὴν τέχνην* (= *καὶ μοι εἰπέ εἰ ὁ υἱὸς μεμάδῃκε τὴν τέχνην*) and *tell me whether my son has learned his art*, Hm. Τυδεΐδην δ' οὐκ ἂν γνοίης ποτέρουσι μετέλῃ you could not distinguish to which party Τυδεΐδης belonged, *καὶ τῶν βαρβάρων ἐπεμελεῖτο ὥς πολεμεῖν ἱκανοὶ εἴησαν* he took care also that the barbarians should be in condition to make war. On the other hand, a substantive may be transferred from a principal to a dependent sentence: Hm. μετὰ δ' ἔσσεται ἣν τότε ἀπύρῳν κοῦρην Βρισηὸς and among them shall be the daughter of Briseus, whom I then took away. Cf. 809.

GENERAL USE OF THE MODES IN DEPENDENT SENTENCES.

727. 1. The **INDICATIVE** in dependent sentences expresses a *reality as conceived or assumed*, not asserted, by the speaker.

Thus in the sentences, *ἡγγέλῃδε ὅτι Μάγαρα ἀφίστηκε* it was announced that Megara was in revolt, *εἰ θεοὶ εἰσιν, ἔστι καὶ ἔργα θεῶν* if there are gods, there are also works of gods, *ταῦτα ἐποιοῦν μέχρι σκότος ἐγένετο* these things they were doing until darkness came on,—the (reported) “revolt of Megara,” and the (supposed) “existence of gods” are not asserted, nor is it clear that they are believed, to be real: even the “coming on of darkness,” though clearly believed, is not asserted by the sentence. Indeed it is sometimes implied that the reality which the speaker would assert is directly contrary to that which he assumes: *ἴσως ἂν ἀπέθανον, εἰ μὴ ἡ τῶν τριδικοντα ἀρχὴ κατελύδῃ* I should perhaps have been put to death, if the government of the thirty had not been overthrown (but it was overthrown, and I was not put to death).

728. 2. The **SUBJUNCTIVE** expresses *possibility with present expectation*—that which *may be* realized in present or future time.

Thus in **FINAL** sentences: *παρακαλεῖ ἰατρούς, ὅπως μὴ ἀποθάνῃ* he calls in physicians, that he may not die;—in **CONDITIONAL** sentences: *εἰν ἔχωμεν χρήμας, ἔσομεν φίλους* if we have property, we shall have friends;—in **RELATIVE** sentences: *ἔπ' ἂν σοι φαίνηται βέλτιστα, ταῦτα ἐπιτέλει* whatever things may appear to thee best, these execute:—also *Subjunctive of Deliberation* in **DEPENDENT QUESTIONS**: *ἀπορῶ τοῦ (244) πρῶτον μνησθῆν* I am in doubt what I should mention first.

729. 3. The **OPTATIVE** often expresses *possibility with past expectation*—that which could be looked for, as a thing that *might be* realized, at some past time.

In this use, it corresponds to the subjunctive in dependent sentences: the *subjunctive* being used, if the principal verb denotes *present or future* time; the *optative*, if it denotes *past* time.

Thus in **FINAL** sentences: *παρεκάλειεν ἰατροὺς, ὅπως μὴ ἀποθάνοι* he called in physicians, that he might not die;—in **RELATIVE** sentences: *ἔπτα βέλτιστα φαίνοιο, ταῦτα ἐπιτέλει* whatever things might appear best, these he was executing;—*Optative for Subj. of Delib.* in **DEPENDENT QUESTIONS**: *ἠπόρουν τοῦ πρῶτον μνησθῆν* I was in doubt what I should mention first.

a. Very often, however, *past* expectation is expressed by the *subjunctive*, the past time being lost sight of:

ἐβουλευοντο εἰ κατακάουσι τοὺς ἄνδρας *they were consulting whether they (shall) should hurt the men, ἢ οἱ ἄλλοι τῶν δικαίων τύχωσι, τὰ ὑμετέρας ἀνῆλσκετε that the others (may) might obtain their just rights, you expended your own resources.*

b. In conditional and relative sentences, the optative is much used to express *indefinite frequency* of *past* action; that which occurred often, being thought of as liable to occur—as something to be expected—at any time:

εἰ τις ἀντρεῖται, εὐδὺς τεδνήκει *if any one opposed (as happened from time to time), he was immediately put to death, ἔπεμπε τὰτα οἱς ἡσθελς τύχοι he was sending (occasionally) those things with which he happened to be pleased, ἔπειδή τι ἐμψάγοιεν, ἀνίσταντο καὶ ἐπορεύοντο as soon as they had eaten something (one company after another), they got up and continued the march.*

730. 4. The OPTATIVE is often used to express mere *possibility* without expectation,—that which *might* be realized in present or future time.

This is the prevailing use of the optative in *CONDITIONAL* sentences: τί ἂν ἔχαις εἰπεῖν, εἰ θεοὶ σε λέγειν *what would you have to say, if it should be necessary for you to speak?* It occurs likewise in *HYPOTHETICAL RELATIVE* sentences, see 760 d. And here belongs the *potential optative* with ἔν (722), when it stands in an *INDIRECT* sentence: ἀπεκρίνατο Κλεάνωρ ὅτι πρόσθεν ἂν ἀποδάνοιεν ἢ τὰ ἔκτα παραδοίεν *Cleonor answered that they would sooner die than surrender their arms (direct πρόσθεν ἂν ἀποδάνομεν, etc.)*

731. 5. The OPTATIVE is often used in place of the indicative in repeating *past conceptions* or *expressions* (*oratio obliqua*, 734):

τότε ἐγνώσθη ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμψαιεν *then it was understood that the barbarians had sent the man, ἀνῆλθοντο ὅστις εἴη they inquired who he was, οἱ Ἀθηναῖοι Περικλέα ἐκάκισον, ὅτι στρατηγὸς ὢν οὐκ ἐπεξείρει ἐπὶ τοὺς πολεμίους the Athenians were speaking ill of Pericles, because (as they said), though a general, he did not lead out against the enemy, εἰ τις πόλιν ἐπὶ πόλιν στρατεύουσι, ἐπὶ ταύτην ἔφη λέναι he said that if any city should make war against (another) city, he would go against it.*

a. In all such cases, the indicative may also be used: but the optative shows more distinctly that the speaker is not responsible for the thought which he repeats, since he gives it only as what might be.

b. The subjunctive has no analogous use in reference to the present or future: μή μ' ἀνέρη τίς εἰμι (never τίς ὦ) *do not ask me who I am*, Lat. *ne me interrogas quis sim.*

732. *PROTASIS, APODOSIS.* These are grammatical terms corresponding to each other: *protasis*, applied to the *dependent* sentence, final, conditional, or relative (but not to the indirect); *apodosis*, to the *principal* sentence on which it depends.

I. *Modes in Indirect Sentences.*

733. Indirect *assertions* are introduced by *ὅτι* or *ὥς that*: indirect *questions*, by *εἰ whether*, *πότερον . . . ἢ whether . . . or*, and other interrogatives (682). The indirect sentence is the object of the principal verb; or, if that is passive or intransitive, its subject.

734. ORATIO OBLIQUA. When the words or thoughts of another are stated in a dependent form, they are said to stand in *oratio obliqua* (indirect discourse): in distinction from this, the original, independent form is called *oratio recta* (direct discourse).

Thus or. obl. of δὲ ἀπεκρίναντο *ὅτι οὐκ εἰδότες* but they answered that they did not know, or. recta οὐκ ἴσμεν *we do not know*; or. obl. οὐκ ἐννοεῖ τί πείσεσθαι *he does not consider what he shall suffer*, or. recta τί πείσομαι *what shall I suffer*?

a. A speaker may state his own words or thoughts, like those of another, in the *oratio obliqua*:

ἤρουν Ἀφοβὸν εἰ τινες παρήσαν *I asked Aphobus whether there were any present*, or. recta ἄρα παρήσαν *τινες were any present*? τοῦτο γινώσκω, *ὅτι τόλμῃ δικάῃ καὶ θεῶς συλλαμβάνει* *this I perceive, that with righteous daring a divinity also co-operates.*

b. In many cases, the forms proper to the *oratio obliqua* do not differ from those of the *oratio recta*: thus in the example last given, the direct sentence would read *τόλμῃ δικάῃ καὶ θεῶς συλλαμβάνει*. But often, where the proper forms would be different, we find those of the *oratio recta* used in dependent sentences, instead of those proper to the *obliqua*:

οἱ δὲ εἶπον *ὅτι ἱκανοὶ ἐσμεν* but they said (that) "we are able," instead of *ἱκανοὶ εἰεν* or *εἰσι* they were able. Sometimes the two are found together in the same connection: *μετὰ τούτων ἄλλος ἀνέστη ἐπιδεικνὺς ὥς εἴηδες εἴη* (or. obl.) *ἡγεμόνα αἰτεῖν παρὰ τούτου ᾧ λυμαινόμεθα* (or. recta) *τὴν πρᾶξιν* after him another rose, showing that it was a foolish thing to ask a guide from this man (Cyrus), for whom we are ruining his enterprise.

c. AN INFINITIVE OR PARTICIPLE is often used in the *oratio obliqua*, instead of a dependent sentence:

ἔφασαν τοὺς μὲν ἡμαρτηκέναι, αὐτοὶ δὲ σώζειν τοὺς νόμους *they said that those indeed had transgressed, but they themselves were upholding the laws*, or. recta οἱ μὲν ἡμαρτήκασι, αὐτοὶ δὲ σώζομεν, etc.; *Τισσαφέρνης Κύρον ἐπιστρατεύοντα πρῶτος ἡγγαίε* *Tissaphernes was the first to announce that Cyrus was carrying on war*, or. recta *Κύρος ἐπιστρατεύει*.

735. USE OF MODES. In general, indirect sentences have the same modes that would be used in the direct. This is regularly the case, when the principal verb denotes *present* or *future* time; and often so, when it denotes *past* time. Thus

a. INDICATIVE. When the Ind. is used, the tense is generally the same as would be found in the direct sentence: λέγει ὥς οὐδὲν ἔστιν ἀδικώτερον φήμης *he says that nothing is more unjust than fame*, φησι Ἀφοβὸς σαφῶς *ὅτι ἐξελεγχ-*

δῆσεται *Arphobus knew clearly that he (will be) would be convicted*, ἦκεν ἀγγέλλων τις ὡς Ἑλάτεια κατέληπται *there came some one announcing that Elatea (has been) had been taken*, πολλὸν χρόνον ἠπόρουν τί ποτε λέγει *ο δέος for a long time I was in doubt what the god (means) meant.*—But when the principal verb refers to past time, the indirect sentence may take the imperfect, in place of a present in the direct: ἐπειδὴ οὐκ ἔπεισαντο τῷ Κλεάρχῳ, ὁρῶντες ὅτι μόνος ἐφρόνει οἷα δεῖ τὸν ἀρχόντα *(the soldiers) obeyed Clearchus, seeing that he alone had the mind which a commander ought to have (direct μόνος φρονεῖ he alone has the mind).*

b. SUBJUNCTIVE (of deliberation, 720 c): βουλευόμεν πῶς σε ἀποδρῶ *I am considering how I shall escape from you*, οὐκ εἶχον ὅ τι γένωνται *they knew not what (they should become) would become of them.*

c. OPTATIVE (potential opt. with ἔν, 722): οὐκ οἶδ' ὅ τι ἔν τις χρῆσται στρατιῶταις ὅπως ἀδύμους ἔχουσι *I know not what any one could do with soldiers in this state of discouragement*, εἶπεν ὅτι ὁ ἀνὴρ ἂν ἀλώσιμος εἴη *he said that the man would be easy to capture.*

736. But if the principal verb denotes *past* time, the indirect sentence may take the optative, in place of an indicative or a subjunctive in the direct: thus

1. the OPTATIVE is often used in place of the INDICATIVE (731): ἔγνωσαν οἱ στρατιῶται ὅτι κερδὸς ὁ φόβος εἴη *the soldiers perceived that their fear was groundless (direct κερδὸς ὁ φόβος ἐστὶ)*, Τισσαφέρνης διαβάλλει: (699) τὸν Κύρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλευοῖ αὐτῷ *Tissaphernes (accuses) accused Cyrus to his brother, (saying) that he was plotting against him*, Κύρος ἔλεγεν ὅτι ἡ ἑδδὸς ἐσοίτο πρὸς βασιλέα *Cyrus said that their march would be against the king (direct ἡ ἑδδὸς ἐσται)*, ἠρώτων Πολυκλέα εἰ ἀναπλεούσειεν ἔχων ἀργύριον *I asked Polyycles whether he had sailed away with money (direct ἄρα ἀνέπλευσας)*, ἔλεγον ὅτι Κύρος μὲν τέθνηκεν (735), Ἀριαῖος δὲ πεφευγὼς εἴη *they said that Cyrus was dead and that Ariæus had fled.*

a. The *hypothetical indicative* (746 b) never changes to an optative in the indirect sentence: οὐκ ἦν ὅ τι ἂν ἐποιεῖτε μόνοι *there was nothing which you could do (by yourselves) alone.*

737. 2. the OPTATIVE is generally used in place of the SUBJUNCTIVE (729): ἐβουλευόμην πῶς σε ἀποδράω *I was considering how I should escape from you (direct πῶς ἀποδρῶ how shall I escape? Subj. of Delib.)*, οἱ Ἐπιδάμνιοι τὸν Δεὸν ἐπήρουντο εἰ παραδοίεν Κορινθίοις τὴν πόλιν *the Epidamnians inquired of the god whether they should give up their city to the Corinthians (direct παραδῶμεν shall we give up?)*.

a. It must be observed that the form ἤγνων ὅ τι ποιοῦν (nesciebat quid facerent) may mean, according to the connection, either *they knew not what they were doing*, or *they knew not what they should do.*

738. When two or more connected sentences stand in the oratio obliqua, depending on the same principal verb, these uses of the optative (736-7) are not confined to the first (or leading one) of the connected sentences, but may appear in any of them. The same is true when an infinitive is used in place of the leading sentence (734 c).

Thus ἔλεγον πολλοί, ὅτι παντὸς ἔβια λέγει (735), χειμὼν γὰρ εἴη (direct ἐστὶ) *many said, that he says things worthy of all (heed), for it was winter*, ἐβόα ἔγειν τὸ στράτευμα κατὰ μέσον τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἴη *he cried out that he should lead the army against the centre of the enemy, because the king was*

there, ἀλογίζοντο ὥς, εἰ μὴ μάχοντο, ἀποστήσουντο αἱ πόλεις (direct *ἐὰν μὴ μάχῃ-μεθα, ἀποστήσουνται*) *they considered that, if they should not fight, the cities would revolt.* Ἀναξίβιος ἀπεκρίνατο ὅτι βουλευέσσοτο περὶ τῶν στρατιωτῶν ὃ τι δύναιτο ἀγαθόν (direct *βουλευέσσομαι ὃ τι ἂν δύνωμαι*) *Anaxibius said that he would provide for the soldiers whatever advantage he might be able.*

II. Modes in Final Sentences.

739. Sentences expressing aim or purpose are introduced by the conjunctions *ἵνα, ὥς, ὅπως* (and *Hm. ὅφρα*), *that, in order that, —μή, or ὅπως* (ὥς, *ἵνα*) *μή, that not.*

Present or future purpose is expressed by the subjunctive; past purpose, by the optative (728-9):

ὁ τύραννος πολέμου κινεῖ, ἵ' ἐν χρεῇ ἡγεμόνος ὁ δῆμος *ῥ the tyrant stirs up wars, that the people may be in want of a leader, διανοεῖται τὴν γέφυραν λῦσαι, ὥς μὴ διαβῇτε* *he intends to destroy the bridge, that you may not cross, —καθ-εἰδκον τὰς τρεῖς, ὥς ἐν ταύταις σώζοντο* *they were launching the triremes, that in these they might save themselves, ἰδοκεῖ ἀπίεῖναι, μὴ ἐπίδεξις γένοιτο τοῖς κατα-λελειμμένοις* *it was thought best to return, lest an attack should be made on those left behind.*—In some elliptical expressions, the principal sentence is omitted: *ἵνα συντόμῳ* *to be brief* (sc. *I say only this*); *ἵ' ἐκ τούτων ἔρχομαι* *to begin with these things.*

740. a. But the subjunctive is often used in reference to a past purpose (729 a):

Περδικκας ἐπράσσειν, ὅπως πόλεμος γένηται *Perdiccas was exerting himself, that a war (may be) might be brought about, Ἀβροκώμας τὰ πλοῖα κατέκαυσεν, ἵνα μὴ Κύρος διαβῇ* *Abrocomas burned the vessels, that Cyrus (may not) might not cross.* In such cases, the time is lost sight of, while the idea of aim or expectation is made prominent.

b. The optative is rarely used of *present* purpose, to represent the attainment as a mere possibility (730): *τούτων τὸν τρόπον ἔχει ὁ νόμος, ἵνα μὴδ' ἐξαπατηθῇναι γένοιτο* *the law stands thus, that no deception might occur.* The optative may be used with the same force, when the principal verb is an optative of mere possibility: *εἰ μὴ σὺ γε ἐπιμελοῖο ὅπως ἔλθοιεν τι εἰσφέροιτο* *unless you should take care that something should be brought in from without.*

741. With *ὥς* or *ὅπως*, the particle *ἐν* (*Hm. κῆ*) is sometimes used, to mark the attainment of the purpose as *contingent*: *ὥς ἐν μάτρῃ, ἔκουσον* *hear, that you may learn* (as you will, if you hear).

742. UNATTAINABLE PURPOSE. A purpose which could only be attained in an imagined case, contrary to reality, is expressed by a past tense of the indicative (746): *ζῶντι ἔδει* (703) *βοηθεῖν πάντας, ὅπως δικαιοδρατα ἔζη* *they ought all to have aided him while living, that he might have lived most justly* (as he could have done, if they had all aided him).

For *ὅπως* with the future indicative, see 756. For the result expressed with *ὥστε*, see 770-71.

743. FEARING implies aim or purpose that the apprehended event may not be realized. Hence

After expressions of *fearing*, a dependent sentence is introduced by *μή* lest, that; or, if it is negative, by *μή* οὐ. The modes are used as above: present apprehension is expressed by the subjunctive; past apprehension by the optative, yet very often by the subjunctive:

ἔθεοικα μὴ ἐπιλαθέμεθα τῆς οἰκᾶς ὁδοῦ I am afraid we may forget the homeward road, ἐφοβέτο μὴ οὐ δύνατο he feared that he might not be able, Φίλιππος ἐν φόβῳ ἦν μὴ ἐκφύγοι τὰ πράγματα Philip was in alarm lest his objects might escape him, οἱ Ἀθηναῖοι τοὺς συμμάχους ἐδέδεσαν μὴ ἀποστᾶσι (729 a) the Athenians were afraid that their allies (may) might revolt. Other words of fearing are φοροῦν to think anxiously, φυλάττομαι to beware, ὑποπτεύω to suspect, ὁρᾶω to see to it, σκοπέω to consider, etc.

a. After expressions of fearing, *μή* and *ὅπως μή* are occasionally followed by the indicative, the object of apprehension being thought of as a reality: φοβοῦμαι μὴ ἥδονας εὐρήσομεν ἐναντίας I fear that we shall find opposite pleasures;—especially when the fear relates to something already past: φοβόμεθα μὴ ἀμφοτέρων ἡμαρτήκαμεν we are afraid that we have failed of both.

b. After such words as ὁρᾶω and σκοπέω, *μή* often introduces something suspected as probable, i. e. conjectured (rather than feared): ἄρχει μὴ οὐ τοῦτο ᾗ τὸ ἀγαθόν take heed lest this may not be the (genuine) good. The indicative is then used in regard to something conceived as a reality: ἄρα μὴ ταῖς αὖ ἐλεγε (look to it lest he spoke in jest) see whether he did not speak in jest.

III. Modes in Conditional Sentences.

744. In the dependent sentence (*protasis*) something is supposed or assumed as a CONDITION, from which the principal sentence (*apodosis*) follows as a CONCLUSION. The former is introduced by the conjunction IF, Greek *εἰ*, or *εἰάν* (for *εἰ ἂν*, cf. Hm. *εἰ κε*) contracted *ἦν*, *ἂν* (*ᾶ*). The latter often takes *ἂν* (*ᾶ*) to mark it as *contingent* (i. e. as only conditionally true). The whole compound sentence is called a HYPOTHETICAL PERIOD.

There are four leading forms of the hypothetical period, corresponding to four varieties of supposition.

745. 1. SIMPLE SUPPOSITION. The condition is *assumed as real*, but without implying any judgment as to its reality (727). We have then,

in the condition, *εἰ* with the indicative;

in the conclusion, the indic. without *ἂν*, or the imperative.

Thus *εἰ τοῦτο πεποίηκας, ἐπαυείσθαι ἔστις εἰ* if thou hast done this, thou art worthy to be praised, *εἰ τι πέσονται Μῆδοι, ἐς Πέρσας τὸ δεῖνόν ἕξει* if the Medes (shall) suffer anything, the danger will come to the Persians, *σοὶ εἰ πρὸς ἄλλῃ δοκεῖ, λέγε καὶ διδάσκει* if to thee it appears otherwise, speak and instruct me.

a. The past tenses of the indicative may also be used in this kind of supposition; and care must then be taken not to confound this form with the following (746): *ἔξῃν σοι ἀπέραις ἐκ τῆς πόλεως, εἰ μὴ ἥρεσκόν σοι οἱ νόμοι* you were at liberty to depart from the city, if the laws did not please you (in the present *ἔξεστι*—, *εἰ μὴ ἄρεσκονσι*); *εἰ τι τῶν δεόντων ἐπράχθη, τὸν καιρὸν οὐκ ἐμὲ φησὶ αὐτῶν γεγενῆσθαι* if any of the necessary (measures) was carried out, he says that the occasion has been the cause (of it, and) not I.—If *ἂν* is used with the past tense in the conclusion, the supposition is always of the second kind; if *ἂν* is not used, it is generally of the first (but see 746 b).

746. 2. SUPPOSITION CONTRARY TO REALITY. The condition is *assumed as real*, but with an implied judgment that it is *contrary to reality*. We have then,

in the condition, *εἰ* with a past tense of the indicative ;

in the conclusion, a past tense of the indicative with *ἄν*.

Both the condition and the conclusion imply a contrary reality ; and in each, the *imperfect*, *aorist*, or *pluperfect* is used, according as the contrary reality would be expressed by a *present*, an *aorist*, or a *perfect*.

Thus *εἰ τὸν Φίλιππον τὰ δίκαια πράττοντα ἑώραν, σφόδρα ἂν θαυμάστων ἦγούμην αὐτὸν* if I saw Philip doing what was just, I should regard him as very admirable (but I do not see—, and do not regard him thus), *οὐκ ἂν ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα* Agasias would not have done these things, if I had not ordered him (but I ordered him, and he did them), *εἰ περὶ καινοῦ τιτος πράγματος προσιδίετο λέγειν, ἐπέσχον ἂν* if it were proposed to speak on any new matter, I should have waited (but this is not proposed, and I did not wait), *εἰ μὴ οὖνεις ἦλδετε, ἐπορεύμεθα ἂν πρὸς βασιλέα* if you had not come, we should be marching against the king (but you came, and we are not marching), *εἰ αὐτάρκη τὰ ψηφίσματα ἦν, Φίλιππος οὐκ ἂν ὀβρισκε τοσούτον χρόνον* if your decrees were sufficient, Philip would not have insulted you so long (but they are insufficient, and he has insulted you).

a. But the imperfect is sometimes used where the contrary reality would be expressed by an *imperfect*: *Ἀγαμέμνων οὐκ ἂν τῶν νήσων ἐκράτει, εἰ μὴ τι ναυτικὸν εἶχε* Agamemnon would not have been master of the islands, if he had not been possessor of a naval force (but he was possessor of a navy, and was master of the islands).—And, less often, the *aorist* is used when the contrary reality would be expressed by a *present* (indefinite, 696 a): *εἰ τίς σε ἤρωτο, τί ἂν ἀπεκρίνω* if any body asked you, what would you answer? (but no one asks, and you answer nothing).

b. The indicative, thus used in the conclusion, is called the *HYPOTHETICAL INDICATIVE*; the accompanying particle *ἄν* is sometimes omitted: *ἦσυχνύμην, εἰ ὑπὸ πολέμιον γε ὄντος ἐξηπατήθην* I should be ashamed, if I had been deceived by one who was an enemy.

747. 3. SUPPOSITION WITH PROBABILITY. The condition is assumed as *possible* and with some *present expectation* that it may be realized. We have then,

in the condition, *ἐάν* with the subjunctive ;

in the conclusion, the indicative (principal tenses),

or the imperative.

Thus *πάν' ἔστιν ἐξευρεῖν, ἐάν μὴ τὸν πόνον φέρῃ τις* it is possible to find out all things, if one shun not the toil, *ἢν τις ἀνδιστῇται, πειρασόμεθα χειροῦσθαι* if one resist, we shall try to subdue him, *εὐλαβοῦ τὰς διαβολὰς, κὰν ψευδεῖς ᾖσι* avoid calumnies, even if they be false.

a. The *aorist subjunctive* in conditional sentences is often nearly equivalent to the Latin *future perfect*: *νέος ἂν παύσῃς, γῆρας ἔξεις εὐδαλές* (si juvenis laboraveris, senectutem habebis jucundam) if you toil (shall have toiled) while young, you will have a thriving old age.

b. Hm. sometimes uses *εἰ* alone, instead of *ἐάν* (*εἰ ἂν*, *εἰ κε*), with the subj. In Attic, this is very rare: *Σοφ. ἄνδρα, καὶ τίς ᾗ σοφός, τὸ μανθάνειν πόλλ' ἀσχερὸν οὐδὲν* for a man, even if he be wise, to learn much (more) is no disgrace.

748. 4. SUPPOSITION WITH MERE POSSIBILITY. The condition is assumed as *possible*, but wholly uncertain, *without expectation* of its being realized. We have then,

in the condition, εἰ with the optative;
in the conclusion, the optative with ἄν.

Thus εἰ τις κερκτημένος εἴη πλοῦτον, χρῆτο δὲ αὐτῷ μὴ, ἄρ' ἂν εὐδαιμονοί if a man should possess wealth, but (should) make no use of it, would he be happy? εἰ πάντες μιμησάμεθα τὴν Λακεδαιμονίων πλεονεξίαν, πάντες ἂν ἀπολοίμεθα if we should all imitate the rapacity of the Lacedaemonians, we should all perish. —In Hm., ἄν (καί) is sometimes inserted in the condition, and sometimes omitted in the conclusion. The former occurs also, though rarely, in Attic writers.

The optative thus used with ἄν in the conclusion, is called the **POTENTIAL OPTATIVE**, cf. 722 a.

749. There is a very different use of the optative with εἰ, in which it denotes a *past expectation* (729), or a *past conception* (731).

This occurs chiefly when the conclusion is itself dependent on a verb of past time: ἐπορεύομην, ἴνα, εἰ τι δέοιτο, ὠφελοῖν αὐτόν I was going, in order that I might aid him, if he should have any need of it (present πορεύομαι, ἴνα, ἕαν τι δέχεται, ὠφελῶ). —In the oratio obliqua, after verbs of past time, the optative is often used with εἰ, where the oratio recta would have the indicative or the subjunctive (i. e. with supposition of the first or third kind): Κλέανδρος εἶπεν ὅτι Δέξιππον οὐκ ἐπαινοῖ, εἰ τὰτα πεποιηκὸς εἴη Cleander said that he did not praise Dexippus, if he had done these things (or. recta οὐκ ἐπαινῶ, εἰ πεποίηκε); ἐδήλωσε Κύρος ὅτι ἐτοιμὸς ἐστι (735) μάχεσθαι, εἰ τις ἐξέρχοιτο Cyrus showed that he was ready to fight, if any one should come out (or. recta ἐτοιμὸς εἰμι, ἕαν τις ἐξέρχηται). Cf. 738.

a. The optative with εἰ is also used to express *indefinite frequency* of past action (729 b), usually with an indicative in the conclusion: εἰ πον ἐξελαύνει Ἀστυάγης, ἐφ' ἵππου χρυσοχαλίνου περιῖγγε τὸν Κύρον as often as Astyages rode out, he took Cyrus about on a horse with golden bridle.

750. MIXED FORMS. The form of the conclusion does not always correspond to that of the condition. Thus, very frequently, when the condition has the *first* or *third* form, the conclusion takes the *fourth*, being represented as a mere possibility:

εἰ τοῦτο λέγεις, ἁμαρτάνεις ἂν if you mean this, you might be in error, ἕαν ἐδελήσῃτε πράττειν ἕξιος ὑμῶν αὐτῶν, ἴσως ἂν μέγα τι κτήσασθε ἀγαθόν if you will consent to act in a manner worthy of yourselves, you could perhaps gain some great good. —A condition of the *second* form is rarely connected with a conclusion of the *fourth*: Hm. καὶ νῦν κεν ἐνδ' ἀπόλοιτο, εἰ μὴ ἔρ' ἐξὲν νόῳ ἦεν Ἀφροδίτη and now would he perish there (his destruction being vividly conceived as an undecided possibility), if Aphrodite had not keenly observed him.

751. OTHER WAYS of expressing the condition or conclusion. The most frequent is by a *participle* (789 e), or an *infinitive* (783).

The condition may be implied in other forms of expression: δι' ὑμᾶς αὐτοῖς πᾶσαι ἂν ἀπολέσκειτε by yourselves (i. e. if you had been left to yourselves) ye would have perished long ago. It may be implied even in a co-ordinate sentence: οὐκ ἐσθίουσι πλεον ἢ δύναται φέρειν, διαβραγίεν γὰρ ἂν they eat no more than they can bear, for (if they should eat more) they would burst. The imperative

is sometimes equivalent to a condition of the third form: *παῖδες γενέσθαισαν* · φροντίδων ἤδη πάντα πλεῖα *let children be born* (= if they are born), *all things now are full of cares.*

752. CONDITION OMITTED. This occurs especially in the *second* and *fourth* varieties of supposition. Thus *ἡβουλόμην ἂν* *I should wish* (*εἰ ἐδυνάμην* if I had the power, as I have not), *βουλοίμην ἂν* *I should wish* (*εἰ δυνάμην* if I should have the power, as possibly I might have). The potential opt. with *ἂν*, in simple sentences, may be explained in this way (722).

753. CONCLUSION OMITTED. This occurs when *εἰ*, *εἴθε*, *εἰ γάρ* are used in expressions of wishing with the optative or indicative (721 a, b).

a. When two opposite suppositions are expressed, the second by *εἰ δὲ μή* (754 b), the conclusion of the first is sometimes omitted altogether, as sufficiently obvious: *εἰ μὲν οὖν ἐγὼ ὑμᾶς ἱκανῶς διδάσκω* · *εἰ δὲ μή*, *καὶ παρὰ τῶν προγεγενημένων μανθάνετε* if then I instruct you well enough (*καλῶς ἔχει* it is well, or *οὕτω διδάσκεισθε* be instructed thus); but if not, learn from the men of former times.—For *apostrophe*, see 888.

754. VERB OMITTED IN CONDITION OR CONCLUSION. This may occur in the cases 508 a, b, c:

χαρίζεσθαι σοι βούλομαι · *καὶ γὰρ ἂν καὶ μαινέμην*, *εἰ μή* (sc. *βουλοίμην*) *I wish to gratify you; for indeed I should be even insane, if I did not wish it, φοβόμενος*, ὥστερ ἂν εἰ παῖς, τὸ τέμνεσθαι *fearing, like a boy, to be cut* (prop. *ὥστερ ἂν φοβοῖτο*, *εἰ ταῖς εἴη* as he might fear, if he were a boy).

a. Especially, where the same verb belongs at once to the condition and conclusion, it is often omitted with one of them:

εἰ τις καὶ ἄλλος ἀνὴρ, καὶ Κύριος ἄξιός ἐστι θαυμάζεσθαι if any other man (is worthy to be admired), *Cyrus also is worthy* (856 b), *ὑπάκουσον*, *εἴπερ πᾶσι* ἂνδράσιν *τιμὴ* (sc. *ὑπήκουσας*) *obey, if ever yet (you obeyed) any man, οὐκ οὖν ἡμᾶς γε σφάλλει, ἀλλ' εἴπερ σέ* (for *εἴπερ τινα σφάλλει, σφάλλει σέ*) *us then it does not deceive, but, if (any one), thee, εἰ δὲ τῷ σοφώτερος φαίην εἶναι, τούτῳ ἂν* (sc. *φαίην*, etc.) *if in any respect I should say that I was wiser, in this (I should say it).*—Hence *εἰ μή* gets the meaning of *except*: *οὐ γὰρ ὁρώμεν, εἰ μὴ ἀλόγους τούτους* for we see not (any, if we do not see these few) *except these few*. But *εἰ μή* *διὰ* *except* for must be explained by supplying an idea of *hindrance*: *ἐδόκουν ἂν πάντα καταλαβεῖν, εἰ μὴ διὰ τὴν ἐκείνου μέλλησιν* it appeared that they would have taken all things, (if not prevented by) *except for his delay*.

b. A supposition directly contrary to something just before supposed, asserted, or demanded, is expressed by *εἰ δὲ μή*:

ἀπῆγει τὰ χρήματα · *εἰ δὲ μή*, *πολεμήσειν ἔφη αὐτοῖς* he bade them restore the property; but if not (if they should not restore it, *εἰ μὴ ἀποδοῖεν*), he said he would make war upon them. *Εἰ δὲ μή* is sometimes found where *ἐὰν δὲ μή* would be more regular: *ἐὰν μὲν ὑμῖν δοκῶ λέγειν ἀληθές, ἐννομολογήσατε* · *εἰ δὲ μή*, *ἀντιτείνετε* if I seem to you to speak truth, agree with me; but if not, oppose. It is often used after negative sentences, where we might expect *εἰ δέ*: *μὴ οὕτω λέγε* · *εἰ δὲ μή*, *οὐ διαβούνητά με ἔξεῖς* do not speak thus; but (if not, if otherwise) if you speak thus, you will not find me confident. So too *εἰ δέ* is sometimes used where we might expect *εἰ δὲ μή*: *εἰ μὲν βούλεται, ἐψέτω* · *εἰ δ'*, *ὅ τι βούλεται, τοῦτο ποιεῖτω* if he wishes, let him boil me; but if (he wishes something else), let him do what he wishes.

IV. *Modes in Relative Sentences.*

755. Relative sentences are introduced by relative pronouns or ad verbs. They show, in general, the same uses of the modes as occur in simple sentences.

Thus SUBJUNCTIVE OF DELIB. (in indirect questions, 735 b), *οὐκ ἔχω δ τι πρῶτον λάβω* I (have not) know not what I should first take; OPTATIVE OF WISHING (721), *ὁρῶ σε διώκοντα ἄν μὴ τύχοις* I see thee pursuing what (I pray) thou mayst not obtain; POTENTIAL OPTATIVE (722), *ὅμοις ἔστε παρ' ἃν ἂν κάλλιστα τοῦτο μάθοι* you are of those from whom one might best learn this; HYPOTHETICAL INDICATIVE (746 b, 762), *οὐκ ἤθελον λέγειν πρὸς ὑμᾶς τοιαῦτα ὅ' ἂν ὑμῖν ἡδυστ' ᾗ ἀκοεῖν* I did not wish to say such things to you as would be most agreeable for you to hear (i. e. *εἰ ἔλεγον* if I said them).—Even the imperative may stand in a relative sentence: *δεῖ πιστεῦσαι τοῖς ἔργοις, ὃν ὑμεῖς σφειστότατον ἔλεγχον τοῦ ἀληθοῦς νομίσατε* you must believe the actions, which (I bid you) consider as the surest test of the truth, poet. *οἷσθ' ὃ θρασὺν; γνωστὸν τοῦ ἔργου* art thou art to do?—or the subjunctive with imperative meaning: *ἐκαστέφερο Ἄνυτος ἔδε, δ μεταδῶμεν τῆς ζητήσεως* Anytus has set down here, to whom let us give a part in the investigation.

756. The FUTURE INDICATIVE is often used in relative sentences to express PURPOSE, see 710 c. Thus, in particular, *ὅπως* how, that, in order that, is very often used with the future indicative, after verbs which express attention, care, or effort:

σκοπεῖ ὅπως τὰ πράγματα σωθήσεται see to it that the state be preserved (lit. how the state shall be preserved), *φρόντιζε ὅπως μὴδὲν ἀνάξιον τῆς βασιλείας ποιήσεις* consider anxiously that you may do nothing unworthy of the royal office. For *ὅπως* with subjunctive of purpose, see 739.

a. Before *ὅπως* with the future, in earnest commands and warnings, the principal verb is often omitted: *ὅπως παρέσεις εἰς τὴν ἑσπέραν* (sc. *σκοπεῖ* look to it) that thou be present at the evening, *ὅπως περὶ τοῦ πολέμου μὴδὲν εἰπῇς* (sc. *φύλαττου* take heed) that thou say nothing concerning the war.

757. A relative sentence is *indefinite*, when the relative word refers to an uncertain (*undetermined*) subject or object. A sentence of this kind may have a *hypothetical* force, implying that *if* the event (conceived as possible) takes place, with *whatever* subject or object, the principal sentence then holds good. This is called a

HYPOTHETICAL RELATIVE SENTENCE. It takes

the subj. with *ἄν*, in a case of *present* uncertainty (728);

the opt. without *ἄν*, in a case of *past* uncertainty (729).

The *principal* sentence commonly has the indicative (without *ἄν*), or the imperative.

Thus *δ τι ἂν μέλλας εἰπεῖν, πρότερον ἐπισκόπει τῇ γνώμῃ* whatever you may be going to say, first consider it in your mind (i. e. if you are going to say any thing, whatever it may be, consider it), Hm. *ὃν δ' αὖθις ἰδοὺ βοδόντ' ἢ ἐφέροι, τὸν σκήπτρῳ ἐδάσσακε* but whatever man of the people he (might see) saw, and found him bawling, him he struck with his sceptre (= if he saw any one bawling, he struck him), *ὃς ἂν τούτων τι ὁρᾷ, τεθνήσκει* whoever may do any of these things, let him die, *ἱκετεύουσιν* (699) *ὅπως ἐντυγχάνοιεν μὴ φεῖγναι* they

entreat whomsoever they might fall in with not to flee, ἔφασαν ἔπειν ὅσα ἂν δύνωνται κρᾶτιστα (729 a) they declared that they would say such things as they best (can) could, πᾶντας, ὅσους λαβόντες ἐν τῇ θαλάσσῃ, διέφθειρον they were destroy ing all, as many as they might take on the sea.

758. Hypothetical relative sentences of *time*, *place*, and *manner*, are introduced by relative words denoting time, place, and manner. They show the same uses of the modes.

Thus περιμένοντες ἑκάστοτε ἕως ἀνοιχθεῖν τὸ δεσμαστήριον· ἐπειδὴ δὲ ἀνοιχθεῖν, ἔβην πρὸς τὸν Σωκράτη we waited each time until the prison should be opened; but when it was opened, we went to Socrates (if it was opened at any time, we waited till then, and went then), δεῖ τοὺς γινόμενους, μέχρι ἂν (ῶσι, ποιεῖν those who are born must toil as long as they live (if they live for any length of time, they must toil so long), ἔπεισθε ὅτι ἂν τις ἡγήται follow where any one may lead you (if one lead you anywhere), ὥς ἂν τις χρήσται τοῖς πράγμασιν, οὕτως ἀνάγκη καὶ τὸ τέλος ἐκβαίνειν in whatever way one may conduct his affairs, in the same way must the end also turn out.

For conjunctions of time, place, and manner, see 875-9. For πρὶν with the infinitive, see 769.

759. The particle ἄν, which belongs to the subjunctive, is placed in immediate connection with the relative word: it even unites with some relative adverbs, giving compound forms,—ὅταν, ὅπότεν, ἐπὶ ἂν or ἐπὶ ἥν (Hd. ἐπὶ ἂν), ἐπειδὴν, from ὅτε, ὅποτε, ἐπεὶ, ἐπειδὴ.—But ἄν is sometimes omitted, even by Attic writers, where the rule requires it: ἐσπεύσεται, μέχρι οὐ ἐπανελεύσων οὐ πρέσβεις a truce has been made, until the ambassadors shall have come back. Still more rarely is ἄν found with the optative.

760. a. The aorist subjunctive with ἄν is often nearly equivalent to the Latin future perfect (747 a): ἐπειδὴν πάντα ἀκούσητε, κρινάτε when you (shall) have heard all, then judge.

b. The subjunctive with ἄν is sometimes found in cases of past uncertainty (729 a): πολεμεῖν οὐκ ἔδοκει δυνατόν εἶναι, πρὶν ἂν ἱππέας μεταπέμψωσι it did not as yet seem to be possible to carry on war, before they should send for cavalry.

c. The optative, used in hypothetical relative sentences, implies past expectation, and very often with the idea of indefinite frequency (729 b): ὅποτε ὁ Ἕλληνας τοῖς πολεμίοις ἐπείκει, ῥαδίως ἀπέφυγον as often as the Greeks might attack the enemy, these escaped with ease.

d. But sometimes it is used, espec. in poetry, to express a mere possibility (730): ποτὶ ἂν ἡ πόλις στήσῃ, τοῦδε χρὴ κλέειν if the city should instal any one as ruler, him it is necessary to obey. This is regularly the case, when the principal verb is an opt. of mere possibility: ἔκῃν ἂν δρέψαις (or εἰ γὰρ ἔχῃς) ἄνδρα ὅστις ἔδελος ἀπερῶκεν τοῦς ἀδικούρας σε you would gladly support (or, O that you might have) a man who would be willing to keep off those that injure you.

761. A hypothetical relative sentence takes the indicative, when it expresses an event assumed as real (cf. 745): οὐς μὴ εὕρισκον, κενοτάφιον αὐτοῖς ἐποίησαν (= εἰ τινὰς μὴ εὕρ.) if they failed of finding any, they made a cenotaph for them. Such sentences, though very common, have nothing peculiar in the use of the mode. But, if negative, they take μὴ, not οὐ: see 835.

C. INFINITIVE.

762. The infinitive and participle are verbal nouns,—a substantive and adjective derived from the stem of the verb (261 b). But they are unlike other verbals, being much more nearly related, both in form and in construction, to the finite verb. Thus, in particular,

a. They are made from *all* verbs, and with different forms for the different voices and tenses.

b. Words expressing the *object* are connected with them in the same manner as with the finite verb (486 b).

Dependence of the Infinitive.

763. The infinitive may stand as the *subject* or the *object* of a verb:—as a SUBJECT,

chiefly with INTRANSITIVE or PASSIVE verbs: *πᾶσιν ἀδεῖν χαλεπόν* (sc. ἐστίν, 508 a) *to please all is difficult, ἔξῃν μένειν it was possible to remain, ἔδοξε προῖεναι it seemed best to proceed, οὐχ ὑμῖν προσήκει (πρέπει) τοὺς τοὺς φοβεῖσθαι it does not become you to be afraid of these, λέγεται τὸν Κύρον νικῆσαι it is said that Cyrus conquered.*—The infinitive may also stand as the predicate: *τοῦτο μαρτυρεῖν καλεῖται this is called learning.*

764. as an OBJECT,

a. with verbs of THINKING, PERCEIVING, SAYING, SHOWING (*verba sentiendi et declarandi*): *οἰεῖται δεῖν he thinks it is necessary, ἀκούω πάντας παρῆναι I hear that all are present, ὁμολογεῖτε δικάζειν ye have sworn to give judgment, κινεῖσθαι τὰ πάντα ἀποφαινόμενος maintaining that all things are in motion.*

b. with verbs which imply POWER or FITNESS, FEELING or PURPOSE, EFFORT or INFLUENCE,—to produce (or prevent) an action: *δύναται ἀπελθεῖν they can go away, μείζον τι ἔχω εἰπεῖν I have something greater to say (can say it), οὐ πέφυκας δουλεῖν thou art not formed to be a slave, πλουτεῖν ἐθέλει he wishes to be rich, φοβοῦμαι λέγειν I am afraid to speak, ἔγνωσαν τὸν ποταμὸν διαβῆναι they determined to cross the river, τίς αὐτὸν καλῶσαι δεῦρο βαλῆσει who will hinder him from marching hither? ὑμῖν συμβουλεύω γινῶναι ὑμᾶς αὐτοὺς I advise you to know yourselves, αἰτοῦνται τοὺς θεοὺς δίδουσι they ask the gods to give.*—So with the impersonal δεῖ it is necessary, *χρὴ it behoves* (strictly, something requires, urges, 494): *δεῖ (χρὴ) μ' ἐλθεῖν I must (should) come.*

c. sometimes with other verbs: *ἡ πόλις ἐκινδύνωσε πᾶσα διαφθαρῆναι the city was in danger of being wholly destroyed.*

765. The infinitive is often used (as an indirect object) to denote the PURPOSE of an action:

Ξενοφὼν τὸ ἥμισυ τοῦ στρατεύματος κατέλιπε φυλάττειν τὸ στρατόπεδον Λεονοφὼν left half the army to guard the camp, παρέχω ἑμαυτὸν τῷ ἰατρῷ τέμνειν καὶ κατεῖν I yield myself up to the physician to cut and cauterize, πίνειν δίδουσι τῷ to give one (something) to drink.

766. The infinitive may stand in apposition with the subject or object: *αὕτη μόνη ἐστὶ κακὴ πρᾶξις, ἐπιστήμης στερηθῆναι this alone is evil fortune, to be deprived of knowledge* (500 d).

767. The infinitive may depend upon a SUBSTANTIVE or ADJECTIVE:

οὐχ ὥρα καθεύδειν it is not a time to be sleeping, ἀνάγκη ἐπιμελεῖσθαι it is necessary to take care, ἡλικίαν ἔχουσι παιδεύεσθαι they have the proper age for receiving instruction, ὁκνος ἦν ἀνίστασθαι there was an unwillingness to rise up, οὐδὲς φθόνος λέγειν there is no (grudge) objection to speaking, —πρόθυμος (ἐτοῖμος) κινδύνον μένειν eager (ready) to abide danger, ἱκανὸς (δυνάτος, πιδανός) λέγειν able (skilful, persuasive) in speaking, ἄξιος πλεῖστος λαβεῖν worthy to receive blows, χαλεπὸν εὐρεῖν hard to find, οἰκία ἡδίστη ἐνδιαστᾶσθαι a house very pleasant to live in, λόγοι χρησιμώτατοι ἀκοῦσαι words most useful to hear, ἀλλ' ὁ χρόνος βραχύς ἐστι διηγῆσασθαι τὰ πραχθέντα but the time is (too) short to relate what was done (659).

For *οἶος, οἶστε, ὅσος*, with the infinitive, see 814.

a. The infinitive with substantives may be compared to the genitive of connection (563), or the genitive objective (565): with adjectives, it may sometimes be compared to the genitive in 584-7, but oftener to the dative of manner (608) or of respect (609).—The infinitive used as a dative of respect is sometimes found with substantives: *θαῦμα καὶ ἀκοῦσαι a wonder even to hear of*.—The active is generally employed in these constructions, even where we might expect the passive: *ἄξιος θαυμάζειν worthy of admiration* (that one should admire him) = *ἄξιος θαυμάζεσθαι worthy to be admired*.

768. The infinitive is used with *ἢ* than after comparative words:

ποῦν. νόσημα μείζον ἢ φέρειν a disease (greater than that one should bear it) too great to be borne, οὐδὲν ἄλλο ἢ δοκεῖν σοφὸν εἶναι nothing else than appearing to be wise.—*ὥστε* is usually added with the infinitive: *ἤσθοντο Ἐκδικον ἐλάττω δυνάμει ἔχοντα ἢ ὥστε τοὺς φίλους ὠφελεῖν they perceived that Ecdicius had too small a force to assist his friends.* Cf. 659. For infinitive with *τοῦ* after comparatives, see 781.

769. After *πρίν* (prius) *before*, *ἢ* is generally omitted (in Attic prose almost always so):

πρὶν τὴν ἀρχὴν ὁρᾶς ὑποδέσθαι, μάταιον ἡγοῦμαι περὶ τῆς τελευτῆς λέγειν before laying down the commencement properly, I think it vain to speak about the end. Hm. uses *πᾶρος* in a similar way: *πᾶρος τὰδε ἔργα γενέσθαι before these works were brought to pass.* Instead of *πρὶν* alone, we often find *πρότερον* . . . *πρὶν*, or *πρόσθεν* . . . *πρὶν* (and in Hm. *πρὶν* . . . *πρὶν*, or *πᾶρος* . . . *πρὶν*): *οὕτω τινες εὐπειθεῖς εἰσιν, ὥστε πρὶν εἰδέναι τὸ προσπατόμενον πρότερον πείθονται some are so obedient, that they obey before knowing the order.*

770. The infinitive is used with *ὥστε* to denote the RESULT:

τοὺς ἡλικιώτας συνεκέκρατο, ὥστε οἰκείως διακείσθαι he had mingled with those of his own age, so as to be on familiar terms with them. The infin. with *ὥστε* may also denote the PURPOSE (as a result to be attained): *πάν ποιούσιν, ὥστε δικὴν μὴ δεῖναι they do every thing, in order not to suffer punishment*;—or the CONDITION (to be attained, in order that something else may be): *ἐξὴν τοῖς προγόνοις ἔρχων τῶν Ἑλλήνων, ὥστε αὐτοὺς ὑπακούειν βασιλεῖ it was in the power of your ancestors to be leaders of the Greeks, on condition of being themselves subject to the (Persian) king.*

For *ἐφ' ᾧ* with the infinitive, see 813.

771. Both *πρὶν* and *ὥστε* are followed by a *finite* mode, when the action of the verb is to be expressed as something real, probable, or possible: *εἰς τὴν*

ὁσπερ αὐὰν οὐκ ἦκεν, ἔσθ' οἱ Ἕλληνας ἐφρόντισεν on the next day he did not come, so that the Greeks were anxious, οὐ χρή μ' ἐνδεύθε ἀπελθεῖν πρὶν ἂν δῶ δίκην I must not go hence before I have suffered punishment (760 a).

772. INFINITIVE IN LOOSE CONSTRUCTION. The infinitive (with or without the particle ὥς) is used in several phrases with loose construction, somewhat like the adverbial accusative (552): ὥς εἰπεῖν or ὥς ἔπος εἰπεῖν so to speak, to use this (rather strong) expression, (ὥς) συνελόντι εἰπεῖν (sc. τινί, cf. 601 a) to speak concisely, ἐμοὶ δοκεῖν as it seems to me, in my view, ὀλίγου (μικροῦ) δεῖν so as to want little of it, almost, τὸ νῦν εἶναι for the present, κατὰ τοῦτο εἶναι in this relation, and the like.

For ἐκὼν εἶναι, see 775 a.

Subject and Predicate with the Infinitive.

773. The subject of the infinitive stands in the accusative case (485 c). A predicate-noun, belonging to the subject of the infinitive, stands in the same case.

ἠγγειλαν τὸν Κύρον νικῆσαι they reported that Cyrus had conquered, συνέβη μηδὲνα τῶν στρατηγῶν παρῆναι it chanced that no one of the generals was present, — τὸν ἄδικον ἄνδρα φημι ἄδλιον εἶναι I assert that the unjust man is miserable, καὶ οἱ μὲν εὐχοντο ὥς θελόντες ὅστας λαφύρειν and some desired that they should be taken as being treacherous.

a. The subject of the infinitive may be another infinitive: διαπεπραγμένους ἦκει παρὰ βασιλέως δοθῆναι οἱ σώσει τοὺς Ἕλληνας he is come having obtained from the king that it should be granted him to rescue the Greeks, where σώσει is the subject of δοθῆναι.

b. A sentence, when stated in oratio obliqua, is often expressed by the infinitive (usually with subject-accusative); see 784 c. When two or more connected sentences are stated in oratio obliqua, the infinitive may be used, not only for the leading sentence, but for any of those connected with it: τοιαῦτ' ἔτα σφῶς ἔφη διαλεχθέντας ἵναι· ἐκεῖ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ, ἀνεωγμένην καταλαμβάνειν τὴν θύραν "after such conversation," he said, "they went away: but when they came to the house, they found the door open."

774. OMITTED SUBJECT. The subject of the infinitive is frequently omitted: thus

1. very often when it is an *indefinite* word:

πᾶσιν ἀδεῖν χαλεπὸν (sc. τινὶ for any one) to please all is difficult, οὐκ ἔρα καθεύδειν it is not a time (for one) to be sleeping, λόγοι χρησιμώτατοι ἀκοῦσαι words most useful (for me) to hear. — A predicate-noun, connected with the infin. and belonging to the indefinite subject, is put in the accusative: τὰ τοιαῦτα ἔξεστι (sc. τινὶ) μετρήσαντα καὶ ἀριθμήσαντα εἶδέναι such things (a man) may know by measuring and counting.

775. 2. when it is the same as the *subject* of the *principal* verb:

ὁμώμακα δικάσειν ye have sworn to give judgment (that you will give), φοβῆμαι λέγειν I am afraid to speak, πᾶν ποιῶσιν ἕστε δίκην μὴ διδόναι they do every thing in order not to suffer punishment (that they may not suffer). — A predicate-noun with the infinitive is then put in the nominative case: δ' Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός Alexander declared that he was son of Zeus, ἐγὼ οὐχ

ὁμολογήσω ἁκαήτος ἦκειν, ἀλλ' ὑπὸ σοῦ κεκλημένος *I shall not admit that I have come unbidden, but bidden by thee, οἱ δοκοῦντες πάντων σοφέτατοι εἶναι* those who seem to be wisest of all.

a. From *ἐκὼν* willing, connected as pred.-adj. with the inf. *εἶναι* used in loose construction (772), comes the phrase *ἐκὼν εἶναι* (so as to be willing) *willingly*: *τοῦτο ἐκὼν εἶναι οὐ ποιήσω* *I shall not do this of my own will.*

b. But sometimes, for the sake of emphasis or contrast, the subject of the principal verb is also expressed with the infinitive; it may then stand either in the nominative or the accusative: Hd. *οἱ Αἰγύπτιοι ἐνόμιζον ἑαυτοὺς πρώτους γενέσθαι ἀνθρώπων* the Egyptians believed that they themselves were created first among men, *εἰ οὐκ οὐκ ἄλκιμας ἡ Μεγαρίδας τὴν Ἑλλάδα σώσει, ὑμεῖς δ' ἀποδράσεσθαι τὰ πράγματα, οὐκ ὁρῶς οὐκ οὐκ* if you think that the Chalcidians or Megarians will save Greece, but that you will escape the trouble, you are mistaken.

776. 3. when it is the same as the object of the principal verb :

τίς αὐτὸν καλύψει δεῦρο βαδίζειν who will hinder him from coming hither? *τὸ ἡμῖν κατέλιπε φυλάττειν τὸ στρατόπεδον* he left half to guard the camp, *ὁμῶν συμβουλευσὶν γινώσκω ὑμᾶς αὐτοὺς* I advise you to know yourselves. — A predicate-noun with the infinitive takes the case of the preceding object: *Κύρου ἐδόκοντο ὡς προδυσποτάτου γενέσθαι* they desought Cyrus to show himself as favorable as possible, *παντὶ ἔρχοντι προήκει φρονίμω εἶναι* it becomes every ruler to be prudent; — but sometimes it stands in the accusative, when the object is a genitive or dative: *συμφέροι αὐτοῖς φίλους εἶναι μᾶλλον ἢ πολεμίους* it is advantageous for them to be friends rather than enemies.

777. PERSONAL CONSTRUCTION FOR IMPERSONAL. Instead of using an impersonal verb (494 a) with the accusative and infinitive, the Greek often puts the subject of the infinitive in the nominative case, and joins it as a subject with the principal verb.

This occurs with *δοκεῖ* it appears, *εἵκει* it seems, *λέγεται* it is said, *ἀγγέλλεται* it is reported, *ὁμολογεῖται* it is agreed, and the like; with *συμβαίνει* it happens; and with *δίκαιόν ἐστι* it is just, *ἀναγκαῖόν ἐστι* it is necessary, *ἐπιτρεπείον ἐστι* it is fitting, and some similar phrases: *ὁ Κύρος ἡγγέλθη νικῆσαι* (Cyrus was reported to have conquered) = *ἡγγέλθη τὸν Κύρον νικῆσαι* it was reported that Cyrus had conquered, *αὐτὸς μοι δοκῶ ἐνθάδε καταμενεῖν* it seems to me that I myself shall remain here, *δίκαιος εἰ ἔγωγε ἀνθρώπους* (thou art just to lead men) *it is just that thou shouldst lead men*, *ἐπιδοξοί εἰσι τὸ αὐτὸ πεσεσθαι* (they are probable to suffer) *it is probable that they will suffer the same.* — Yet the impersonal construction is also admissible: *ἡγγέλθη τὸν Κύρον νικῆσαι, σὲ δίκαιόν ἐστιν ἔγωγε ἀνθρώπους*, etc.

a. The personal construction here may be explained by *prolepsis* (726): thus, proper form *ἡγγέλθη ὅτι ὁ Κύρος ἐνίκησε*, by *prolepsis* *ἡγγέλθη ὁ Κύρος ὅτι ἐνίκησε*, and, with *νικῆσαι* in place of *ὅτι ἐνίκησε* (734 c), *ἡγγέλθη ὁ Κύρος νικῆσαι*.

b. The ordinary construction of the acc. with the inf. (773) may be explained by a similar *prolepsis*, when the principal verb is *transitive*: thus, proper form *ἡγγείλαν ὅτι ὁ Κύρος ἐνίκησε*, by *prolepsis* *ἡγγείλαν τὸν Κύρον ὅτι ἐνίκησε*, and with the infin. *ἡγγείλαν τὸν Κύρον νικῆσαι*. The construction was perhaps first established in connection with transitive verbs, and thence extended to cases where the principal verb was intransitive or passive.

Infinitive with Neuter Article.

778. The neuter article, prefixed to the infinitive, gives it more distinctly the character of a *substantive*. Each case receives a form of its own, and may be made to depend on any word which would take the same case of a substantive. But as to words which depend on the infinitive (its *subject*, *predicate*, and *object*), they are expressed in the same way, whether it has or has not the article. Hence the rules in 773-6 and 762 b are applicable here.

779. The infinitive with the neuter article prefixed may stand as a substantive in any case: thus

NOMINATIVE: τὸ φρονεῖν εὐδαιμονίας πρῶτον ὑπάρχει *to be wise is the first (condition) of happiness*, τὸ ἀμαρτάνειν (sc. αὐτοῖς) ἀνδράπονος ὅρας οὐδὲν θαυμαστόν (sc. ἐστὶ) *it is no wonder that being men they should err*.

780. ACCUSATIVE: περὶ κατεργάσασθαι ὥς μάλιστα τὸ εἰδέναι (sc. ταῦτα) ἃ βούλει πράττειν *endeavor to secure, as far as possible, the understanding of those things which you wish to pursue*. Especially with the prepositions *εἰς* or *κατὰ* in reference to, *διὰ* by reason of, *ἐπὶ* or *πρὸς* in order to, *παρὰ* in comparison with: διὰ τὸ ξένος εἶναι οὐκ ἂν οἶε ἀδικηθῆναι *do you think you would not be injured on account of being a foreigner?* πρὸς τὸ μετρίων δεῖσθαι καλῶς πεπαιδευμένος *well trained to having only moderate wants*.

a. The infinitive with τὸ is sometimes found in loose construction, analogous to the accusative of specification (549): ἀνέλπιστοί εἰσι τὸ ἐς τὴν γῆν ἡμῶν ἐμβάλλειν *they are without hope as regards the invasion of our land*, τίς Μήδων σοῦ ἀπελείψῃ *τὸ μή σοι ἀκολουθεῖν what one of the Medes remained away from you, so as not to follow you (as to the not following)?* Sometimes it resembles the adverbial accusative, see 772.

781. GENITIVE: ἐπιθυμία τοῦ πλεῖν *desire of drinking*, ἡ τοῦ πείθειν τέχνη *the art of persuading*, ἀήδης τοῦ κατακοῦειν *τινός unaccustomed to obeying any one*, ἐμοὶ οὐδὲν πρσβύτερον τοῦ ὅτι βέλτιστον ἐμὲ γενέσθαι *to me there is nothing more important than to become as good as possible*, ἐπιμελεῖται τοῦ ὥς φρονιμωτάτος εἶναι *he is careful (of being) to be as wise as possible*. So with many prepositions, as *ἐξ* from, in consequence of, *πρὶ* before, prior to, *περὶ* concerning, *ἐνεκα* on account of, *ὕπέρ* for the sake of, *διὰ* by means of, *ἀνευ* without, *ἀπὸ* from; and with some adverbs, as *ἐξω* εἶναι *τοῦ κακῶς πάσχειν to be out of reach of injury*.

a. The infinitive with τοῦ is often used, without a preposition, to denote the PURPOSE (especially a negative purpose): τοῦ μὴ διαφεύγειν τὸν λαγὼν *ἐκ τῶν δικτῶν, σκοποῦς καθίσταμεν that the hare may not escape out of the nets, we set watchers*.

782. DATIVE: ταῦτα οὐκ ἦν ἐμποδὼν τῷ τοῦς Φωκίας σώζεσθαι *these things were no bar to the preservation of the Phocians*. Especially as dative of means, cause, or manner: κεκράτηκε τῷ πρότερος πρὸς τοὺς πολεμίους ἵνα *he has triumphed by marching first against the enemy*, αἱ καλῶς πολιτευόμενα δημοκρατία *προέχουσι τῷ δικαιοτέραι εἶναι well conducted democracies are superior in being more just*. Also with prepositions, as *ἐν* in, *ἐπὶ* on the ground of or on condition that, *πρὸς* in addition to: ἐν τῷ ἑκάστον δικαίως ἔρχειν ἡ πολιτεία σώζεται *when each administers his office justly, the order of the state is preserved (in and through the just administration)*.

Infinitive with ἄν.

783. The infinitive takes ἄν, where a finite verb, standing independently, would take it. Thus the inf. with ἄν corresponds

a. to the POTENTIAL OPTATIVE with ἄν (722): *μάλιστα οἶμαι ἄν σοῦ πυνθῆσθαι* (independent construction *μάλιστα ἄν πυνθολμῆν*) *I think that I should learn best from you*;—and with expressed condition (748): *δοκεῖτέ μοι (777) πολλὸ βέλτιον ἄν περὶ τοῦ πολέμου βουλευσάσθαι* (indep. *βέλτιον ἄν βουλευσάσθε*), *εἰ τὸν τόπον τῆς χώρας ἐνδυμηδείητε* *it appears to me that you would take much better counsel concerning the war, if you should consider the situation of the country.*

b. to the HYPOTHETICAL INDICATIVE with ἄν (746): *Κύρος εἰ ἐβίωσεν, ἄριστος ἄν δοκεῖ ἄρχων γενέσθαι* (indep. *ἄριστος ἄν ἐγένετο*) *it seems probable that Cyrus, if he had lived, would have proved a most excellent ruler.* So with implied condition (761): *τοὺς ταῦτα ἀγνοοῦντας Σωκράτης ἀνδραποδάβεις ἄν κεκλησάσθαι ἡγήετο* (indep. *εἰ τινες ταῦτα ἡγνόουν, ἀνδραποδάβεις ἄν ἐκέκληντο*) *Socrates thought that persons ignorant of these things (if such there were) would be called slavish.*

REM. c. The particle ἄν, though belonging to the infinitive, may be attached to the principal verb, or to other emphatic words in the sentence: see the foregoing examples.

Infinitive for the Imperative.

784. This occurs in the second (seldom in the third) person. It is rarely found in Attic prose.

In this use of the inf., its subject, if expressed, is put in the nom.: a predicate-noun belonging to the subject is put in the same case: Hm. *παῖδα δ' ἐμοὶ λύσαι τε φίλην, τέ τ' ἄκουα δέχεσθαι* *release to me my dear child, and accept the ransom*, Hm. *θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι* *with courage now, Diomedes, fight against the Trojans*, σὺ, Κλεαρτίδα, *τὰς πόδας ἀνολέας ἐπεκτεῖν* *do thou, Cleartidas, having opened the gates, hasten out against (the enemy).*

D. PARTICIPLE.

For the nature of the participle, as a verbal adjective, but different from other verbal adjectives, see 762. For the agreement of the participle with its substantive or subject, see 498.

Attributive Participle.

785. The participle, like the adjective (488 a), may express an attribute of its substantive or subject (493):

πόλις εὐρέας ἀγυῖας ἔχουσα (= *πόλις εὐρυάγυια* Hm., or *πόλις ἣ εὐρέας ἀγυῖας ἔχει*) *a city having broad streets*, αἱ καλούμεναι Αἰόλου νῆσοι *the so-called islands of Aëolus*, ὁ παρὼν καιρὸς *the present occasion*.—The participle is always attributive, when it follows the article (492 d).

786. The attributive participle is often found, with omitted subject, used as a substantive (509):

οἱ παρόντες *the (persons) present*, ὁ τυχὼν *whoever happens*, παρὰ τοῖς ἀπύτοις δοκοῦσιν εἶναι *with those who appear to be best*, πλέομεν ἐπὶ πολλὰς ναῦς *κεκτῆ- μένους we are sailing against (men) who possess many ships*.—Such participles are often to be translated by substantives: ὁ δρῶσας *the doer*, οἱ λέγοντες *the speakers*, προσήκοιτές τινες *some relatives*, πόλις πολεμουμένων *a city of belligerents*, τὰ δεόντα *the duties*, πρὸς τὸ τελευταῖον ἐκβάν ἐκαστον τῶν πρὶν διαρξάντων κρίνεται *by the final issue is each one of the previous measures judged of*.

a. Participles thus used sometimes take a *genitive*, like substantives, especially in poetry: τὰ συμφέροντα τῆς πόλεως (568) *the advantages of the state*, τὸ δοξάζον τῆς ψυχῆς (559) *the thinking (part) of the soul*, poet. ὁ ἐκείρον τεκνών (568 a) *his parent*.

b. The participle with the neuter article is rarely used in an *abstract* sense, like the infinitive: τὸ μὴ μελετῶν *the not-exercising, failure to exercise* (= τὸ μὴ μελετᾶν). In prose, this is nearly confined to Thucydides.

Predicate-Participle.

787. The predicate-participle, like the predicate-adjective (488 b), is brought into connection with its subject *by the sentence*. It is called CIRCUMSTANTIAL, when it is *loosely* related to the principal verb, adding a *circumstance* connected with the action; and SUPPLEMENTARY, when it is *closely* related to the principal verb, *supplying an essential part* of the predicate.

a. These subdivisions of the predicate-participle are not in all cases clearly distinguished, but run into each other.

Circumstantial Participle.

788. The circumstance, denoted by the participle, may be related in various ways to the action of the principal verb. Thus there is always a relation of

a. TIME (for the tenses of the participle, see 714–18): ταῦτα εἰπὼν ἀπῆεν *after saying these things, he went away*, γελῶν εἶπε *he spoke laughing* (at the same time), προσέχετε τούτοις ἀναγινωσκομένοις τὸν νοῦν *give your attention to these things, while they are being read*, Ἀλκιβιάδης ἔτι παῖς ὢν ἱδανμύετο *Alcibiades, while yet a boy, was admired* (in such cases ὢν cannot be omitted), ἐπὶ Ἀρχύτῃ ἐφορευόντος Λύσανδρος εἰς Ἐφεσον ἀφίκετο *while Archytas was ephor, Lyander came to Ephesus*.

Sometimes the participle may be rendered by an *adverbial expression*: ἀρχόμενος *at first*, τελευταῖον *at last*, διαλειπὼν χρόνον *after an interval of time*, ἐδ (καλῶς) ποιεῖν *with right*. Similarly πολλῇ τέχνῃ χρώμενος *with much art*, τὰς ναῦς ἀπέστειλαν ἔχοντα Ἀλκίδαν *they despatched Alcidas with the ships*. Observe also such forms as φλυαρεῖς ἔχων *thou art trifling* (holding on to it) *continually*, ἀνοργε ἀνύσας *open with despatch*, ἥκει τὰ κακὰ φερόμενα *the evils are come with a rush* (lit. borne on, with haste and violence).

789. But the participle may denote also

b. MEANS: ληϊζόμενοι (ὥς) *they live by plundering*, οὐκ ἔστιν ἀδικοῦντα δύναμιν βεβαλεῖν κτήσασθαι *it is not possible (for any one) by wrong-doing to gain firm power*.

c. CAUSE: *τούτων τῶν κερδῶν ἀπέχοντο αἰσχρὰ νομίζοντες εἶναι* from these gains they abstained, because they considered them to be shameful.—Thus *τί παδῶν* having suffered what? and *τί μαδῶν* having learned what? are used in asking, with surprise or severity, the reason of some fact: *τί γὰρ μαδόντες τοὺς θεοὺς ὕβριζετε* for with what idea did you insult the gods?

d. END. The future participle often denotes purpose: *παρελήλυθα συμβουλεύων ὑμῖν* I have come forward to advise you, *τὸν ἀδικούντα παρὰ τοὺς δικαστάς ἔγειν δεῖ δίκην δάσονται* it is necessary to bring the evil-doer before the judges, in order that he may suffer punishment (lit. give justice).

e. CONDITION: *τοῖς Ἀθηναίοις πολεμοῦσιν ἕμεινον ἔσται* it will be better for the Athenians, if they make war.—Even an attributive participle may imply a condition on which the verb depends: *ὁ μὴ βαρὺς ἄνθρωπος οὐ παιδεύεται* the man who is not whipped is not educated (if not whipped, he is not educated). The conditional participle with *μή* can often be rendered by *without*: *οὐκ ἔστιν ἔρχιν μὴ δίδόντα μισθόν* it is not possible to command without giving pay (774).

f. CONCESSION (cf. 874): *τὸ ὕδωρ εὐνότεστον ἥριστον ἐν ὕδατι* water is the cheapest (of all things), though it is the best, *ὁμείς ὑποφώμενοι τὰ πεπραγμένα καὶ δυσχεραίνοντες ἤγετε τὴν εἰρήνην* you, though you were suspicious as to what had been done, and were dissatisfied, continued to observe the peace notwithstanding.

REM. g. It must be remembered that the Greek participle, while it stands in all these relations, does not express them definitely and distinctly. Hence the different uses run into each other, and cases occur in which more than one might be assigned: thus *τοὺς φίλους ἐβεργετοῦντες καὶ τοὺς ἐχθροὺς δυσήσαοδε κολλάειν* by benefiting your friends (means), or if you benefit your friends (condition), you will be able also to chastise your enemies.

Participle with Case Absolute.

790. The circumstantial participle may be connected in its various uses (788–9) with a *genitive* (less often an *accusative*) *absolute*, i. e. not immediately dependent on any word in the sentence.

GENITIVE ABSOLUTE. The participle with genitive absolute may denote

a. TIME: *Περικλέους ἡγουμένου, πολλὰ καὶ καλὰ ἔργα ἀπεδείξαντο οἱ Ἀθηναῖοι* while Pericles was their leader, the Athenians accomplished many noble works, *τούτων λεχθέντων, ἀνέστησαν καὶ ἀπῆλδον* after these things were said, they rose up and went away.

b. MEANS: *τῶν σωματῶν δηλυομένων, καὶ αἱ ψυχὰς ἀρρωστώτεραι γίνονται* (the body being enfeebled) by the enfeebling of the body, the spirit also is made weaker.

c. CAUSE: *οὐδὲν τῶν δεόντων ποιοῦντων ὑμῶν, κακῶς ἔχει τὰ πράγματα* because you are not doing any of your duties, your affairs are in bad condition.

d. CONDITION: *οὐκ ἂν ἦλδον δεῦρο, ὑμῶν μὴ κελευσάντων* (= *εἰ μὴ ὑμεῖς ἐκελεύσατε*) I should not have come here, if you had not commanded it, poet. *γένοιτ' ἂν πᾶν, θεοῦ τεχνωμένου* (= *εἰ θεὸς τεχνῶτο*) every thing would come to pass, should a divinity contrive.

e. CONCESSION: *πολλῶν κατὰ γῆν καὶ θάλατταν θηρίων ὄντων, τοῦτο μέγιστον ἔστι* though there are many wild animals on land and sea, this one is the greatest.

791. The Greek construction of the genitive absolute differs from the Latin *ablative absolute* in several respects:

a. The subject of the participle is often omitted, when it is easily understood from the context or from the meaning of the participle: ἐντεῦθεν προΐόντων, ἐφαινετο ἵχνια ἵππων *as they (the army of Cyrus) were proceeding from thence, there appeared tracks of horses*, βροτος (Zeus raining, cf. 504 c) *while it was raining*. The subject is omitted, also, when it is indeterminate, see 792 b.

b. The participle of ἐμὶ *to be* cannot be omitted, where the sense requires it, as in σοῦ παιδὸς ὄντος (but Lat. *is puero*) *when thou wert a boy*. Except in connection with the adjectives ἐκόν and ἄκων, which closely resemble participles: ἐμοῦ ἐκόντος *with my consent*, ἐμοῦ ἄκοντος *against my will*.

c. The Greek, as it has perfect and aorist participles in the active voice, uses the construction of the case absolute much less often than the Latin: ὁ Κῦρος τὸν Κροῖσον νικήσας κατεστρέψατο τοὺς Λυδοὺς, Lat. *Cyrus, Croesus victo, Lydos sibi subiecit*.

d. The genitive absolute is sometimes used, even where the subject of the participle is at the same time dependent on other words in the sentence: ταῦτ' εἰπόντος αὐτοῦ, ἔδοξε τι λέγειν τῷ Ἀστυάγει (= ταῦτ' εἰπὼν ἔδοξε) *when he had said these things, he appeared to Astyages to say something (important)*, διαβεβηκότες Περικλέους, ἠγγέλθη αὐτῷ (= διαβεβηκότες Περικλεῖ ἠγγέλθη) *when Pericles had crossed over, word was brought to him*.

792. ACCUSATIVE ABSOLUTE. Instead of the genitive absolute, the accusative is used when the participle is impersonal (494 a), i. e.

a. when the SUBJECT of the participle is an INFINITIVE: οὐδεὶς, ἔξδν εἰρήνην ἔχειν, πόλεμον αἰρήσεται *no one, (it being permitted him) when he is permitted to keep peace, will choose war*, προσταχθέν μοι Μένωνα ἔχειν εἰς Ἑλλήσποντον, φερόμεν διὰ τάχους (it being commanded) *when a command was given me to convey Menon to the Hellespont, I went in haste*, κραυγῇ οὐκ ὀλίγῃ ἐχρῶντο, ἀδύνατον δὲ ἐν νυκτὶ ἄλλῃ τῇ σημῆναι *they made no little outcry, (it being impossible) as it was impossible in the night to give signals by any other means*. The infinitive is sometimes understood: οὐδεὶς τὸ μείζον αἰρήσεται, ἔξδν τὸ ἥσσον (sc. αἰρεῖσθαι) *no one will choose the greater (of two evils), when it is permitted (to choose) the less*.

b. when the SUBJECT is INDETERMINATE: τούτων οὐδὲν γίγνεται, δέον πάντων μάλιστα γίγνεσθαι *none of these things takes place, though it is above all necessary (something requires) that they should take place*.—Yet in this case the participle is commonly put in the genitive, if the corresponding verb is not ordinarily impersonal: οὕτως ἔχοντος or ἐχόντων (it being thus, things being thus) *in this state of things*. So, also, when the subject is a dependent sentence: σμαρδέντων τῷ Ἀστυάγει ὅτι πολέμοι εἰσιν ἐν τῇ χώρᾳ *when it was reported to Astyages that enemies were in the land* (for the plural, cf. 518 a, b).

793. After ὥς (795 e) and ὥσπερ, the accusative absolute is sometimes found, even when the participle is not impersonal:

τοὺς υἱεῖς οἱ πατέρες ἐργουσιν ἀπὸ τῶν πονηρῶν, ὥς τὴν τούτων ὁμίαν κατὰ λυσιν οὐσαν ἀρετῆς *fathers keep their sons away from evil men, thinking that their society is the destruction of virtue*, σιωπῇ ἐδείπνου, ὥσπερ τοῦτο προσηγορευμένον αὐτοῖς *they were supping in silence, just as if this was enjoined upon them*.—Rarely so, without preceding ὥς or ὥσπερ: προσήκον αὐτῷ τὸ κλήρου μέρος εἶναι *a part of the inheritance belonged to him*, δόξαντα δὲ ταῦτα *but these things having been resolved on* (also δόξαν ταῦτα, where perhaps ποιῶν should be supplied).

794. A participle with case absolute is often connected by conjunctions to a circumstantial participle in construction with the sentence:

εἰσέλθομεν εἰς τὸν πόλεμον ἔχοντες τριῆρεις τετρακοσίας, ὑπαρχόντων δὲ χρημάτων πολλῶν we entered into the war, having four hundred triremes, and (with) many resources belonging to us, *τῷ τείχει πρὸς ἐβαλον ἰσθονεὶ καὶ ἀνδράων οὐκ ἐόντων* they attacked the wall, because it was weak, and there were no men on it.

Adjuncts of the Participle.

795. The relations of the circumstantial participle, in its various uses (788-90), to the action of the principal verb, are rendered more distinct by adding certain particles, which may be called adjuncts of the participle. Thus,

a. *τότε, εἴτα, ἔπειτα, οὕτως* represent the action of the principal verb as SUCCEEDING that of the participle. They are placed *after* the participle, and, as it were, repeat its meaning: *καταλιπὼν φρουρὰν οὕτως ἐπ' οἴκου ἀνεχώρησε* he left a garrison, and thus (after doing this) marched home again.

b. *εὐθὺς* (placed *before* the participle) represents the succession as IMMEDIATE: *τῷ δεξιῷ κέρα εὐθὺς ἀποβαβηκότι ἐπέκειντο* they fell upon the right wing immediately after its landing.

c. *ἅμα* at the same time and *μεταξὺ* between represent the two actions as CONTEMPORANEOUS: *οἱ Ἕλληνες ἐμάχοντο ἅμα πορευόμενοι* the Greeks were fighting while upon the march, *λέγοντός σου, μεταξὺ μοι γέγονε ἡ φωνή* even while thou wert speaking, the voice came to me. They are commonly placed *before* the participle.

d. *ἔτε* (also *οἶον, οἶα*) with the participle gives a CAUSAL meaning: *κατέδαρδε πᾶν πολὺ, ἔτε μακρῶν τῶν νυκτῶν οὕσῶν* he slept a great deal, because the nights were long. It denotes something actual (OBJECTIVE), and differs thus from the following.

e. *ὥς* with the participle represents its meaning as SUBJECTIVE, that is, as thought, felt, or uttered, by some person: *Σωκράτην ποδοῦσιν ὥς ὠφελιμώτατον ὄντα πρὸς ἀρετῆς ἐπιμέλειαν* they regret Socrates, because (as they think) he was most useful for the cultivation of virtue, *θαυμάζοντα ὥς σοφοὶ τε καὶ εὐτυχεῖς ἄνδρες γαγγημένοι* they are admired as having been (in the view of their admirers) both wise and fortunate men, *λέγει ὥς διδακτοῦ οὐσης τῆς ἀρετῆς* he speaks in the belief that virtue is a thing that can be taught, poet. *ἔξῃσι φωνεῖν, ὥς ἐμοὶ μόνης πέλας* (sc. οὐσης, omitted contrary to 791 b) you are at liberty to speak aloud, assured that I alone am near, *ἴνα πρὸς τὴν ἐκκλησίαν ἤκοιεν, ὥς δὲ συγγενεῖς ὄντες τῶν ἀπολωλότων* that they might come into the assembly, pretending that they were kinsmen of those who had perished, *ἀπεβλέψατε πρὸς ἀλλήλους, ὥς αὐτὸς μὲν ἕκαστος οὐ ποιήσων τὸ δόξαν, τὸν δὲ πλησίον πράξοντα* (793) ye looked to one another, expecting each that he himself would not do what was resolved on, but that his neighbor would accomplish it.

f. *καίπερ* (less often *καί*) with the participle gives a CONCESSIVE meaning and is rendered *though*: *καίπερ οὕτω σοφὸς ἦν, βελτίων ἂν γένοια* though thou art so wise, thou couldst become better. In Hm., the *καί* and *τέρ* are often separated (cf. 477): *οἱ δὲ καὶ ἀχνύμενοι περ ἐπ' αὐτῷ ἤδ' γέλασαν* but they, although troubled, laughed pleasantly at him; or *τέρ* alone is used in the same sense: *ἀχνύμενοι περ.*—"Οὕτως yet with the principal verb, expresses the same meaning: *ἰδ. ὕστερον ἀπικόμενοι τῆς συμβολῆς ἡμίονοιο ὅμως δεήσασθαι τοὺς Μήδους* though they came too late for the engagement, they yet desired to look upon the Medes.

Supplementary Participle.

796. The supplementary participle supplies an essential part of the predicate. It may belong either to the subject or to the object of the principal verb:

a. to the SUBJECT: παύσῃς δὲ περὶ τῶν αὐτῶν βουλευόμενος *cease consulting forever on the same matters*, ἴσῃς λυπηρὸς ὧν *know that you are offensive*.

b. to the OBJECT: ὁ πόλεμος ἔπαιυσεν ἡμᾶς δὲ περὶ τῶν αὐτῶν βουλευομένους *the war compelled us to cease consulting forever on the same matters*, οἶδα αὐτὸν λυπηρὸν ὅτι *I know that he is offensive*.

797. The action of the supplementary participle is represented, through its connection with the principal verb,

1. AS BEING OR APPEARING TO BE.

So with εἶμι to be, ὑπάρχω to be (orig. to begin to be), ἔχω (to hold one's self, and hence) to be, φαίνομαι to appear (802), φανερός (δηλός) εἶμι to be manifest, ἔοικα I seem.—So with verbs of SHOWING (causing to appear): δεικνυμι (δηλῶ, ἀποφαίνω) to show, ποιεῖν to represent, ἐξελέγχω to convict, ἀγγέλλω to announce, ὁμολογέω to acknowledge.

Thus εἰ τοῖς πλείοσι ἀρέσκοντές ἐσμεν *if we are acceptable to the majority*, ὥςπερ προσήκόν ἐστι or ὥςπερ προσήκον *as it is proper*. For the participle used with εἶμι to supply certain parts of the verb, see 385, 392-3, 713.—ἐπρόβας ἔχω I have proclaimed (lit. having proclaimed I hold myself thus): this is chiefly poetic. Constructions like ἐνούμενοι δοῦλους ἔχουσι *they purchase slaves and hold them*, belong to 788.—ἀποφαίνουσι τοὺς φεύγοντας πάλαι πονηροὺς ὄντας *they show that the exiles were long ago bad*, Φίλιππος πάντα ἑνεκα ἑαυτοῦ ποιών ἐξελέλεγκεται *Philip has been convicted of doing all things for himself*.

798. 2. AS BEGINNING, CONTINUING, OR CEASING, to be.

So with ἔρχομαι to begin (691), διατελέω (διδῶ) to continue, παύω to make one cease, παύομαι (λήγω, ἐπέχω) to cease, δια- (ἐπι-) λείπω to leave off, informit; also ἀπαγορεύω to give over, ἀλλεῖπω to fail.—Thus διατελὼ εὐνοίαν ἔχων *pāson* *I continue to bear good-will to you all*, ἐπίσχευς ὀργιζόμενος *cease to be angry*, Ἀγσιλάου οὐκ ἀπέτεκε μέγαν καὶ καλὸν ἐφιέμενος *Agasilau did not give up aiming at great and honorable things*.

799. 3. AS AN OBJECT OF PERCEPTION, KNOWLEDGE, REMEMBRANCE, AND THE CONTRARY.

So with αἰσθάνομαι to perceive, νομίζω to consider, ὁρᾶω to see, περιόρῳ to (overlook) allow, ἀκούω to hear, μαρτυρῶ to learn (802), πυνθάνομαι to learn by inquiry, εὐρίσκω to find, λαμβάνω to (catch) detect, ἀλλοσκομαι (φωρῶμαι) to be detected, οἶδα (ἐπίσταμαι, γινώσκω) to know (802), ἄγνοεω to be ignorant, μέμνημαι I remember (802), ἐπιλανθάνομαι to forget.

Thus εἶδον τοὺς πολεμίους πελάζοντας *they saw the enemy approaching*, ἡδέως ἀκούω Σωκράτους διαλεγόμενον *I gladly hear Socrates discoursing*, ἢ ἐπιβουλεύον ἀλλοσκηταί *if he should be detected in laying plots*, εὐήθης ὅστις οὐκ ἄγνοε τὸν ἐκεῖθεν (cf. 618 a) πόλεμον δεῦρο ἔχοντα *foolish is (any one) who does not know that the war subsisting there will come hither*.

a. σύννοός μοι may take the participle either in the nominative or in the dative: ταυτὶ ἐννόησεν οὐδὲν ἐπιστάμενος or ἐπιστάμενῃ *he was conscious that he*

know nothing. When it means to *know by privy with another*, it may have an object and participle in the accusative.

800. 4. as an object of ENDURANCE OR EMOTION.

So with *φέρειν* to bear, *ἀνέχουμαι* to support, *κατερεῖν* to endure, — *χαίρω* (*ἡδομαι*, *τέρπασμαι*) to be pleased, *ἀγαπᾶν* to be content, *ἀγανακτέω* (*ἔχθουμαι*, *χαλεπῶς φέρω*) to be vexed, displeased, *ὀργίζουμαι* to be angry, *αἰσχύνουμαι* to be ashamed (802), *μεταμέλομαι* (*μεταμέλει μοι*) to repent: also *κάμω* to be weary. — Thus *δύναται λοιδορούμενος φέρειν* he is able to bear being reviled, *χαίρει ἡπαιρούμενος* he delights in being praised, *μεταμέλει αὐτῷ ψευσαμένῳ* he repents of having lied, *μανθάνων μὴ κάμω* he does not weary in learning.

a. The participle with verbs of emotion might be regarded as the circumstantial used to express means or cause.

801. 5. as taking place in some general MANNER indicated by the principal verb.

So, as taking place WELL or ILL, indicated by *εὖ* (*κακῶς*) *ποιῶ*; WRONGLY, by *ἁδικῶ*, *ἁμαρτάνω*; WITH SUPERIORITY or INFERIORITY, by *νικῶ*, *ἡττῶμαι*; BY CHANCE, by *τυγχάνω*, poet. *κυρῶ*; WITHOUT NOTICE, by *λαθάνω*; BEFORE the action of another, by *φθάνω*; etc. — Thus *ἁδικεῖτε πολέμου ἄρχοντες καὶ σπονδὰς λύοντες* ye do wrong in commencing war and breaking truce, *ἐτυχον ὁπλίται ἐν τῇ ἀγορῇ καθεύδοντες* heavy-armed men, as it chanced, were sleeping in the market-place, *ἔλαθε τὸν Κύρον ἀπελθόν* he departed without the knowledge of Cyrus, *ἔλασαν διαφθαρέντες* (sc. *ἑαυτοὺς* unnoticed by themselves) they were ruined unawares, *φθάσει τοὺς φίλους εὐεργετῶν* he anticipates his friends in conferring benefits.

a. With *τυγχάνω*, the participle may be omitted where it is readily supplied from the connection: *περιτρέπων ὅππῃ τόχοιμι* (sc. *περιτρέπων*) I was running about wherever I might chance.

802. GENERAL REMARK. With many of these verbs, an infinitive may be used in the same sense; but often there is a difference of meaning.

Thus *φαίνεται πλουτῶν* he appears to be rich (is rich and appears so), but *φαίνεται πλουτεῖν* he has the appearance (perhaps deceptive) of being rich; *αἰσχύνουμαι λέγων* I speak with shame, but *αἰσχύνουμαι λέγειν* I am ashamed to speak (and therefore do not speak); *οἶδε (μανθάνει) νικῶν* he knows (learns) that he is victorious, but *οἶδε (μανθάνει) νικᾶν* he knows (learns) how to be victorious; *μνήσκηαι εἰς κίνδυνον ἐλθόν* I remember that I came into danger, but *μνήσκηαι τὸν κίνδυνον φεύγειν* I am mindful to shun the danger.

Participle with ἄν.

803. The participle takes ἄν, where a finite verb, standing independently, would take it (783). Thus the participle with ἄν corresponds

a. to the POTENTIAL OPTATIVE with ἄν (722): *τὰς ἄλλας πόλεις ὑπερέβρων, ὥς οὐκ ἂν δυναμένης βοηθῆσαι* (indep. *οὐκ ἂν δύναιτο*) the other cities they overlooked, supposing that they would not be able to give aid; — also with expressed condition (748): *ἐγὼ εἰμι τῶν ἡδέως ἂν ἐλεγχθέντων, εἰ τι μὴ ἀληθὲς λέγω* (750), *ἡδέως δ' ἂν ἐλεγχθέντων, εἰ τις μὴ ἀληθὲς λέγει* (indep. *οἱ ἂν ἐλεγχθῶντες, ἐλέγξαι*) I am one of those who would gladly be confuted, if I say anything untrue, but would gladly confute another, if he should say anything untrue.

b. to the HYPOTHETICAL INDICATIVE with *ἐν* (746): *Φίλιππος Ποτιδαίαν ἐλόν καὶ θυρηδαὶς ἐν αὐτοῖς ἔχουσιν, εἰ ἐβουλήθη, Ὀλυμπίοις παρέδωκε* (indep. *ἐδυρήθη ἐν*) *Philip, when he had taken Potidaea, and would have been able to keep it himself, if he had wished, gave it up to the Olympians.*

VERBAL ADJECTIVES IN *τέος*.

For the meaning of the verbal adjectives in *τός* and *τέος*, see 398.

804. The verbal adjective in *τέος*, when used as a predicate with *εἰμι*, has a twofold construction, personal and impersonal. The latter gives prominence to the necessary *action* expressed by the verbal; the former, to the *object* of that necessary action. The copula *εἰμι* is very often omitted, see 508 a.

a. In the PERSONAL construction, the object of the action is put in the nominative (693), and the verbal agrees with it:

οὐ πρό γε τῆς ἀληθείας τιμητέος ἀνὴρ a man is not to be honored before the truth, *ἡ πόλις τοῖς πολίταις ὠφελητέα ἐστὶ* the state must be aided by the citizens. —With the infinitive or participle of *εἶμι*, the object and the verbal may be put in other cases: *ἀ τοῖς ἐλευθεροῖς ἡγοῦντο εἶναι πρακτέα* things which they thought were to be done by freemen, *πολλῶν ἔτι μοι λεκτέων ὄντων* there being many things yet to be said by me.

b. In the IMPERSONAL construction, the verbal stands in the neuter (*τέον* or *τέα*, cf. 518 a), and the object is put in an oblique case, the same which the verb itself would take:

τὴν εἰρήνην ἀπτέον ἐστὶ it is necessary to observe the peace, *ἀπτέον ἡμῖν τοῦ πολέμου* we must take hold of the war, *οὐς οὐ παραδοτέα ἐστὶ* who must not be surrendered.

805. The verbal in *τέος* takes the AGENT (or doer of the action) in the DATIVE, cf. 600.

For examples, see the sentences given above. With the impersonal construction, the agent is sometimes put in the accusative (perhaps because the verbal was thought of as equivalent to *δεῖ* with the infinitive): *καταβατέον ἐν μέρει ἕκαστον* each one must descend in turn, *οὐδενὶ τρόπῳ ἐκόντας ἀδικητέον* by no means should (men) willingly do injustice.

806. a. The verbal in *τέος* may also have an indirect object, like the verb from which it comes: *οὐς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστὶ* who must not be surrendered to the Athenians.

b. The verbal in *τέος* sometimes shows the meaning of the middle voice: *πειστέον* one must obey (*πειθω* to persuade, mid. obey), *φυλακτέον* one must guard against (*φυλάσσω* to watch, mid. guard against), *ἄπτέον* one must take hold of (*ἄπτω* to fasten, mid. touch).

PECULIARITIES IN THE CONSTRUCTION OF RELATIVE SENTENCES.

Attraction. Incorporation.

807. A relative pronoun agrees with its antecedent in *number* and *gender* (503), but stands in any *case* required by the construction of its own sentence. Yet there is often an irregular agreement in case (*attraction*), as well as a peculiar arrangement (*incorporation*), which bring the relative sentence into closer connection with its antecedent. They occur only when there is a close connection in sense, the relative sentence qualifying its antecedent like an attributive.

808. I. ATTRACTION. The relative often varies from the case required by its own sentence, being *attracted*, or drawn into the case of its antecedent.

Thus the relative may be attracted—1. from the ACCUSATIVE to the GENITIVE: μέμνησθε τοῦ ὅρκου οὗ ὁμωμόκατε (instead of ἐν ᾧ.) *remember the oath which ye have sworn.*—2. from the ACCUSATIVE to the DATIVE: τοῖς ἀγαθοῖς οἷς ἔχομεν ἄλλα κτησόμεθα (for ἃ ἔχομεν) *by means of the advantages which we have, we will acquire others.*

a. The relative is seldom attracted from any case but the accusative (the object of a verb), or to any case but the genitive or dative. But when *incorporation* occurs, other varieties of attraction are sometimes found with it: ὃν ἐντυγχάνω μάλιστα ἔγχαμ' σε (for τοῦτων οἷς) *of those whom I meet with, I admire thee most, εἰ σοι δοκεῖ ἐμμένειν οἷς ἔστι ἔδοξεν ἡμῖν (for τοῖς οἷς) if it seems to you best to adhere to those things which seemed best to us just now.* Cf. 810.

809. II. INCORPORATION. The antecedent is often *incorporated*, or taken up, into the relative sentence.

The relative and antecedent must then agree in case. Hence—1. The antecedent may conform to the case of the relative: εἴ τινα ὁρῶν κατασκευάζοντα ἦς ἄρχοι χώρας (for τὴν χώραν ἣς ἄρχοι) *if he saw any one improving the district of which he was governor.*—2. The relative may conform to the case of the antecedent (*attraction*): πρὸς αἷς παρὰ Λυσάνδρου ἔλαβε ναυσὶ (for ταῖς ναυσὶ ἃς ἔλαβε) *in addition to the ships which he received from Lysander.*—3. When both regularly stand in the same case, no change occurs: μὴ ἀφίλησθε ὑμῶν αὐτῶν ἣν πάλαι κέκτησθε δόξαν καλὴν *do not take away from yourselves the honorable reputation which you long possess.*

a. If the antecedent in its ordinary position would take an article, this usually disappears in the relative sentence. See the examples just given.

810. ANTECEDENT OMITTED. When the antecedent is omitted (510), it is virtually contained in, and supplied by, the relative sentence. Constructions of this kind are regarded, therefore,

813. NEUTER RELATIVE. In some cases of omitted antecedent, the neuter relative has a free construction with the force of *ὅτι* or *ὥστε* :

προσῆκει χάριν αὐτοῖς ἔχειν ὃν ἐσώθησαν ὁφ' ὧν (ὃν = τοῦτων ὅτι, 518 b) ἡ becomes them to be grateful for this, that they were saved by you. So ὃν ὃν in return for (this) that, ἔξ ὃν in consequence of (this) that (cf. οὐνεκα, ὁδοῦνεκα, 869, 3). So also ὁφ' ὃ, ὁφ' ὅτε (= ἐπὶ τοῦτω ὥστε) on condition that, often used with the infinitive: οἱ τριάνοντα ἠρώδησαν ὁφ' ὅτε συγγράμματα νόμους the thirty were chosen on the condition that they should draw up laws. Hd. has ἐπὶ τοῦτω ἐπ' ὅτε with the same meaning.

a. The neuter relative is used with prepositions in several expressions of time and place: *ἐξ οὗ* (= ἐκ τοῦτου ἐν ᾧ from that point of time at which) *since*, *ἀφ' οὗ* *since*, *ἐν ᾧ* *while*, *ἐς ᾧ* (= ἐς τοῦτο ἐν ᾧ) *till*, *μέχρι* (ἄχρι) *ὁ* *until*, also *to where* (to that point of space at which). So with other relatives: *ἐξ οὗ* *since*, *μέχρι* *δου* *as far as where*. Hd. sometimes uses *μέχρι* *ὁ*, like *μέχρι*, with a genitive.

For special uses of sentences which begin with neuter relatives, see 823.

Other constructions which require particular notice are the following:

814. *ὥς* (full form *τοιούτος ὥς*) is often used with the *infinitive*, and means of *such sort as to*, *proper for*. And so *ὥστε* in *such condition as to*, *able to*; *ὥσος* of *such amount as to*, *enough to*.

Thus *οὐκ ἦν ὥρα οἷα ἔρδειν τὸ πεδίον* *it was not a proper season to water the plain*, *οὐχ οἴοιτε ἦσαν βοηθήσαι* *they were not able to render assistance*, *ἔχομεν βίον ἀποζῆν* *we have enough to live*.

815. *ὥς* and *ὥσος* are sometimes used where, in supplying the antecedent, we must supply with it an idea of "thinking," "considering": *ἀπέκλειον τὴν ἡμῶν τύχην, οὗον ἀνδρὸς ἐταίρου ἐστέρημένος εἶην* (sc. *λογίζομαι τοιοῦτον ἄνδρα οὗον* considering the kind of man of whom, etc.) *I beaviled my own fortune in that I had been deprived of such a man as a companion*, Hm. *αἵματος εἰς ἀγαθοῖο, ὃς ἀγορεύεις* (sc. *τινὶ λογίζεσθαι τοιαῦτα οἷα* in the view of one who considers, etc.) *thou art of good blood, to judge from such things as thou art saying*. Similarly *εὐδαίμων μοι ἄνθρωπος ἐφαίνετο, ὥς ἀδεῦς καὶ γενναίως ἐτελεῖα* *the man appeared to me happy (considering the way in which) in that he died so fearlessly and nobly*.

a. The same relatives, *ὥς*, *ὥσος*, and *ὥς*, are used in *EXCLAMATIONS*, where we should employ *interrogatives*: *ὦ πάππε, ὅσα πράγματα ἔχεις ἐν τῷ δείπνῳ* *O grandfather, how much trouble you have in your supper* (oh! the amount of trouble which you have), *ὥς ἡδὺς εἰ* *how pleasant you are* (oh! the way in which you are pleasant).

816. When *ὥς* (seldom *ὥσος*, *ἡλικός*) would properly stand in the nominative, as a predicate with *εἶμι*, the copula *εἶμι* is often dropped, and the relative with its subject is attracted into the case of its antecedent: *ἡδὺ ἐστὶ χαρίσασθαι οἷον σοὶ ἄνθρωπον* (for *τοιούτου ὥς σὺ εἶ*) *it is pleasant to gratify a man such as thou art*. To this construction the article may be prefixed: *τοῖς ὥσιν ἡμῖν τοὺς ὥς* *as we are*. Yet sometimes the subject of the relative remains in the nominative: *τοὺς ὥσιν ὁμοῖς μορεῖ συκοφάντας* *he hates sycophants such as you are*. The form *τοὺς ὥς οὗτος ἀνθρώπος* is also found.

a. By a similar attraction *ὅστις* gets the meaning of *any whatsoever*; and the same idiom extends to other indefinite relatives. This is always the case when *-ου* is added: *οὐκ ἐστὶ δικαίου ἀνδρὸς βλάπτειν ὅστιον ἀνθρώπων* (for *τινὲς ὅστιον ἐστὶ* any one whoever he is) *it is not the part of a just man to injure*

any person whatsoever. So too εἰς τις (or εἰς) βούλει, like Lat. *quivis*, is used for τις ὃν βούλει: *περὶ Πολυγνώτου ἢ ἄλλου ὅτου βούλει concerning Polygnotus or any other whom you please.*

b. A peculiar incorporation is seen in the phrases, ὅσοι μῆνες (as if *τῶσαντάκις ὅσοι μῆνες εἰσι* as many times as there are months) *monthly*, ὅσαι ἡμέραι (also *σημέραι*) *daily*, etc.

817. INVERSE ATTRACTION. The antecedent, without being incorporated into the relative sentence, is sometimes attracted to the case of the relative.

In most instances of this kind, the relative sentence comes between the antecedent and the word on which it depends: *τὴν οὐσίαν ἣν κατέλειπε οὐ πλέονος ἀξία ἦν* (for *ἡ οὐσία ἦν*) *the property which he left was of no more value*, poet. *τάςδ' ὥσπερ εἰσὶραῖς ἤκουσι πρὸς σέ* (for *αἶδε ἄς*) *these (maidens) whom thou seest, are come to thee.* So with adverbs: *καὶ ἕλλοσε ὅποι ἂν ἀφίκη ἀγαπήσουσι σε* (for *ἕλλοσε*) *and in other places, wherever you may go, they will love you.*

a. In this way, οὐδεὶς is attracted by a following εἰς τὸν οὐ: *οὐδεὶς ὅτῳ οὐκ ἀποκρίνεται* (for *οὐδεὶς ὅστιν ὅτῳ οὐκ ἀπ.*) *there is no one whom he does not answer* he answers every one.

b. By a somewhat similar change, *δαυμαστόν ἐστιν ὅσος, ὅσου*, etc., passes into *δαυμαστός ὅσος, δαυμαστοῦ ὅσου*, etc.; and in like manner, *δαυμαστόν ἐστιν ὥς*, into *δαυμαστός ὥς*. A few other adjectives show the same idiom. Thus *δαυμαστὴν ὄσσην περὶ σέ προθυμίαν ἔχει* he has a wonderful degree of devotion for you, *ὑπερφῶς ὥς χαίρω* I am prodigiously pleased.

Other Peculiarities.

818. ONE RELATIVE WITH TWO OR MORE VERBS. The same relative may depend at once on two different verbs, even when these in their regular use require different cases.

a. The two verbs may stand in the same sentence, the one being a finite verb, the other an infinitive or participle: *καταλαμβάνουσι τείχος ὃ τειχισμένοι ποτε Ἀκαρῶνες κοινῇ δικαστηρίῳ ἐχρῶντο* (prop. *ᾧ ἐχρῶντο*) *they take a fortress, which the Acarnanians, having once fortified (it), were using as a common place of judgment.*

b. The two verbs may stand in different sentences, one of them subordinate to the other: *αἰρουμένα αὐτομόλους οἷς, ὁπόταν τις πλείονα μισθὸν διδῇ, μετ' ἐκείνων ἀκολουθήσουσι* (prop. *οἱ ἀκολουθ.*) *we choose (as guides) deserters, who, when any one may offer them larger pay, will follow those (who offer it).*

c. The two verbs may stand in co-ordinate sentences: *Ἀριαῖος, ὃν ἡμεῖς ᾔδεσμεν βασιλεῖα καθιστάναι, καὶ ἐδόκαμεν καὶ ἐλάβομεν πιστά* (prop. *ᾧ ἐδόκαμεν, ἀφ' οὗ ἐλάβομεν*) *Ariseus, whom we wished to make king, and (to whom) we gave, and (from whom) we received pledges*, Hm. *ἔνωχθι δέ μιν γαμέσθαι τῇ ὅτῳ τε πατὴρ κέλεται, καὶ ἀνδάνει αὐτῇ* (prop. *ὅστις ἀνδάνει*) *bid her marry that one whom her father commands, and (who) is pleasing to herself.*

REM. d. In the last case (c), the Greek hardly ever repeats the relative, but it often uses a personal pronoun (commonly αὐτός) instead: *οἱ πρόγονοι, οἱ οὐκ ἐχαρίζοντο οἱ λέγοντες, οὐδ' ἐφίλουσαν αὐτοῦς οὐρ ἀνέσταντες* *our ancestors, whom the speakers did not try to please, and were not caressing them*, Hm. *ἀντιθεὸν Πολύφημον, οὗ κράτος ἐστὶ μέγιστον πάντων Κυκλώπεσσι, Θώωσα δέ μιν τέκε νύμφη* *the godlike Polyphemus, whose power is greatest among all the Cyclopes, and the nymph Thoosa bore him.*

819. **VERB OMITTED.** Where the same verb belongs to both sentences, antecedent and relative, it is sometimes omitted in one of them, especially in the relative sentence:

poet. φίλους νομίζου' ὅσπερ ἂν πόσις σέθεν (sc. νομίζῃ φίλους) *considering as friends those whom your husband (may consider so), τὰ γὰρ ἄλλα ὅσπερ καὶ ὑμεῖς ἐποίητε* (sc. ἐποίησι) *for all other things (he did) as many as you also were doing, ὅμοιον μοι δοκοῦσι πεπονθέναι, ὅταν εἴ τις εὖ στείλων ἐφ' ἃν καρπὸν καταρπεῖν they seem to me to have suffered the same thing as (one would suffer) if, while sowing well, he should let the crop perish.*—After relative adverbs, the omission is much more frequent: ἔξεστιν, ὅσπερ Ἡγέλοχος (sc. ἔλεγεν), ἡμῖν λέγειν it is permitted us to speak, as Hegelochus (spoke), ὡς ἐμοῦ λόντος ὅπρ' ἂν ὑμεῖς (sc. ἴπτε) οὕτω τὴν γῶμην ἔχετε as if I were going wherever you also (may go), so make up your mind, πεισθὲ οὐ τότε (sc. ἔδειξας), ἀλλὰ νῦν δεῖξον since thou didst not then (show), now at least show.

820. **PREPOSITION OMITTED.** When the antecedent stands before the relative, a preposition belonging to both appears only with the first: ἐν τριῷ καὶ δέκα ὄχ' ἔλοισ ἔτεσιν οἱς ἐπιπαλάζει (for ἐν οἱς) in not quite thirteen years, in which he is uppermost, οἱ μὲν ἐπ' ἐξουσίας πόσεως ἡβούλοντο ἔπαρτον (for ἐφ' πόσεως) they were acting with as much license as they pleased.

821. **TRANSFER TO RELATIVE SENTENCE.** Designations which belong most properly to the antecedent, are sometimes taken into the relative sentence: εἰς Ἀρμενίαν ἦξεν, ἥς Ὀρόντας ἦρχε πολλῆς καὶ εὐδαίμονος (for πολλῇ καὶ εὐδαίμονα) they would come to Armenia, of which Oronatas was governor, an extensive and prosperous country, οὗτοι, ἐπεὶ εὐδέως ἥσδοντο τὸ πρᾶγμα, ἀπεχάρησαν (for εὐδέως ἐπεὶ) these immediately, when they understood the matter, withdrew. So ἐπεὶ (ὡς, ὅτε) τάχιστα for τάχιστα ἐπεὶ (ὡς, ὅτε): πειρασόμεθα παρεῖναι ὅταν τάχιστα διαπραξόμεθα we shall endeavor to be present (most quickly when) as soon as we have accomplished. In like manner: ἤγαγον πόσεως πλείστους ἔδυνάμην I have brought (the largest number which) as many as I could.

For the use of relative words to strengthen the superlative, see 664.

822. **RELATIVE PRONOUN FOR CONJUNCTION.** A relative pronoun is sometimes used, where we should expect a conjunction, ὅτι or ὅστε (cf. 813): δαυμαστόν ποιεῖς, ὃς ἡμῖν οὐδὲν δίδως you are acting strangely, (who give) in that you give us nothing, τίς οὕτως ἐστὶ δυστυχὴς ὅστις πατρίδα προέσθαι βουλῆσθεται who is so wretched that he will be willing to betray his country? ἀπόρον ἐστὶν ὁτινες ἐδέλονται δι' ἐπιποκίας πράττειν τι it belongs to men without resource, that they wish to pursue any object by means of perjury.—For the relative used with the fut. ind. to express purpose, see 710 c.

823. **LOOSE CONSTRUCTION.** A sentence commencing with a neuter relative, is sometimes loosely prefixed to another sentence, either—(a) to suggest the matter to which it pertains: ἃ δ' εἶπεν, ὡς ἐγὼ εἰμι οἷος εἶ ποτε μεταβάλλεσθαι, κατανοήσατε but what he said, that I am such a one as to be always changing, (sc. περὶ τούτων λέγω concerning this I say) consider, etc.; or—(b) with appositive force: ὃ ἄρτι ἔλεγον, ζητητόν τινες ἄριστοι φύλακες (what) as I just said, we must inquire who are the best guards. In this case, the principal sentence is sometimes irregularly introduced by ὅτι or γάρ (cf. 502): ὃ μὲν πάντων δαυμαστότατον ἀκούσαι, ὅτι ἐν ἑκάστῳ ὃν ἐπηνέσμευεν ἀπόλλυσι τὴν ψυχὴν what is the most wonderful of all, (that) each one of the things which we approved ruins the soul. In like manner, after phrases such as ὡς λέγουσι as they say, ὡς εἰσικε as it appears, etc., the principal sentence is sometimes expressed as dependent: ὡς γὰρ ἤκουσά τινος, ὅτι Κλέανδρος ἐκ Βυζαντίου μέλλει ἦξεν for as I heard from

some one, (that) *Cleander is about to come from Byzantium, τὸδε γε μὴν, ὡς εἰ-
μαι, ἀναγκαῖοτάτων εἶναι* (for *δοτὶ*) *λέγειν* this, however, as I think, it is most ne-
cessary to say.

INTERROGATIVE SENTENCES.

824. The question expressed by an interrogative sentence may relate, either

a. to the **EXISTENCE** of an act or state denoted by the verb of the sentence; or

b. to something connected with that act or state, as its **SUBJECT, OBJECT, TIME, PLACE, OR MANNER.**

QUESTIONS AS TO SUBJECT, OBJECT, ETC.

825. These are expressed by means of pronouns or adverbs, —by interrogatives, if the question is direct, —by interrogatives or indefinite relatives, if it is indirect (882).

a. The pronouns represent an uncertain *person or thing, quantity or quality*, to be determined by the answer: the adverbs, an uncertain *time, place, or manner*, to be determined in the same way. Thus *τίς λέγει* *who is speaking?* *τί (διὰ τί, πόσα, ποῖα, πότε, ποῦ, πῶς) λέγει* *what (on what account, how many things, what sort of things, when, where, how) does he speak?* *ἤρουν τίς (τί, ποῖα, πῶς, also ὅστις, ὃ τι, ὅποια, ὅπως) λέγοι* *I asked who (what, what sort of things, how, he) spoke.*

b. Strictly speaking, the *indefinite relatives* have no interrogative force: they are proper relatives, and have for antecedents the uncertain person, thing, time, place, etc., to be determined: it is the connection only which gives the idea of a question. Hence the *simple relatives* are occasionally used in the same way: *Θεμιστοκλῆς βέλος φράζει τῷ ναυκλήρῳ, ὅστις ἐστὶ, καὶ δι' αὐτοῦ φέρεται* *Themistocles in his fear makes known to the shipmaster, who he is, and on account of what he is fleeing.*

826. The interrogative word often depends, not on the principal verb of the interrogative sentence, but on a *participle* or other *dependent word*:

τίνας ἐπιστήμων λέγεις *as acquainted with what, are you speaking?* *τὸν ἐκ πόλεως πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν* (the general from what sort of city do I expect) *from what sort of city must the general be, whom I expect to do these things?* *τί ἰδὼν Κριτόβουλον ποιῶντα ταῦτα κατέγνωκας αὐτοῦ* (having seen C. doing what, have you brought) *what have you seen Critobolus do, that you have brought these charges against him?* *οἱ πολῖται Ἀθηναῖοι οὐ διελογίσασατο ἐπὶ οἷα* (825 b) *πεποιηκότων ἀνδρῶν κινδυνεύουσιν* (for men having done what sort of things) *the ancient Athenians did not consider what sort of things the men had done, in whose behalf they were to incur danger, ἀπειλῶν οὐκ ἐπαύετο, καὶ τί κακὸν οὐ παρέχον* *he did not cease threatening, and (what evil not causing?) causing every evil.* For *τί παθόν* and *τί μαδόν*, see 789 c.

a. The interrogative may stand as predicate-adjective with a demonstrative pronoun, not only in the nominative, but in an *oblique case*: *τίς δ' ὅτος*

ἔρχεται (being who, does that one come) *who is that coming?* ἀγγελλας φέρας βαρύνει· τίνα ταύτην (sc. τὴν ἀγγελλαν φέρας) *I bring heavy tidings: (being what, do you bring these) what are they?* poet. τί τόδ' ἀβδᾶς (which) *this (which) thou art speaking?* Hm. ποῖον τὸν μῦθον λέγεις *of what kind (is) this saying (which) thou saidst?*

b. So in a compound interrogative sentence, the interrogative word is sometimes connected with the verb of the dependent sentence: πότε ἂν χρή πράξετε; ἐπειδὴν τί γένηται (sc. πράξετε) *when will you do what you ought? after what shall have occurred* (i. e. after what event, will you do your duty)? ἴνα τί γένηται (that what may come to pass) *to what end?* also ἴνα τί (508 b).

827. DOUBLE QUESTION. Two interrogative words are sometimes found in the same sentence:

τίνα σε χρή καλεῖν, ὡς τίους ἐπιστήματα τέχνης *what must one call you, as being acquainted with what art?* ποῖα δοῦλου βίου μιμήματα, οὐκ ἔχω λέγειν *what kinds (of numbers) are imitations of what sort of life, I cannot say, Hm. τίς, πόθεν εἰς ἀνδρῶν who (and) from whom among men art thou?*

For interrogative pronouns with the article, see 538 d.

QUESTIONS AS TO THE EXISTENCE OF AN ACT OR STATE.

828. DIRECT questions of this kind are expressed *with* and *without* interrogative words:

a. without interrogative words: Ἕλληνες ὄντες βαρβάροις δουλεύουσιν *being Greeks, shall we become slaves to barbarians?* These are shown to be questions only by the connection in which they stand, though in speaking they may have been marked by a peculiar tone.

b. by means of interrogative particles; these cannot usually be rendered by corresponding words. The most important are ἄρα and ἤ: ἄρ' εἰμὶ μάντις *am I a prophet?* ἢ οὗτοι πολέμιοί εἰσι *are these enemies?*

REMARK. c. Neither ἄρα and ἤ, nor οὐ and μή (829), had originally the nature of interrogatives. The proper meaning of ἄρα was *accordingly* (cf. ἄρα, 865, 1, from which ἄρα was made by dwelling on the first sound), marking a question as naturally arising from, and suggested by, preceding circumstances or conceptions. The proper meaning of ἤ was *really, truly* (852, 10), marking a question as directed to the real truth.—Both ἄρα and ἤ are often connected with other particles: ἄρα γε, ἤ γάρ, ἤ που, etc.—Hm. never uses ἄρα, but has ἤ *pa* with much the same force.

829. Ἄρα and ἤ in general imply no expectation as to the nature of the answer, whether affirmative or negative. In this they differ from οὐ and μή, employed as interrogative particles; οὐ (also ἄρα οὐ) implying that an answer is expected in the AFFIRMATIVE: μή (also ἄρα μή, and μῶν for μή οὐν), in the NEGATIVE: thus ἄρα (ἤ) φοβεῖ *are you afraid* (ay or no)? οὐ (ἄρα οὐ) φοβεῖ *are you not afraid* (i. e. you are afraid, are you not)? μή (ἄρα μή, μῶν) φοβεῖ *you are not afraid, are you?*

a. An interrogative expression which very clearly shows the nature of the expected answer, is ἄλλο τι ἢ (for ἄλλο τι ἔστιν ἢ) *is any thing else true than* = *is it not certainly true that?*—also, with ἤ omitted, ἄλλο τι, in the same sense: ἄλλο τι ἢ ἀδικούμεν *are we not certainly in the wrong?* ἄλλο τι οὐν πάντα ταῦτα ἂν εἴη μὴ ἐπιστήμη *would not then all these things be (but) one science?*

830. INDIRECT questions of this kind are introduced by *εἰ* *whether* (sometimes *ἐάν* with the subjunctive); also by *ἄρα*, and, in Homer, *ἦ* (*ἦέ*):

σκοπεῖτε εἰ δικάως χρῆσθαι τῷ λόγῳ observe whether I shall conduct the discourse rightly, Hm. *ἔγχετο πνευσόμενος μετὰ σθην κλέος, ἥ που ἔτ' εἴης he went to inquire after news of thee, whether perchance thou wert yet alive.*—This use of *εἰ* and *ἐάν* is closely connected with their use as conditional conjunctions: thus the first example may be rendered, "observe (so that) if I shall conduct aright (you may know it)." Indeed, it is often necessary to supply an idea like *εἰσόμενος in order to know*, before *εἰ* and *ἐάν* (Hm. *εἰ κε, εἰ κε*) used as dependent interrogatives: Hm. *λαβὲ γούναυ, εἴ κε πῶς ἐδέλθῃν ἀρήξει embrace his knees, (that you may find) whether in any way he may be willing to assist.*

831. DISJUNCTIVE questions of this kind are introduced by *πότερον* (*πότερα*) . . . *ἢ*; these are used both in direct and indirect questions. But indirect disjunctive questions are introduced also by *εἴτε* . . . *εἴτε*.

πότερον δέδρακεν ἢ οὐ; πότερον ἔκων ἢ ἐκὼν; has he done it or not? unwillingly or willingly? ἀποροῦμεν εἴτε ἔκων ἢ ἐκὼν δέδρακε we are in doubt whether he has done it unwillingly or willingly.—For the use of *εἴτε* (*εἰ + τῆ*), cf. 861. For the interrogative *πότερος*, see 247: *πότερον δέδρακεν ἢ οὐ* may be rendered, "which of the two (statements is true), he has done it, or (he has) not (done it)?"

a. For disjunctive questions, especially when these are indirect, Hm. has also *ἦ* (*ἦέ*) . . . *ἢ* (*ἦε*): *μεῖναι ἐπὶ χρόνον, ἕφα δαῶμεν ἢ ἔτεδν Κάλχας μαντεύεται ἦε καὶ οὐκὶ wait for a time, that we may know whether Calchas prophesies truly or even not so.*

For the use of the *modes* in indirect questions, see 785–8. For the subject of the indirect question drawn into the principal sentence (*prolepsis*), see 726.

NEGATIVE SENTENCES.

832. There are two simple particles, *οὐ* and *μή*, used to express the negation (*non-existence*) of a state or action. *Οὐ* expresses non-existence *merely*; *μή* expresses it as *willed, assumed, or aimed at*. The same difference appears in their compounds, as *οὔτε, μήτε*; *οὐδεῖς, μηδεῖς*; *οὐδαμῶς, μηδαμῶς*; and many others. Hence

833. *Μή* is used with the SUBJUNCTIVE and IMPERATIVE in all sentences, whether dependent or independent:

μὴ ἀτελῇ τὸν λόγον καταλίπων let us not leave the discussion unfinished, μηδεὶς οἰσάδω με τοῦτο λέγειν let no one suppose that I say this, λέγετε, εἰσὶν ἢ μὴ say, shall I go in or not? ἐάν τις κἀμυρ, παρακαλεῖς ἱατρός, ὅπως μὴ ἀποδάμῃ if one is sick, you call in a physician, that he may not die, σαθρὸν ἐστὶ φέσει πᾶν ὃ τι ἂν μὴ δικάως ᾖ πεπραγμένον rotten by nature is every thing which has not been wrought with justice.

But the subjunctive in its epic use for the fut. ind. (720 e) has *οἶ*.

834. Independent sentences with the INDICATIVE and OPTATIVE have *μή* in expressions of *wishing* (721); but otherwise, *οὐ*:

ἤμαρτεν, ὡς μήποτε ὄφελε (sc. *ἡμαρτεῖν*) *he missed, as I would he had never done, μηδεν* *ἐπιβουλεύσαιμι* *let me plot against no one*, — *Φίλιππος οὐκ ἔγει εἰρήνην* *Philip does not maintain peace*, *εἰ μή χρεῖτο τοῖς παροῦσιν, οὐκ ἂν εὐδαιμονοῖ* *if he should not use what he has, he could not be happy*.

For *οὐ* and *μή* as interrogative particles, see 829.

835. Dependent sentences with the INDICATIVE and OPTATIVE have *μή* when they express a *purpose* or a *condition*; but otherwise, *οὐ*:

Hence *μή* is used in FINAL, CONDITIONAL, and HYPOTHETICAL RELATIVE, sentences: *εἶπεν ὅτι ἀπίεμαι βούλοιο, μή ὁ πατήρ ἐχθοιο* *he said that he wished to depart, lest his father should be displeased*, *εἰ μή τι κωλύει, ἐδέλω αὐτοῖς διαλεχθῆναι* *if nothing hinders, I wish to confer with them*, *ὅποτε μή τι δέλοισιν, οὐ ἐννεύσαν* *when they had no fear of any thing, they did not come together*. So in hypothetical relative sentences with the INDICATIVE (761): *ἂ μή οἶδα οὐδὲ ὁλομαι εἰδέναι* *what I do not know* (= *εἰ τι μή οἶδα* *if I am ignorant of any thing*) *I do not even suppose that I know*.

a. So too, *μή* is used with the future indicative in expressions which imply PURPOSE (710 c): *ψηφισασθε τοιαῦτα ἐξ ὧν μηδέποτε ὑμῖν μεταμελήσει* *such things that in consequence of them you will never have repentance*, *ὅρα ὅπως μή σοι ἀποστήσονται* *see to it that they do not revolt from you*.

For *μή* in expressions of FEARING, see 743.

836. Dependent sentences in the *oratio obliqua* take the same negatives that they would have in the *recta*:

εἶπεν ὅτι οὐδὲν αὐτῷ μέλει τοῦ ἡμετέρου θορύβου (direct *οὐδέν μοι μέλει*) *he said that he cared nothing for our disturbance*. But after *εἰ* in dependent questions, either *οὐ* or *μή* can be used at pleasure: *ἐρωτᾷ εἰ οὐκ ἀσχύνομαι* (direct *οὐκ ἀσχύνη*) *he asks whether I am not ashamed*, *ἠρώτων εἰ μηδὲν φροντίζει* (direct *ἄρ' οὐδὲν φροντίζει*) *they asked him whether he had no concern*, *σκοπῶμεν εἰ πρέπει ἢ οὐ* *let us consider whether it is proper or not*, *τοῦτ' αὐτὸ ἀγνοεῖς, εἰ χάλπει ἢ μή χάλπει* *you are ignorant of this very thing, whether you are pleased or not pleased*.

837. The INFINITIVE commonly has *μή* (as expressing something merely assumed or aimed at), especially when connected with the neuter article:

ταῦτα ὑμᾶς μή ἀγνοεῖν ἡβουλόμην *I wished you not to be ignorant of these things*, *ἔλεγον αὐτοῖς μή ἀδικεῖν* *they told them not to commit injustice*, *εἰκός σοφδοῖ ἄνθρωπ' οὐκ ἀγροῖν* *it is fit that a wise man should not talk idly*, *σοὶ τὸ μή σιγῆσαι λοκιδὸν ἦν* *it remained for thee not to become silent*, *αἱ Χεῖρῆρες ἀνδράποδος κατεῖχον, ὅστε μή ἀπίεμαι ἀπ' αὐτῶν* *the Sirens detained men, so that they could not get away from them*.

a. Some exceptions are merely apparent: *ὑμᾶς ἀξιοῦσιν οὐ συμμαχεῖν ἀλλὰ ἐναυαγεῖν* *they demand that you should be, not allies with them, but partners in wrong-doing*, where *οὐ* belongs properly to *ἀξιοῦσιν*. Similarly *οὐδενὸς ἡμαρτεῖν δίκαιός ἐστι* *it is not just that he should fail of any thing*.

b. But *οὐ* may be used with the infinitive in the *oratio obliqua* (784 c): *ὁμολογῶ οὐ κατὰ τούτους εἶναι ῥήτορα* *I confess that I am not an orator after their*

sort, εἰς Λακεδαιμόνα ἐκέλευεν λέγειν· οὐ γὰρ εἶναι κύριος αὐτῷς he commanded them to go to *Lacedaemon*; for (he said) that he himself had not the authority.

838. In connection with verbs of NEGATIVE meaning, such as *hindering*, *forbidding*, *denying*, *refusing*, and the like, the infinitive usually takes μή, to express the negative result aimed at in the action of the verb:

κατανομάσαι μὴ μαθεῖν we are hindered from learning (so as not to learn), ἀπέειπον τοῖς δούλοις μὴ μετέχειν τῶν γυμνασίων they forbade the slaves from sharing in the gymnasia (requiring them not to share), ἡρνούντο μὴ πεπτωκέναι they denied that they had fallen (asserting that they had not fallen), ἀπέσχοντο μὴ ἐπὶ τὴν ἑκατέρων γῆν στρατεύσαι they refrained from making war upon the land of either (so as not to make war).

839. The PARTICIPLE has μή when it expresses a *condition* (789 e); otherwise, οὐ:

τίς ἂν πόλις ὑπὸ μὴ πειδομένων ἀλοίῃ what city could be taken by disobedient men (by men, if not obedient), θεοῦ μὴ διδόντος, οὐδὲν ἰσχύει πόρος unless a god bestow, toil avails nothing, — Κῆρος ἀνέβη ἐπὶ τὰ ὄρη, οὐδενὸς καλόντος *Cyrus went up on the mountains*, (no one opposing) without opposition, ἐδορυβεῖτε, ὥς οὐ ποιήσοιτε ταῦτα you were clamorous, as not intending to do these things. The participle with μή, after the article, may be expressed by a *hypothetical relative sentence*: οἱ μὴ εἰδότες (= οἱ ἂν μὴ εἰδῶσι) all or any who may not know (if such there are): but λέγω ἐν τοῖς οὐκ εἰδόσι the particular persons among whom I speak, do not know.

840. Μή is also used with ADJECTIVES, ADVERBS, and even with SUBSTANTIVES, to express a *hypothetical sense*: τὸ μὴ ἀγαθόν (= ὃ ἂν μὴ ἀγαθόν ᾖ) the not-good = *whatever is not good*, ὁ μὴ ἰατρός the non-physician, *whoever is not a physician*.

841. Μή FOR οὐ. Μή is often used instead of οὐ with participles or other words, through an influence of the verbs on which they depend, when these verbs either have μή, or would have it, if negative:

μὴ χαῖρ', Ἀτρεΐδη, κέρδεσι τοῖς μὴ καλοῖς rejoice not, *Atrides*, in dishonorable gains, ὑπέσχετο εἰρήνην ποιῆσαι, μήτε ἄμνηρα δοῦς, μήτε τὰ τεῖχη καθελών (μὴ on account of ποιῆσαι, 837) he promised that he would make peace, without either giving securities, or demolishing the walls, ἐάν τι ἀσέδη σεαυτὸν μὴ εἰδότες (μὴ on account of ἐάν ἀσέδη, 885) if you perceive yourself to be ignorant of any thing.

842. Οὐ FOR μὴ. Οὐ is sometimes used for μὴ, when it has a frequent and special connection with a particular word, as in οὐ φημι to deny, οὐκ ἐῷ to forbid, οὐ πολλοί few, οὐχ ἥσσαν more, and the like: in such expressions, οὐ is occasionally retained, when the above rules require μὴ: πάντως οὕτως ἔχει, ἐάν τε οὐ φῆτε ἐάν τε φῆτε it is so in any case, whether you deny it or affirm it.

TWO OR MORE NEGATIVES IN ONE SENTENCE.

843. When a negative is followed by a *compound negative* of the same kind, the negation is repeated and strengthened.

In English, only *one* negative can be used: the others may be rendered by indefinite expressions: poet. οὐκ ἔστιν οὐδὲν κρεῖσσον ἢ νόμοι πόλει there is (not any thing) *nothing better for a state than laws*, ἄνευ τούτου οὐδέις εἰς οὐδὲν οὐδενός

ἂν ἡμῶν οὐδέποτε γένοιτο ἕξως *without this none of us could ever become of any worth for any thing.*

844. When a negative is followed by a *simple* negative of the same kind, the two balance each other and make an affirmative: οὐδεὶς ἀνθρώπων ἀδικῶν τίσιν οὐκ ἀποδώσει *no man that does injustice will not pay the penalty*, i. e. every one will pay.

845. Οὐ μὴ. Οὐ followed by μὴ is used with the subjunctive or future indicative in emphatic negation.

This use may be explained by supplying after οὐ an omitted expression of *anxiety* or *apprehension*: οὐ μὴ ποιῶ (= οὐ φοβητὸν μὴ ποιῶ *it is not to be feared that I shall do it*, no danger of my doing it, i. e.) *I certainly shall not do it*, οὐδεὶς μήποτε εὑρήσει τὸ κατ' ἐμὲ οὐδὲν ἄλλωφθὲν *no one shall ever find that any thing, so far as depends on me, is neglected*, οὐ μήποτε ἕξωρος γέρωμαι *never surely shall I deny it.*

846. Μὴ οὐ. Μὴ followed by οὐ is used in different ways.

1. After expressions of fearing, where μὴ is rendered *lest*, *that* (743), μὴ οὐ is rendered *lest not*, *that not* (Lat. *ne non*):

δέδοικα μὴ οὐ δεμῶν ᾗ *I am afraid that it may not be lawful*: or, without the verb of fearing, μὴ οὐ δεμῶν ᾗ, the construction described in 720 d, which implies anxiety, but does not distinctly express it.

847. 2. The infinitive takes μὴ οὐ instead of μὴ (837), when the word on which it depends has a negative:

οὐδεὶς οἷός τε ἄλλως λέγων μὴ οὐ καταγέλαστος εἶναι *no one speaking in any other way (is able not to be) can avoid being ridiculous*. The οὐ here only repeats the negation which belongs to the principal word (cf. 848).

a. Hence verbs of *hindering*, *forbidding*, *denying*, etc. (838), when they have a negative, are followed by μὴ οὐ with the infinitive: οὐ κωλύμεθα μὴ οὐ μαθεῖν *we are not hindered from learning*. In such cases, the neuter article is sometimes added to the infinitive: poet. μὴ παρῆς τὸ μὴ οὐ φράσαι *do not forbear to make it known*.

b. Μὴ οὐ is used in the same way, when the principal verb stands in a question which implies a negative: τίνα οἶμι ἀπαρρήσειδαι μὴ οὐχὶ ἐπίστασθαι τὰ δίκαια *who, think you, will deny (= no one will deny) that he understands what is just?*

SOME NEGATIVE EXPRESSIONS.

848. For οὔτε, μήτε, οὐδέ, μηδέ, see 858-9.

a. οὐδέν, μηδέν, and οὔτι, μήτι, are often used (like Lat. *nihil*) as emphatic negatives in the sense of *not at all* (552).

b. οὐκέτι, μηκέτι, *no longer*, must not be confounded with οὐπω, μήπω, *not yet*: οὐκέτι ποίησα, οὐπω πεποίηκα.

c. οὐχ ὅτι, μὴ ὅτι (probably for οὐ λέγω ὅτι, μὴ λέγω ὅτι, (I) do not say that, it is not enough to say that, and hence) *not only*, usually followed by ἀλλὰ καὶ *but also*, or ἀλλ' οὐδέ *but neither*: οὐχ ὅτι ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ *not only was Crito quiet, but also his friends*. Οὐχ ὅπως, μὴ ὅπως, are used, and may be explained, in the same way: μὴ ὅπως (sc. οὐκ ἐδύνασθε) ἐρχεῖσθαι ἐν βυθῷ, ἀλλ' οὐδ' ἐρδουσθαι ἐδύνασθε *not only (were ye not able) to dance in measure, but ye were not able even to stand erect*.

d. *μόνον* οὐ, *μόνον* οὐχί, *only not*, hence *all but, almost*; and, in reference to time, *ὅσον* οὐ (tantum non) *almost*: καταγελάσκειν ἀπ' ἀνδρῶν ὅς σὺ *μόνον* οὐ προσκυνεῖς *you are ridiculed by men whom you all but worship*, ὅσον οὐκ ἀδίκῃς (only so much as not immediately) *almost immediately*.

e. οὐ μὴν ἀλλὰ, οὐ μέντοι ἀλλὰ, *nevertheless, notwithstanding*. They are to be explained by supplying before ἀλλὰ some idea drawn from the preceding context: δ ἵππος μικροῦ (575 a) ἐκείνων ἐξετραχίλισεν· οὐ μὴν (sc. ἐξετραχίλισεν) ἀλλὰ ἐπέμεινεν δ Κῦρος *the horse almost threw him over its head; (yet it did not throw him, but) nevertheless Cyrus kept his seat*.

PARTICLES.

849. PRAEPOSITIVE AND POSTPOSITIVE. A particle is said to be prae-positive, when it is always put first in its own sentence; postpositive, when it is always put after one or more words of the sentence.

I. INTERROGATIVE PARTICLES. See 824–31.

II. NEGATIVE PARTICLES. See 832–48.

850. III. INTENSIVE PARTICLES. These add emphasis to particular words, or give additional force to the whole sentence.

1. γέ (postpos. and enclitic) *even, at least*, Lat. quidem, adds emphasis to the preceding word: Hm. εἴπερ γὰρ σ' ἑκτέρω γε κακὸν καὶ ἀνάλκιδα φήσει, ἀλλ' οὐ πισύονται Τρῶες *for though even Hector (himself) shall call thee base and unworthy, still the Trojans will not believe it*, καὶ πολλοὺς γε ἐσσεῖσθαι ἔλεγον τοὺς ἐδελήσαντας *and they said there would be many even who would wish it*, Hm. ἀλλὰ σὺ, εἰ δύνασαι γε, περισχέο παιδὸς *but do thou, if only thou art able, protect thy son*, πλήθει γε οὐχ ὑπερβαλοίμεθ' ἂν τοὺς πολεμίους *in numbers at least we should not surpass the enemy*, σὺ γὰρ νῦν γε ἡμῶν βασιλεὺς εἶναι *for now at least thou seemest to be our king*.—It is added with especial frequency to pronouns: ἔγωγε *I for my part*, Lat. equidem, ὅγε in Hm. *even he*, ὅγγε Lat. quidem, Hm. ὅστις τοιαῦτά γε βέροι *whoever should do such things (even such)*.

a. Γέ, when it belongs to a word which has the article, is usually put after the article: ἡ γε ἀνδραπνίη σοφία *human wisdom at least*. So too after a preposition, if the word depends on one: οὐδὲς ἤκουσεν ἐν γε τῇ φανερῇ *no one heard, in public at least*.

2. γοῦν (postpositive) *at least*, Lat. certe, contracted from γὰρ οὖν (sometimes written separately), and hence stronger than γέ. It is used especially after a general statement, to mark some particular case, or limited extent, in which that statement is certainly true: οὐ πλάστῃ τὴν φίλαν παρέλχοντο· ἐδελοῦσιν γοῦν αὐτῷ συμβοήσασιν *they offered no pretended friendship; at least, they willingly joined him in giving aid*.

3. πέρ (postpos. and enclitic) *very, just, even*, shortened from the adverb περί *very much*. In Attic, it is used to strengthen relatives: ὅσπερ *just who, the one who*, ὥσπερ *even as*; also in εἴπερ (ἐάνπερ, ἥνπερ) *even if, whatever though*. In Hm., its use is very extensive: ὁγὰρ δ' ἐλευσέ-
ταρός περ *but I am much more to be pitied, πρώτῳ περ *for the very first time**,

τὰς στυγέουσι θεοί περ which even the gods detest; and especially with participles, in the sense of καίπερ (795 f): ἀχνύμενοι περ though grieved, κρατερὸς περ ἔων (or κρατερὸς περ without ἔων) though he is mighty.

851. 4. δὴ (postpositive) now, indeed, in particular,

marks the idea of a word or sentence, as being immediately present and obvious to the mind. It is commonly put after the emphatic word, and admits a great variety of rendering: πολλοὶ δὴ (obviously many) a great many, μόνος δὴ all alone, δῆλα δὴ it is quite plain, ὑγίεια καὶ πόλλος καὶ πλοῦτος δὴ health, and beauty, and particularly wealth. It adds urgency to IMPERATIVE expressions: ἐννοεῖτε δὴ consider, I pray you, ἔγε δὴ come now, μὴ δὴ ἐκείνη τῇ ἐλπίδι ἐπαυρώμεθα let us by no means be elated with that hope. It strengthens the SUPERLATIVE: μέγιστος δὴ the very greatest; and gives definiteness to DEMONSTRATIVES and RELATIVES: ὅς δὴ the (particular) one who, ὅποιος δὴ of whichever (particular) kind, οὕτως δὴ (in this particular way) just so. So with other pronouns and particles: τί δὴ what now? what precisely? ποῦ δὴ just where? δὴ τις some certain person, ἡμῶν δὴ ἔργον our own work (belonging to us only), εἰ δὴ if indeed, if really. For καὶ δὴ καί, see 857.

a. It is often used with something which is now present to the mind, as being MENTIONED, or at least SUGGESTED, BEFORE: οὐχ οὕτως ἔχει; ἔχει δὴ is it not so? it is indeed (as you say), ὥς ἐν φρουρᾷ ἐσμεν, καὶ οὐ δεῖ δὴ ταῦτόν ἐκ ταύτης λβεῖν we are as if (set) on guard, and indeed (the obvious conclusion) one must not release himself from this. Especially so with demonstratives and relatives: ἐξ ὧν δὴ from which things now (already mentioned), οὕτω δὴ thus then (as previously described): and hence often in the apodosis (782), as ὅτε . . . τότε δὴ when . . . then, I say; or with resumptive force, taking up a subject again after a digression. Hence, too,

b. It sometimes approaches the meaning of ᾗδην, Lat. jam: καὶ πολλὰ δὴ ἔλλα λέξας εἶπε and when now (already) he had spoken many things, he said, νῦν δὴ even now, Hm. τὰ δὴ νῦν πάντα τελεῖται all these things are now already receiving fulfilment.

c. The Epic δὴ γάρ, and poetic δὴ τότε, may stand at the beginning of a sentence.

852. 5. δῆπου (or δὴ που indeed, I suppose) probably, methinks, often used, with slight irony, in cases which admit no doubt: τρέφεται δὲ ψυχὴ τίνι; μαθήμασι δῆπου with what is the spirit nourished? with learning, doubtless.—A stronger form is δῆπουθεν.

6. δῆτα (a stronger δὴ) surely, in truth, nearly confined to the Attic: οὐ δῆτα surely not, πῶς δῆτα how in truth? οἰκτερεῖ δῆτα do really pity.

7. δῆξεν truly, forsooth, mostly in reference to a seeming or pretended truth.

8. δαί (an Attic form of δὴ), used only in questions, and chiefly in τί δαί; πῶς δαί; what now? how now? with surprise or passion.

9. Epic εἴν (postpos. and enclit.) methinks, Lat. opinor, has nearly the same meaning as δῆπου, which last occurs but once in Hm.

10. ᾗ (praepositive) really, truly, (not to be confounded with ᾗ interrog., 828 b, and ᾗ or, than, 860) adds force to an assertion.—ᾗ μὲν (Hm. ᾗ μὲν) is used especially in declarations under

oath: *ἔμοσαν ὅρκους ἢ μὴν μὴ μνησικακήσω* they swore oaths that in very truth they would not (remember wrongs) bear resentment.

11. *τοί* (postpos. and enclit.) *surely, doubtless*, may often be rendered *you know, you must know, be assured*, and the like: *οὔτοι* *surely not*.—For *μέντοι*, see 864, 6: for *τοίνυν, τοίγαρ, τοιγαροῦν, τοιγάροισι*, see 867.

12. *ἦτοι* (*ἦ* + *τοί*) *verily, only* Epic, a naïve expression of assurance: *ἦτοι ὅς ἐειπὼν κατ' ἔρ' ἔξερε* (in sooth) when he had spoken thus, he sat down. For the disjunctive *ἦτοι . . . ἢ* *either . . . or*, see 860 a.

13. *μήν* (postpositive) *in truth, Lat. vero*, Ion. *μέν*, Dor. *μνν*; Hm. has *μέν, μνν*, and *μήν*: *ᾧδε γὰρ ἐξέρεαι, καὶ μήν τετελεσμένον ἔσται* for *thus will I speak out, and in truth it will be fulfilled*. Even the Attic uses *μέν* for *μήν*, in *μέν οὖν, μὲν δέ*. The word has also an adversative use, *yet, however*; and this is always the meaning of *μέντοι* (864, 6).

14. *ναί* *yes, surely*,—*νή* and *μά* *surely*, used in oaths and followed by the accusative (545).

Conjunctions.

853. The conjunctions are particles used to connect one sentence with another. They are divided into classes, according to their meaning: though in some instances the same conjunction has various meanings, which bring it into different classes.

a. The first four classes of conjunctions (*copulative, disjunctive, adversative, and inferential*) connect *co-ordinate* sentences (724): so too the causal *γάρ*. The other classes stand with *subordinate* sentences, and connect them with the principal sentences on which they depend.

b. A sentence introduced by a *relative* (or indefinite relative) is always *subordinate*; and all indeclinable relatives are reckoned among the conjunctions.—The inferential *ἔτε*, being a relative, belongs to a subordinate sentence. The adversative *ὅμως* is generally attached to a principal sentence, to mark its connection with the subordinate.

854. In continued discourse, every sentence has, in general, a conjunction, or some other expression, which marks it as connected with what goes before. Occasionally, however, a sentence appears without any such connective. This form of construction is called *ASYNDETON* (*ἀσύνδετον* *not bound together*): it is most common in *explanatory* sentences (which only bring out what is signified in the preceding sentence). Sometimes it is preferred as a livelier and more striking mode of expression.

855. IV. COPULATIVE CONJUNCTIONS.

The principal copulatives are *καί, τέ, and*. *Τέ* is postpositive and enclitic: it corresponds in general to Lat. *que*, as *καί* to Lat. *et*. The poets have also *ἠδέ, ἰδέ, and* (cf. Lat. *atque*); *ἰδέ* is epic only.

a. The copulative is often used with both of the connected members:

Thus *καί . . . καί*, or *τε . . . καί*, or *τε . . . τε*: *καί κατὰ γῆν καὶ κατὰ θάλασσαν* both by land and by sea, Hm. Ἀτρεΐδαι τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί ye sons of Atreus and other Achaeans with goodly greaves, Hm. αἰεὶ γὰρ τοι ἔπιδε τε φίλη πόλεμος τε μάχαι τε for always is strife dear to thee and wars and battles. In like manner, the Epic has *ἡμὲν . . . ἤδ᾽* as well . . . as also.

b. Occasionally we find *τε . . . δέ*, the two members being at first thought of as simply connected, but afterwards as standing in a certain contrast.

856. a. In the Epic language, *τί* is used very extensively to mark the connection of sentences and parts of sentences, being often attached to other particles, as *καί*, *μέν*, *δέ*, *γάρ*, *ἀλλά*, and to relatives (*ὅστε*, *οἷόσπερ*). In such cases, it can hardly be translated into English. The common words *ὅστε* and *οἷόσπερ*, found in all writers, are remnants of this early usage.

b. To *καί* belong further the meanings *ALSO* and *EVEN*: Hm. *παρ' ἡμοῖς καὶ ἄλλοι οἳ κ' ἐμὲ τιμῆσουσι* with me are others also who will honor me, *καὶ καταγελᾷς μόν' ὃν* you are even laughing at me, *καὶ μάλιστα* even most, *καὶ βραχὺν χρόνον* (even) only a short time. In the meaning *also*, it is often repeated with both members of a compound sentence: *καὶ ἡμῖν ταῦτά δοκεῖ ἔπερ καὶ βασιλεῖ* to us also the same things seem good, which (seem good) also to the king. In *καὶ δέ*, the proper connective is *δέ*, while *καί* means *also*, *even*: *δικαῖον καὶ πρέπον δέ* *ἔμα* just, and, at the same time, fitting also.

c. After words of likeness, *καί* may be rendered as: *ὁμοίως καὶ* Lat. *aeque ac*.

857. Ἄλλως τε καί means both in other relations and (particularly in the following). Hence it may in general be rendered especially: *χαλεπὸν ἐστὶ διαβαίνειν τὸν ποταμὸν*, ἄλλως τε καὶ πολεμίων πολλῶν ἐγγὺς ὄντων it is hard to cross the river, especially when many enemies are near. So *καὶ δὴ καὶ* and in particular also, gives special prominence to that which follows it: Hd. *ἀπικνέσονται ἐς Σάρδεις ἄλλοι τε πάντες ἐκ τῆς Ἑλλάδος σοφισταί, καὶ δὴ καὶ Σόλων* there come to Sardis both all the other wise men from Greece, and particularly Solon. In like manner, *οὐ μόνον . . . ἀλλὰ καί* not only . . . but also, are used with connected sentences to give prominence to the second. For *οὐχ ὅτι, οὐχ ὅπως*, followed by *ἀλλὰ καί*, with similar force, see 848 c.

858. NEGATIVE SENTENCES are connected by *οὐδέ*, *μηδέ*, or *οὔτε, μήτε*. Of these, *οὐδέ, μηδέ* take the place of *καί* (standing singly) in affirmative sentences, and therefore signify

a. *and not, nor either*; in this sense, they connect a single negative member to a preceding sentence (usually negative): Hm. *βρόμης οὐχ ἔπρεαι οὐδὲ ποτῆτος* thou touchest not food (and not drink) nor drink either, *πρὸς σοῦ οὐδ' ἐμοῦ φάσας* I shall not speak for thy interest nor for mine. Sometimes *οὐδέ* (*μηδέ*) has the adversative meaning *but not* (862).

b. *also not (neither)*: *ἐλπίζω οὐδὲ τοὺς πολεμίους μενεῖν* I expect that the enemy also will not remain (that neither will the enemy remain);—or, with emphatic sense, *NOT EVEN*, Lat. *ne—quidem*: *οὐδὲ τοῦτο ἐξῆν* not even this was allowed, Hm. *ὣα μὴδ' ὄνομ' αὐτοῦ ἐν ἀνδράσιν* *λίπηται* that not even his name may remain among men. For *οὐδέ* (*μηδέ*) with *ἐς*, see 255.

859. *Οὔτε, μήτε* take the place of *τε . . . τε*, or *καί . . . καί*, in affirmative sentences; thus *οὔτε . . . οὔτε*, or *μήτε . . . μήτε, neither . . . nor*:

φανερὸν εἶσιν οὔτε τῷ θεῷ πειδόμενοι οὔτε τοῖς νόμοις they are seen to obey neither the god nor the laws. Sometimes a negative member is connected with a following affirmative by *οὔτε (μήτε) . . . τε* (Lat. *neque . . . et*): *ἔμοσαν μήτε*

προβάσειν ἀλλήλους σύμμαχοι τε ἕσσεσθαι *they swore that they would not betray each other, and would be allies.*

a. If after two members connected by *οὔτε* . . . *οὔτε*, *μήτε* . . . *μήτε*, others still are added, they may take *οὐδέ*, *μηδέ*. But if a single member with *οὔτε* (*μήτε*) is followed by *οὐδέ* (*μηδέ*), this is an irregular form (cf. *τε* . . . *δέ*, 855 b), and gives a special emphasis to the second member: *ἀλλὰ γὰρ οὔτε τούτων οὐδέν ἔστιν ἀληθές, οὐδέ γ' εἰ τις ἀκηκόατε ὡς ἐγὼ παιδεύειν ἐπιχειρῶ ἀνδράποιν* *but indeed neither is any one of these things true, nor even if ye have heard from any body that I undertake to educate men.*

860. V. DISJUNCTIVE CONJUNCTIONS.

1. *ἢ* or, *than*, not to be confounded with *ἢ* (828 b, 852, 10):

a. OR; and repeated, *ἢ* . . . *ἢ* either . . . or; also *ἢτοι* . . . *ἢ*, with special emphasis on the first member: *ἢ πολλέμῃ κρατηθεῖς, ἢ καὶ ἄλλον τινὰ τρόπον δουλεύεις* *either vanquished in war, or else subjugated in some other way.*

b. *ΤΗΑΝ*, after the comparative degree and adjectives like *ἄλλος*, *ἕτερος*, *διόφορος*, *ἐναντιος*, which have a comparative meaning. See 586, 660.

861. 2. *εἴτε* . . . *εἴτε* whether . . . or, Lat. *sive* . . . *sive*,

presenting two suppositions which are left open to the choice of the hearer: *εἴτε ἀληθές εἴτε ψεῦδος, οὐ καλὸν μοι δοκεῖ τοῦτο τοῦνομα ἔχειν* *whether it be true or false, it seems to me not honorable to have this name.* Sometimes the first *εἴτε* is omitted, or *ἢ* is used for the second. With the subjunctive, *εἴντε* (*ἤντε*, *ἔντε*) is used instead of *εἴτε*.

862. VI. ADVERSATIVE CONJUNCTIONS.

1. *δέ* (postpositive) *but*, *and*, marks a slight contrast with what goes before, being much weaker than *ἀλλά*. Hence, though it should generally be rendered *but*, it is often better given, especially in Hm., by *and*.

a. The first of the contrasted members very commonly has *μέν* (postpositive, originally the same as *μήν*, 852, 18): thus *μέν* . . . *δέ* *indeed* . . . *but*, on the one hand . . . on the other; though, in many cases, *μέν* can hardly be rendered in English. Thus *ὁ μὲν βίος βραχύς, ἡ δὲ τέχνη μακρά* *life indeed is short, but art is long*, Hm. *οἱ περὶ μὲν βουλῇ Δαναῶν περὶ δ' ἔστε μέχεσθαι you who in counsel (on the one hand), and (on the other) in fighting, are superior to the (other) Danaei.*

For *ὁ μὲν* . . . *ὁ δέ*, see 525 a. *Μέν* is often followed by other particles, *ἀλλά*, *ἀτάρ*, etc.; and sometimes the thought to be contrasted with it, is expressed in other ways or omitted altogether.

b. After a conditional or relative sentence, the *apodosis* (principal sentence) is sometimes introduced by *δέ*: Hm. *ἔως δ' ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν, ἥρσεν δ' Ἀθήνη* *while he was revolving these things in mind and in spirit, then came Athena.* Here *δέ* is used as if the former sentence were co-ordinate with, not subordinate to, the latter. This construction, which is rare in Attic, occurs frequently in Hm.

863. 2. *ἀλλά* *but*, *yet* (from *ἄλλος* *other*),

marks a stronger contrast than *δέ*: Hm. *ἐνδ' ἄλλοι μὲν πάντες ἐπενεμήθησαν Ἀχαιοί, ἄλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἤνδανε θυμῷ, ἀλλὰ κακῶς ἔφλεε* *then all the other Achaeans shouted assent, yet it pleased not Atreus' son Agamemnon in his spirit, but harshly he dismissed him.*

a. After a conditional sentence expressed or implied, ἀλλά is often to be rendered *at least*: *εἰ μὴ πάντα, ἀλλὰ πολλά γ' ἴσῃ* you know, if not all, yet much at least, & *θεοὶ πατέρες, συγγένεσθέ γ' ἀλλὰ νῦν* O gods of my fathers, be with me now at least (if never before).

b. Ἀλλά is often used to break off the previous discourse and introduce a question or demand: *Ἡμ. οὐκ ἀπὸ σκοποῦ μυθεῖται βασίλεια περιφέρων· ἀλλὰ πῶςδε* the prudent queen speaks not amiss: but do you comply.

c. After negative expressions, ἀλλ' ἢ (less often ἀλλά alone) is used in the sense of *other than, except*: *ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἢ μικρόν τι* I have no money, except some little. For οὐ μὴν ἀλλά, see 848 e.

864. Other conjunctions which express a contrast, or a transition to something different, are

3. αὖ (postpositive, properly *again*, hence) *on the other hand, on the contrary*. So *Ἐπὶ αὖτε*.

4. ἀτάρ (praepositive, *Ἡμ. αὐτάρ* and *ἀτάρ*) *but, however*.

5. μὲν (postpos., *it is true*, Lat. *vero*) *yet, however*: see 852, 13.

6. μέντοι (postpos.: from μέν for μὲν, and τοί) *yet, however*.

7. καίτοι (not in *Ἡμ.*: from καί and τοί) *and yet, though*.

8. ὅμως *nevertheless, notwithstanding*,

marks decided opposition. See 858 b, and for its use with participles, 795 f. It is originally the same with poet. *ὁμῶς* in like manner, in the same case. In *Ἡμ.*, it occurs but once.

865. VII. INFERENTIAL CONJUNCTIONS.

1. ἄρα (*Ἡμ. ἄρα, ἄρ,* and enclit. *ρά*, all postpos.) *accordingly, therefore*, marks an idea as following naturally from preceding circumstances or a previous course of thought. It is especially frequent in *Ἡμ.*, and may often be rendered by so, THEN: *ὡς ἄρ' ἔφη* thus then he said, *Ἀτρεΐδης δ' ἄρα νῆα δοὴν ἔλαβε προέρυσσεν* and so (a thing to be expected) *Atreides launched the swift ship into the sea: οὐκ ἄρα* not then (as might have been supposed), *εἰ ἄρα* if to-wit, if perhaps. For ἄρα (sometimes used in poetry for ἄρα, but usually) *interrogative*, see 828 b.

866. 2. οὖν (*Hd. and Dor. ὦν*, postpos.) *therefore, consequently*, stronger than ἄρα: *Ἡμ. ἦτοι νόστος ἀπέλωτο πατρὸς ἔμοιο· οὐτ' οὖν ἀγγελίης ἐτι πείδομαι* my father's return is verily lost; neither therefore do I any more put faith in tidings (of him). In connection with other particles, it very often means for that matter, at any rate, certainly: with relatives, it has the force of Lat. *cumque*: *ὅστις οὖν* whosoever (816 a). For μὲν οὖν, see 852, 13.

a. From οὐ and οὖν, arise both οὐκ οὖν and οὐκ οὖν.—(α) The first is properly interrogative: *οὐκ οὖν σοι δοκεῖ συμφέρον εἶναι* does it not therefore seem to you to be advantageous?—(β) But since questions with οὐ look to an affirmative answer, οὐκ οὖν came to be used without interrogation, as an affirmative: *ἐγούσιν ἡμῶν τὰ χρήματα· οὐκ οὖν χρὴ ἐλαύνειν τινὰς ἡμῶν ἐπ' αὐτοὺς* they are plundering our property: therefore ought (= ought not therefore?) some of us to march against them.—(γ) To express the sense "not therefore" without interrogation, οὐκ οὖν is used (with accent on the negative): *οὐκ οὖν ἀπολείψωμαι γὰρ σου, εἰ τοῦτο λέγεις* I will not depart from you, then, if you say this. Some editors employ οὐκ οὖν also in the first case (α).

867. 3. *νύν* (Hm. *νύν* and *νό*, postpos. and enclitic), a weakened form of *νύν*, like English *now* used for *then, therefore*. According to many critics, the word should be written *νύν* (not enclitic) in all prose-authors except Hd.; and in poetry too, unless the verse requires a short syllable.

4. *τοίνυν* (postpositive) *therefore, then*, from *νύν* above, strengthened by *τοι* surely (852, 11); never found in Hm.

5. *τοιγαροῦν, τοιγάροι*, *so then, therefore*, praepositive, like poet. *τοιγάρ*, of which they are strengthened forms.

6. *ὥστε* *so that*, see 876, 4.

868. VIII. DECLARATIVE CONJUNCTIONS.

1. *ὅτι* *that*, Lat. *quod*, originally the same as *ὁ* *τι*, neuter of the pronoun *ὅστις*. Like Lat. *quod*, it has both a declarative and a causal sense:

a. THAT: *Ἡράκλειτος λέγει ὅτι πάντα χωρεῖ* *Heracitus says that all things are in motion*. Hence the phrases *ὅλον ὅτι* (also written *ὅλονότι*) *it is clear that, evidently*, and *εὖ οἶδ' ὅτι* *I know that, certainly*: *πάντων εὖ οἶδ' ὅτι φησάντων γ' ἂν though all, I am sure, would say*.—For the forms of the *oratio recta* used after *ὅτι*, see 734 b.

b. BECAUSE: Hm. *χωόμενοι ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας* *angry because you paid no respect to the best of the Achaeans*.—Hm. sometimes uses *ὅ*, the simple relative, instead of *ὅτι*, in both senses.

REM. c. *ὅτι μή* is used after a negative sentence, in the sense of *except*: *οὐποτ' ἐκ τῆς πόλεως ἐξῆλθες, ὅτι μή εἰς Ἰσθμόν* *you never went out of the city, except once to the Isthmus* (lit. what you did not go out that one time). For *ὅτι* with superlatives, see 664.

2. Another declarative in general use is *ὥς* *that*, see 875. Little used are *διότι* and *οὐνεκα* *that*, see 869, 3.

869. IX. CAUSAL CONJUNCTIONS.

1. *ὅτι* *because*, see 868 b.

2. *ὅτε* and *ἐπεὶ* *since*, see 877, 1, 5.

3. *διότι*, and poet. *οὐνεκα, ὁδούνεκα, because*.

διότι is for *δι' ὃ* *τι* = *διὰ τοῦτο ὅτι* *on account of this that* (818). And so *οὐνεκα, ὁδούνεκα* are for *ὅ* (*ὅτου*) *νεκα*, = *ἐνεκα τοῦτου ὅτι*. They are used also as declaratives, *that*, see 868, 2.

870. 4. *γάρ* (postpositive) *for*

introduces a reason or explanation, mostly for a preceding thought, but sometimes for a following one: *νύν δέ, σφόδρα γὰρ ψευδόμενος δοκεῖς ἀληθῆ λέγειν, διὰ ταῦτά σε ψέγω* *but now since, in speaking what is utterly false, you think that you are speaking the truth, for this cause I blame you*.

a. The thought which is explained, is often not expressed, but only implied in the connection. Thus especially in answers to questions: *ἀγωνιστέον μὲν ἄρα ἡμῖν πρὸς τοὺς ἄνδρας; ἀνάγκη γάρ, ἔφη* *must we, then, contend with the men? (yes, we must contend) for it is necessary, said he*.

b. In questions, *γάρ* is often used with reference to an unexpressed and vague idea of uncertainty, which is explained by the question: *ὄλωλε γάρ; (possibly I misunderstood you) for is he (actually) dead? φιλοσοφητέον ἔμολε*

γῆσαμεν· ἢ γὰρ *we agreed that one should study philosophy* (as I think, but perhaps incorrectly), *for is it really so?* So τί γάρ, Lat. quinam?

c. In *wishes*, γάρ is similarly used with reference to a vague idea of unsatisfied desire, which is explained by the wish: κακῶς γὰρ ἐξόλοιο (there is something I desire) *for would that you might perish wretchedly*. For εἰ γάρ, Lat. utinam, see 721 a.

d. Similarly we may explain καὶ γάρ and (this is certain) *for*, = *for indeed* (but sometimes *for also*, *for even*); ἀλλὰ γάρ and ἀλλ' οὐ γάρ *but—for (for not)*, where an idea must be supplied in contrast with what goes before: ἐγὼ δυνάμει τοῦ θέομαι θέουσι τοῖς ἀκολουθεῖν· ἀλλ' οὐ γὰρ δύναμαι *I demand it of myself to keep up with these in running; but (I do not keep up, for) I am not able*. But οὐ γάρ ἀλλά is differently used: μὴ σκώπτέ μ' ἀδελφ'· οὐ γάρ ἀλλ' ἔχω κακῶς *do not mock me, brother; for I (am not to be mocked, but) am in wretched condition*.

871. X. FINAL CONJUNCTIONS.

These are named, and their uses described, in 739-43. They are ἵνα (cf. 879, 6), ὥς (cf. 875 e), ὅπως (cf. 876, 3), ὅρα (cf. 877, 7), μή (cf. 743, 832 ff). For ἵνα τί (sc. γίνηται), see 826 b.

872. XI. CONDITIONAL CONJUNCTIONS.

εἰ ἴ; εἰάν (for εἰ ἄν, or by contraction) ἦν, ἄν (α), ἴφ.

For their use in conditional sentences, see 744 ff: in indirect questions, 830: in expressions of wishing (with εἰ, εἴδε, εἰ γάρ), 721. Εἰ μή is sometimes used for *except*, as Lat. nisi: ἡμῖν οὐδέν ἐστιν ἀγαθὸν ἄλλο εἰ μὴ ὅπλα καὶ ἀρετή *we have no other good save arms and courage*: so εἰ μὴ εἰ *except if*, Lat. nisi si. Εἴπερ (850, 3), Lat. siquidem, *if indeed, as true as*: ἢ Δ', εἴπερ γε Δαρείου ἐσὶ παῖς, οὐκ ἀμαχεῖ ταῦτ' ἐγὼ λήψομαι *ay, by Zeus, as sure as he is a son of Darius, I shall not get these things without fighting*.

873. ἄν (α, postpositive) *perhaps*

marks the sentence as having only a contingent or conditional truth: it can seldom be rendered by an English word. It is used with the (potential) optative (722, 748); with the (hypothetical) indicative (746 b); with the indicative, implying repetition (704); with the future indicative (710 b); with the subjunctive in relative sentences (757 ff); with the infinitive (783), and participle (803).

a. Not unfrequently, ἄν is found *more than once* in the same sentence: οὐκ ἄν ὁρῶνς ὁ τοῦτο ποιήσας περὶ οὐδενὸς ἄν λογίσαιτο *the man who did this would not reason rightly on any subject*.

b. Ep. κέ, κίν, Dor. κα (postpositive and enclitic), almost exactly equivalent to ἄν (ἄ), which is also freely used by Hm. Sometimes both ἄν and κέ are found in the same sentence, cf. 873 a.

874. XII. CONCESSIVE CONJUNCTIONS. These mark a condition as something which may be conceded without destroying the conclusion. They are

1. εἰ καὶ (εἰάν καὶ) *if even, although*:

ποτ. πόλιν (726), εἰ καὶ μὴ βλέπεις, φρονεῖς δ' (862 b) ὅμως οἷα νόσον ἐθέσσι *as for the city, (if even) though thou art blind, thou yet perceivest with what a malady it is afflicted*.

2. καὶ εἰ (καὶ εἰάν, κἄν) *even if*, Lat. *etiamsi*:

ἡγεῖτο ἀνὴρ εἶναι ἀγαθὸν ὠφελεῖν τοὺς φίλους, καὶ εἰ μὴδὲς μέλλοι εἰσεσθῆαι *he thought it was the part of a good man to assist his friends, even if no one were about to know of it.*

a. Both *εἰ* καὶ and καὶ *εἰ* represent the condition as unfavorable to the conclusion, yet not incompatible with it. But the former gives special prominence to the condition, as being unfavorable; the latter, to the conclusion, as holding good notwithstanding. Often, however, the difference between the two forms is very slight.

3. καίπερ (Hm. καί . . . περ) with the participle, see 795 f.

b. After concessive conjunctions, the conclusion is often introduced by *ἔμμεν notwithstanding*, see 858 b.

875. XIII. COMPARATIVE CONJUNCTIONS. These are properly relative adverbs of manner.

1. ὥς *as, that*, Lat. *ut*,

properly in *which manner*, a proclitic (108 c), and thus distinguished from the demonstrative *ὥς thus, so* (250). Yet in poetry, the relative is sometimes oxytone, being placed *after* the word to which it belongs (104 a). It has a great variety of uses, viz.

a. COMPARATIVE use: ὥς βούλει *as thou wilt*. So with the force of Lat. *tanquam*: μακρὰν ὥς γέροντι *a long distance for me as an old man*.—It corresponds to Lat. *quam* in EXCLAMATIONS (816 a), prop. *O the manner in which!* Hm. *ὥς μοι δέχεται κακὸν ἐκ κακοῦ αἰεὶ how does one evil always follow for me after another!*—For *ὥς* with superlatives: ὥς τάχιστα Lat. *quam celerrime*, see 664.—With words of number and measure, it has the meaning *about, not far from*: ὥς δέκα *about ten*, ὥς ἐπὶ τὸ πολὺ (*pretty much over the greater part*) *for the most part*.—In expressions of action, it often denotes that which is apparent, supposed, or professed: ἀπῆγε ὥς πρὸς τοὺς πολεμίους *he went away in the direction toward the enemy* (as if he were going against the enemy), φυλάττεσθε ὥς πολεμίους ἡμᾶς *you are guarding against us as* (supposing us to be) *enemies*. Hence its use as an adjunct of the participle, see 795 e. For its use with the infinitive, see 772.

b. TEMPORAL use, *as, as soon as, when*: ὥς εἰδ', ὥς (demonstrative) μὴ μάλον ἰδὺν χόλος *when he saw them, then did anger the more take possession of him* (lit. *as . . . so*), ὥς τάχιστα ἔως ὑπέφαιεν, ἰδύοντο *as soon as dawn appeared, they were taking the auspices* (Lat. *ut primum*).

c. CAUSAL use, *as, inasmuch as, seeing that*: δεῖ χρῆσθαι τοῖς ἀγαθοῖς, ὥς οὐδὲν ὠφελος τῆς κτήσεως γίγνεται *one must make use of his goods, since no advantage comes from the acquiring* (of them).

d. DECLARATIVE use, *that*: ἔκεν ἀγγέλλον τις ὥς Ἐλλάδα κατεῖληπται *there came one with the tidings that Elatda is taken*, cf. 738.

e. FINAL use, *that, in order that*: ὥς μὴ πάντες ὄλωνται *that all may not perish*, cf. 789.

f. CONSECUTIVE use, like *εἴτε so that*, mostly with the infin. (770): ὅτῳ μοι ἐβοήθησας ὥς νῦν σέσωσμαι *you so aided me that I am now saved*, ἰκανὰ προσήγον ὥς δεῖπνῆσαι τὴν στρατιὰν *they brought enough, so that the army could dine*.

g. For *ὥς* in expressions of WISHING (Lat. *utinam*), see 721 a.

876. 2. ὥσπερ (ὥς + πέρ) *even as, just as*, a strengthened *ὥς*, but found only in the comparative use.

3. ὥς as, *that, in order that,*

is the indefinite relative corresponding to *ὡς* (as *ὅσος* to *ὅλος*, etc.). Its principal use is that of a *final* conjunction, see 739. Like other indefinite relatives, it is used in dependent questions (825 a) *how, in what manner*.

4. ὥστε (856 a) used in two ways:

a. COMPARATIVE use, *as*: this is Ion. and poetic, and is especially frequent in Homer.

b. CONSECUTIVE use, *so that*: in this it denotes *result*, and may be connected either with the infinitive or with a dependent finite verb (770-71).

5. ὅτε (in Hm. only as pronoun) *as,*

chiefly used with participles, see 795 d: so also *ὅτα*.

6. ὅ, ὅπρ, *as*, see 879, 4.7. Hm. ὅτε *as, like as*. In Il. γ, 10, τ, 886, it is a dissyllable (87).

877. XIV. TEMPORAL CONJUNCTIONS. These are mostly relative adverbs of time.

1. ὅτε, ὁπότε, *when*; and (with *ἄν*) ὅταν, ὁπότεν. Ὅτε is also used in a causal sense: *whereas, since*.

2. εὐτε (poetic and Ionic) = ὅτε, both temporal and causal.

3. ἥνικα, ὁπηνίκα, *at which time, when*, more precise than ὅτε. In Hm., ἥνικα is scarcely found: on the other hand,

4. ἥμος *when* (= ἥνικα) is little used except in Hm.: it is found only with the indicative.

5. ἐπεὶ *after, since, when*; and (with *ἄν*) ἐπὶν or ἐπὶν (Hm. ἐπὶν, ἐπεὶ κε, Hd. ἐπειν). Ἐπεὶ is very often used as a causal conjunction, *since, seeing that*.

6. ἐπειδὴ *since now, when now*, from ἐπεὶ strengthened by δὴ (851): it denotes thus a more immediate and particular relation of time or cause. With *ἄν*, it forms ἐπειδάν, which is much more used than ἐπὶν, ἐπὶν.

7. ἕως (not in Hm.), *till, and poet. ὅφα, Hm. εἰσέκε* (or εἰς ὃ κε, εἰς ὅτε κε), *until, as long as*:

αἰκίζονται τοὺς ἀνδράποους ἕως ἂν ἀρῶσιν αὐτῶν *they abuse men as long as they are masters of them, περιμένοντες ἕως ἀνοιχθῆναι τὸ δεσμοτήριον we were waiting until the prison should be opened*. Ὅφα is very often used as a *final* conjunction (739): Hm. ὅφα μὴ ὅλος Ἀργείων ἀγέραςτος ἕω *that I may not be, alone among the Greeks, without a prize*.

8. μέχρι, ἄχρι (cf. 626, 7) *until*.878. 9. πρὶν *before (that), ere*.

In this use, it stands for πρὶν ἢ (*sooner than*, Lat. *priusquam*): it may be connected either with the infinitive (769) or with a finite verb (771). In its proper use (= *prius, sooner, earlier*), it has no relative force and is not a conjunction: this in Attic Greek is found only after the article (*ἐν τοῖς πρὶν λόγοις in the foregoing statements, τὸ πρὶν before, formerly*), but is very frequent in Hm.: οὐ γὰρ ἐγὼ λύσω· πρὶν μὲν γὰρ γῆρας ἔπεισω *for I will not release (her); old age even shall come upon her before*. He often uses it in correspondence with a conjunction πρὶν (769): οὐδέ τις ἐτλη πρὶν πίνειν πρὶν λείπει *nor durst any one (sooner) drink before he made libation*.

879. XV. LOCAL CONJUNCTIONS. These are relative adverbs of place. They are also occasionally used to denote position in time; and very often to denote situation, i. e. states, conditions, or circumstances.

1. *οὗ, ὅπου, where* (Epic and Lyric ὅδε, ὁπόδε).
2. *ὅθεν, ὁπόθεν, whence.*
3. *οἷ, ὅποι, whither.*
4. *ἣ, ὅπη* (Hm. also ἥχι), *which way, in which part, where*: also, in comparative sense, *as*.
5. *ἐνθα at which place, where, ἐνθεν whence*, more precise than *οὗ, ὅθεν*. They are often used as demonstratives, *there, thence*.
6. *ἵνα where*; but much oftener used as a final conjunction (cf. 739), *that, in order that*.

REM. a. Adverbs which express the place *where*, are often connected with verbs of motion: they denote then the place of rest in which the motion ends: *ἐκ τῆς πόλεως οὗ κατέφυγε from the city where (whither) he fled for refuge*. Conversely, *οἷ and ὅποι* are sometimes connected with verbs of rest, the adverb referring to a previous motion: poet. *ἔχουσ διδάξαι δὴ μ' ὅποι κατέστησαν are you able to inform me whither we (have come and) are set down?* Cf. 618 a.

FIGURES OF SYNTAX.

880. ELLIPSIS (*defect*) is the omission of words which are requisite to a full logical expression of the thought.

For numerous cases of elliptical construction, see 504-10, 752-4, 818-20; but many of those constructions fall under the special head of brachylogy.

881. BRACHYLOGY (*brief expression*) is a species of ellipsis, by which a word appears but once, when in the complete expression it would be repeated, and, usually, with some change of form or construction:

ἀγαθοὶ ἢ μὴ (sc. ἀγαθοὶ) *ἀνδρες good men or not* (good men), *ἐπαύξαμεν ἡμεῖς* (sc. πρὸς ἐκεῖνους), *καὶ ἐκείνοι πρὸς ἡμῶς εἰρήνην we made peace with them, and they with us*.—Very often the complete expression, instead of repeating the same word, would use another word of kindred meaning: *ὡς βαθὺν ἐκοιμήθης* (sc. ὅππῃ) *how deep* (a sleep) *you slept* (609 a), *οἱ Ἀθηναῖοι μετέγνωσαν Κερκυραίοις συμμαχίαν μὴ ποιεῖσθαι* (for *μετέγνωσαν καὶ ἔγνωσαν*) *the Athenians changed their resolution (and resolved) not to form an alliance with the Corinthians*, *ἀμελήσας ὃν οἱ πολλοὶ* (sc. ἐπιμελοῦνται) *neglecting things which the most care for*. Thus *ἕκαστος* or *ἕως* must sometimes be supplied from a preceding οὐδείς: *οὐδείς ἐκὼν δίκαιος, ἀλλὰ ψέγει τὸ ἀδικεῖν ἄδυνάτων αὐτὸν ὅρῳ no one is just by his own will, but (each one) blames injustice, because he is unable to practise it*.

882. ZEUGMA (*junction*) is a variety of brachylogy, by which two connected subjects or objects are made to depend on the same verb, when this is appropriate to but one of them: the other subject or object depends properly on a more general idea, which may be drawn from the inappropriate verb:

Hm. ἤχι ἐκδοτὰ ἵπποις ἀερίποδες καὶ ποικίλα τεύχε' ἔκειτο *where for each one (stood, ἑστασαν) his foot-lifting horses and his curiously-worked arms were lying, Hd. ἐσθῆτα φορέουσι τῇ Σκυθικῇ ὁμοίην, γλῶσσαν δὲ ἰδίην they wear a dress similar to the Scythian, but (have, ἔχουσι) a peculiar language.* The figure is chiefly poetic.

883. APOSIOPESIS (*becoming silent*) occurs when from strong or sudden feeling a sentence is abruptly broken off and left incomplete: Hm. εἴποτε δ' αὖτε χρεὶς ἐμείο γένηται δευτέρα λογὸν ἀμῦναι—but *if ever again there comes a need of me to ward off shameful ruin*—. It is a figure of rhetoric rather than of syntax.

884. PLEONASM (*excess*) is the admission of words which are not required for the complete logical expression of the thought. For a pleonastic use of αὐτός and οὗτος, see 680. This also is in most cases a figure of rhetoric rather than of syntax.

885. HYPERBATON (*transposition*) is an extraordinary departure from the usual and natural order of words in a sentence. Thus words closely connected in construction are separated by other words which do not usually and naturally come between them:

ὦ πρὸς σε γονάτων (for πρὸς γονάτων σε sc. ἱκετεύς) *by thy knees (I entreat) thee, ἔξ οἱμαι τῆς ἀποστάτης ἐλευθερίας δουλεῖα πλείστη as a consequence, I suppose, of extreme freedom, comes utter servitude.* It often gives emphasis to some particular word or words: πολλῶν, ὧ ἄνδρες Ἀθηναῖοι, λόγων γιγνομένων *though many, O Athenians, are the speeches made*;—especially by bringing similar or contrasted words into immediate juxtaposition: ἐγὼ ἐν τῇ ἡλικίᾳ τῶν ἡδόμενος ἡδόμενος ἐμὸι *I associated with persons of my own age, taking pleasure in them, and they in me, Hm. παρ' οὐκ ἐθέλων ἐβόλυσεν unwilling with her wishing it.*

886. ANACOLUTHON (*inconsistency*). This occurs, when in the course of a sentence, whether simple or compound, the speaker, purposely or inadvertently, varies the scheme of its construction:

καὶ διαλεγόμενος αὐτῷ, ἔδοξέ μοι οὗτος ὁ ἀνὴρ εἶναι σοφός *and conversing with him, this man appeared to me to be wise* (for "I thought the man to be wise," ἐνόμισον τὸν ἄνδρα, etc.), μετὰ ταῦτα ἡ ξύνοδος ἦν, Ἀργεῖοι μὲν ὁργῇ χαρούμενοι *after this the engagement commenced, the Argives advancing eagerly* (Ἀργεῖοι instead of Ἀργεῖων, as if the sentence began with ἐνυῖλλον they engaged), τοὺς Ἕλληνας ἐν τῇ Ἀσίᾳ οἰκοῦντας οὐδὲν πῶ σαφὲς λέγεται εἰ ἔπονται *but the Greeks that live in Asia, nothing certain is as yet reported, whether they are following* (εἰ ἔπονται instead of ἔπαισσαι, the expression changing to an indirect question), Hm. μητέρα δ' εἰ οὐκ ἐφορμᾶται γαμέσθαι, ἀψ ἴτω ἐς μέγαρον πατρός *but thy mother, if her mind is bent on being married, let her go back to her father's house* (ἀψ ἴτω instead of ἀποπέμψον send back), ὥσπερ οἱ ἀθληταί, ὅταν τῶν ἀνταγωνιστῶν γένωνται ἥττους, τοὺς αὐτοὺς ἀνίστασθαι *as the athletes, when they prove inferior to their antagonists, this troubles them* (as if οἱ ἀθληταί belonged to the relative sentence, prop. τοὺς ἀνίστανται are troubled by this).—Sometimes the anacoluthon is caused by an endeavor to keep up a similarity of form between two corresponding sentences: τοιαῦτα γὰρ ὁ ἔπος ἐπιτελεῖνται • δυστυχούντας μὲν ὁ μὴ λυπηρ τοῖς ἄλλοις παρέχει ἀνιὰρ τοιαῖ νομίζειν • εὐτυχούντας δὲ καὶ τὰ μὴ ἡδονῆς ἄξια παρ' ἐκείνων ἐπαινοῦ ἀναγκάζει τυγχάνειν *for such effects does love exhibit: unfortunate persons he causes to regard as troublesome, things which give no pain to others; but fortunate persons, he makes it necessary that even things unworthy of pleasure should obtain praise from them* (εὐτυχούντας παρ' ἐκείνων instead of παρ' εὐτυχούτων).

APPENDIX.

VERSIFICATION.

887. METRE AND RHYTHM. To all forms of Greek verse belong metre (*μέτρον measure*) and rhythm (*ῥυθμός movement*). They all have a definite measure of long and short syllables, and a regular movement of times and accents.

888. FEET. Verses are composed of metrical elements called *feet*. The most important are the following:

<i>Feet of three (short) times.</i>			<i>Feet of four times.</i>		
Trochee	— ∪	λείπε	Dactyl	— ∪ ∪	λείπομαι
Iambus	∪ —	λιπεῖν	Anapaest	∪ ∪ —	λιπέτω
Tribrach	∪ ∪ ∪	ἐλπιον	Spondee	— —	λείπων
<i>Feet of five times.</i>			<i>Feet of six times.</i>		
Cretic	— ∪ —	λείπετω	Ionic a majore	— ∪ ∪ ∪	λείποµαθα
First Paeon	— ∪ ∪ ∪	λείποµαθα	Ionic a minore	∪ ∪ — —	ἐλπείσθην
Fourth Paeon	∪ ∪ ∪ —	ἐλπόμεν	Choriambus	— ∪ ∪ —	λείποµένους

Much less important are the following:

Pyrrhic	∪ ∪	λίπε	Ditrochee	— ∪ ∪ ∪	λείπετῶσαν
Amphibrach	∪ — ∪	ἐλπιον	Ditambus	∪ — ∪ —	ἐλπόμεν
Proceleusmatic	∪ ∪ ∪ ∪	ἐλπίετο	Antispast	∪ — ∪ —	ἐλείποντο
Bacchius	∪ — ∪	λιπόντων	First Epitrite	— ∪ ∪ —	ἐλειπόσθην
Antibacchius	— ∪ ∪	λείποισθε	Second Epit.	∪ — ∪ —	ἐξελεῖσθην
Second Paeon	∪ ∪ ∪ —	ἐλείπετο	Third Epit.	— ∪ ∪ —	λειφθήσεται
Third Paeon	∪ — ∪ ∪	ἐλπίοντο	Fourth Epit.	— ∪ ∪ —	λειφθήσονται
Molossus	— — —	λείπόντων	Dispondee	— — — —	λειφθήσονται

889. GROUPS. A single foot, taken by itself, is called a *monopody*; two feet, taken together, a *dipody*; three feet, a *tripody*; four, five, six, etc., a *tetrapody*, *pentapody*, *hexapody*, etc.—One foot with half of another is sometimes called *trimimeris* (three half-feet): so *penthemimeris* = two feet and a half; *hepthemimeris* = three and a half, etc.

890. VERSES. Verses are named *trochaic*, *iambic*, *dactylic*, etc., according to the principal (or *fundamental*) foot used in them. They are further distinguished as *monometer*, *dimeter*, *trimeter*, etc., according to the number of their feet.

In *trochaic*, *iambic*, and *anapaestic* verses, each “-meter” consists of two feet: thus, an anapaestic dimeter consists of four feet; an iambic trimeter, of six; a trochaic tetrameter, of eight, etc. In other kinds of verse, each foot is reckoned as a “-meter”: thus, a dactylic hexameter consists of six feet; a cretic pentameter, of five; an ionic tetrameter, of four, etc.

891. **CATALECTIC AND ACATALECTIC.** In many forms of verse, the closing foot is *incomplete*. Such verses are designated as *catalectic* (stopping short). On the other hand, verses which close with a *complete* foot are called *acatalectic*.

a. A verse is said to be catalectic in *syllabam*, in *disyllabum*, in *trisyllabum*, according to the number of syllables (one, two, three) actually used in the incomplete foot.

b. The name *hypercatalectic* is sometimes applied to a verse which extends one syllable beyond a given measure: thus a choriambic tetrameter hypercatalectic is a verse which would become a choriambic tetrameter by omitting its last syllable.

892. **RESOLUTION AND CONTRACTION.** Many kinds of verse allow the use of two short syllables in place of a long one, which is then said to be *resolved*; or, vice versa, the use of a long syllable in place of two short ones, which are then said to be *contracted*.

Thus, in the trochaic dimeter 'Απαβλας τ' ἄπειρον ἄνδρος (— — — — —), a tribrach stands by resolution in place of the first trochee. And in the dactylic hexameter ἄννα σέθεν, τοῦ νῶϊ, θεοῦ ἔς, ἡρεπόμεν' αὐτῇ (— — — — —), a spondee stands by contraction in place of the second, fourth, and sixth dactyls.

893. **CAESURA.** When a pause in the sense, however slight, occurs within the verse, it produces a *caesura* (i. e. a cutting, or dividing of the verse). This division very often takes place in the middle of a foot, and in that case it may be designated as a *foot-caesura*.

Thus, in the dactylic hexameter ἄννα σέθεν, τοῦ νῶϊ, θεοῦ ἔς, ἡρεπόμεν' αὐτῇ (— — — | — — | — — | — — —, *before thee, by whose voice, as if it were a god's, we two are delighted*), caesuras occur after σέθεν, νῶϊ, and ἔς; and the first two of these are, at the same time, foot-caesuras.

894. **ACCENT, ARSIS AND THESIS.** In pronouncing verse, one syllable of each foot was distinguished from the rest by a greater stress of voice. This greater stress is called the *rhythmic accent*. It is wholly independent of the written accent, which was disregarded in versification.

That part of each foot which has the rhythmic accent is called the *arsis* (raising); while the unaccented part of the foot is called the *thesis* (setting, lowering).

Thus, in the dactylic hexameter ἄννα σέθεν, τοῦ νῶϊ, θεοῦ ἔς, ἡρεπόμεν' αὐτῇ (— — — — —), the syllables which have the rhythmic accent are ἄν, -θεν, νῶ-, -οῦ, ἡρε-, αὐ- (only half of which have the written accent). Each of these six is the arsis of its own foot; while the remaining syllable or syllables of each foot compose the thesis.

REM. a. When a long arsis is resolved into two short syllables (892), the first of them receives the rhythmic accent. Thus in the iambic dimeter θάλασσαν οὐδὲν ἐπὶ γαλῆς (— — — — —), the tribrach which stands in place of the third iambus is accented on its second syllable.

895. **SYNCOPE.** Of many rhythms modified forms are produced by the omission of one or more theses. This omission is called *syncope*. The time of the omitted thesis was made up either by a pause, where the sense admits of one, or by a prolongation of the preceding long arsis.

Thus the verse βαρεῖαι καταλαγαί (υ̇ υ̇ ο̇ υ̇ υ̇ υ̇) is an iambic dimeter modified by syncope of the second thesis: the place of the omitted thesis we mark by a letter "o."

896. ANACRUSIS. An unaccented syllable (short or long) prefixed to rhythms beginning with an accent, is called an *anacrusis* (upward beat). Sometimes we find a *double* anacrusis, of two short syllables.

Thus, the verses b, c, d, show the same rhythm as a, but with anacrusis prefixed:

a. χερσὶν δημοσπδροισιν.	υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
b. προκηδομένα βαρεῖαν.	υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
c. μὴ ταρβαλέα δάουσιμ.	υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
d. τὸ δὲ συγγενὲς ἐμβέβακεν.	υ̇ υ̇ υ̇ υ̇ υ̇ υ̇

REM. c. The names *iambic* (903 ff) and *anapaestic* (912 ff), applied to large classes of rhythms, though convenient from their brevity, are not indispensable: the iambic rhythms might with propriety be designated as *anacrusis-trochaic*, the anapaestic as *anacrusis-dactylic*, i. e. trochaic and dactylic with preceding anacrusis.

For BASIS, see 916.

897. FINAL SYLLABLE. The final syllable of every verse is unrestricted as to quantity (*syllaba anceps*). A long syllable may be used in that place instead of a short, and a short syllable instead of a long.

Thus *ἐπισκοποῦντ' ἀγυῖας* (υ̇ υ̇ υ̇ υ̇ υ̇ -) is an iambic dimeter catalectic (for υ̇ υ̇ υ̇ υ̇ υ̇ υ̇); and *τεκνούντα καὶ τεκνούμενον* (υ̇ υ̇ υ̇ υ̇ υ̇ υ̇) is an iambic dimeter acatalectic (for υ̇ υ̇ υ̇ υ̇ υ̇ υ̇).—In marking quantities throughout the following sections, the final syllable of each verse will be marked long or short, as the order of the rhythm may require, without reference to its quantity in the annexed specimen.

REM. a. The reason of the freedom here described lies in the fact that the time even of a short syllable, when combined with the PAUSE which occurs at the end of a verse, becomes equivalent to a long syllable. For a like reason, HIATUS (67) is not avoided at the end of a verse, since the two vowel-sounds (at the close of one verse and the beginning of the next) are not pronounced in immediate succession, but are separated by the final pause.

b. Yet we sometimes find a SYSTEM of lines, having the same or similar rhythm throughout, in which the liberties above described (*syllaba anceps* and *hiatus*) are allowed *only in the closing line*. A system of this kind might be regarded with propriety as a single long verse, the lines which compose it being metrical series rather than verses. Hence the lines of such a system are sometimes found ending in the middle of a word, which can never be true of a verse, strictly so called.

898. A metrical composition may consist

a. of SINGLE LINES (*στίχοι*), in which one kind of verse (dactylic hexameter, iambic trimeter, etc.) is repeated indefinitely: the verse is then said to be *used by the line*.

b. of DISTICHS,—couplets of two lines, in which two kinds of verse, differing more or less from each other, are repeated in the same order to an indefinite extent; see 911.

c. of SYSTEMS,—answering to the description just given in 897 b.

d. of STROPHES,—combinations of several lines, with more or less variety of verse.

REM. e. Strophes of a simple kind may be repeated (like single lines or distichs) to an indefinite extent. But the longer and more complex strophes, which make up the lyric portions (*choruses*) of tragedy and comedy, are usually arranged in *pairs*. Each pair consists of a *strophe* and *antistrophe*, the latter of which is like the former, containing the same kinds of verse arranged in the same order. Such a pair is sometimes followed by a *single* strophe—called an *epode* (*after-song*)—differing from them in rhythms, and serving as a conclusion to them. In the lyric odes of Pindar, this is the general law; most of them consist of *trios*, in which a like pair, *strophe* and *antistrophe*, are followed by an unlike *epode*; but the successive trios of the same piece are all alike, showing the same kinds of verse in the same order of arrangement.

* In these complex strophes, it is not to be expected, in general, that the student will be able to determine the rhythms for himself, without direction of the text-book or the teacher.

Trochaic Rhythms.

899. The fundamental foot is the *trochee*. A trochaic “meter” (890) consists of two feet, the last of which may also be a *spondee*. Hence the monometer, dimeter, trimeter, etc., may have either trochees or spondees for the even feet (2d, 4th, 6th, etc.), but only trochees for the odd feet (1st, 3d, 5th, etc.).

A *tribrach* may be used by resolution (892), in place of a trochee; and an *anapaest*, in place of a spondee. A *dactyl* sometimes occurs instead of a trochee, but only in proper names.

The rhythmic *accent* is always on the first syllable of the foot, and the first foot of a “meter” is more strongly accented than the second.

900. The following are specimens of trochaic rhythms:

a, b. monometer; b, catalectic (*cretic*):

ὦν ποδοῦμεν (a).

— — — — —

ὦ δίκτα (b).

— — —

c, d. tripod (*ithyphallic*); d, catal. (*penthemimeris*):

ἔχρε' ἐν δόμοισι (c).

— — — — —

κέλευται τάλας (d).

— — — — —

e, f. dimeter; f, catalectic:

ἀλλ' ἀναμνησθέντες, ὄνδρες (e).

— — — — — — — —

μὴ ξυγαμέτης τις ἦν (f).

— — — — — — —

g. pentapody:

Διὸς ὑπαγκάλισμα σεμνὸν Ἥρα.

— — — — — — — — — —

h, i. trimeter; i, catalectic:

Δωρίφ φωνὰν ἐναρμόζει πεδίλῳ (h).

— — — — — — — — — —

ἀρπαγαὶ δὲ διαδρομῶν ὁμαίμονες (i).

— — — — — — — — — —

j. dimeter and ithyphallic:

ἀλλὰ μοι τόδ' ἐμμέντοι καὶ μήποτ' ἐκτακείη.

— — — — — — — — — —

k. tetrameter (= dimeter repeated):

ἐλπίδι μὲν, γέροντος ἐβέδευα χρυσόπτελε κόρη.

— — — — — — — — — —

l. tetrameter catalectic (= dimeter and dim. catal.):

πολλὰ μὲν γὰρ ἐκ θαλάσσης, πολλὰ δ' ἐκ χέρσου κακὰ.

— — — — — — — — — —

δυσωτάτου στομάτου πορίσασθαι ῥήματα καὶ παραπρίσματ' ἐκὼν (m).
 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

The following are specimens of COMPOUND FORMS (dactylic and trochaic):

- n. tetrameter, and trochaic monometer:
 δεξιτερᾷ προτοχὸν ἔξινον μῶστευσε δοῦναι. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100
 o. trimeter, and trochaic dimeter catalectic:
 κέκλυτε, παῖδες ὑπερδύμῳ τε φωτῶν καὶ δεῶν. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100
 p. trimeter (with anacrusis, and syll. anceps), and ithyphallic:
 τοῦτοις δ' ὀπίσθεν ἴτα φέρων δίφρον Λυκούργος.
 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

910. The HEROIC HEXAMETER (909 j) is more used than any other rhythm, being the established measure for epic, didactic, and bucolic poetry. Of the six feet which compose it, each may be at pleasure a dactyl or a spondee; except the last foot, which can never be a dactyl. In the remaining feet, however, the dactyl is the prevailing form; especially in the fifth, where hardly one line in twenty has the spondee (909 k).

The third foot is commonly divided by a caesura: this may be either *masculine*, i. e. after the long arsis of a dactyl or spondee (*penthemimeral* caesura), —or *feminine*, i. e. between the two shorts of a dactyl. Often also there is a caesura after the arsis of the fourth foot (*hephthemimeral* caesura); or at the end of the fourth foot (called *bucolic* caesura, from its frequent occurrence in bucolic poetry). Beside these, there are other caesuras, of less frequent use, at almost every place in the hexameter.

911. The ELEGIAC DISTICH was not confined to the elegy, but was used for many other kinds of composition. Its first line is the hexameter, containing, of course, two complete dactylic tripodies: its second (909 i) is a verse containing two catalectic tripodies, which are always separated by a caesura. Of this verse the first two feet may be dactyls or spondees at pleasure. The third foot consists of an accented long syllable (*arsis*): the time of its omitted thesis was made up by a caesural pause. The fourth and fifth feet are always dactyls: the sixth, like the third, consists of an accented syllable. The usual name *pentameter* was founded on a mistaken division into five feet, the third of which was always a spondee, while the fourth and fifth were anapaests.

Anapaestic Rhythms.

912. The fundamental foot is the *anapaest*. But a *spondee* or a *dactyl* is very often used (892) instead of the anapaest; much less often, a *proceleusmatic*. The rhythmic *accent* falls on the final long syllable of the anapaest or spondee, and on the penultimate short of the dactyl or proceleusmatic (894 a). An anapaestic "meter" (890) consists of two feet.

913. Specimens of anapaestic rhythms:

- a, b. monometer; b, catalectic:
 ἀπολεῖς μ', ἀπολεῖς (a). 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100
 νέκυσ ἥδη (b). 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100
 c, d. tripod (*prosoodiac*); d, catalectic:
 Ζαλαμινιάσι στυφέλον (c). 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100
 καλὸν ἄνδρι μετακείν (d). 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100
 e. dimeter catalectic (*paroemiac*):
 καὶ μὴν τότε κέρων ἥμαρ. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100
 πάντα γὰρ ἥδη τετέλεσται. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

f. dimeter (acatalectic):

σμερὴ δ' ἄνθρωπον πνεύματα πύτων. - 1 1 1 1 - 1 1 1 1
 ἂν ἀποχύνονται Κασταλλίας. - 1 1 1 1 - 1 1 1 1

g. tetrameter catalectic (= dimeter and dim. catal.):

πρόσχετε τὴν νοῦν τοῖς ἀδανδροῖς ἡμῖν, τοῖς αἰὲν δεύσι.
 τοῖς αἰδέσιν, τοῖσιν ἀγῆρως, τοῖς ἀφδιτα μεθόμενοις.
 - 1 1 1 1 - 1 1 1 1 - 1 1 1 1 1 1
 - 1 1 1 1 - 1 1 1 1 - 1 1 1 1 1 1

914. ANAPAESTIC SYSTEMS (897 b) are composed of any number of complete dimeters (and, here and there, a monometer), with a catalectic dimeter (paroemiac) always added as a close. They are widely used in tragedy and comedy, —more widely than any other rhythm, after the iambic trimeter. They are of two kinds, *stricter* and *freer* systems. The stricter systems differ from the freer in these respects:—a. They avoid a succession of four short syllables: hence a proceleusmatic almost never appears in them, or a dactyl followed by an anapaest.—b. In the dimeter, they have a regular caesura, generally at the end of the second foot, but sometimes in the middle of the third.—c. In the paroemiac, they allow a dactyl to stand only as the first foot, and almost always have an anapaest for the third.

d. The *freer* systems are not subject to these restrictions. They sometimes consist, for lines together, of spondees only, or dactyls only; and sometimes they have two or more paroemiacs in succession. They are much less used than the stricter systems, and are mainly confined to the expression of complaint or mourning.

915. The CATALECTIC TETRAMETER is much used by the line (898 a) in comedy. It consists of a dimeter and paroemiac. These two parts are almost always separated by a caesura; and each of them is subject, in general, to the rules just given for dimeters and paroemiacs in the stricter anapaestic systems (914).

Logaoedic Rhythms.

916. Dactyls are often mixed with trochees so as to form—not a compound rhythm (dactylic and trochaic, 909 n, o, p)—but a simple rhythm, which is called logaoedic. The *dactyls* may stand before the *trochees*, or after them, or interposed between them; but trochees never stand between the dactyls. Each trochee may be resolved into a *tribrach*; but a dactyl (unless it closes the rhythm) is very seldom contracted to a *spondee*. A trochee (or tribrach) standing as the first foot, is called a *basis* (step), and is treated with great freedom: a *spondee* is very often used, instead of it, as basis: less often, an *iambus* or *anapaest* (and, in Aeolic poetry, even a *pyrrhio*). A logaoedic verse may have an *anacrusis* (long or short) prefixed to its first foot. Also a *double anacrusis* (two short syllables) may be used, in which case the verse is called *logaoedic anapaestic*. The rhythmic *accent* falls on the first syllable of each foot.

a. If two trochees precede the first dactyl, the *second* also is called a basis, but it is not treated with the same freedom as the first: only a spondee can be used here for the trochee (or tribrach).—b. A spondee may be used, instead of a trochee, as the second foot, even when the first foot is a dactyl.—c. Further, when a verse ends with an *arsis*, a spondee may be used, instead of a trochee, before that *arsis*.—Thus

919. The following have a *double anacrusis* (logaedic anapaestic):

- | | |
|---|-----------------|
| a. <i>ικετεύσατε δ', ὃ κόραι.</i> | υ υ υ υ υ υ υ |
| b. <i>τὸ δὲ συγγενὲς ἐμβέβακεν.</i> | υ υ υ υ υ υ υ |
| c. <i>κατέλαμψας, ἰδεύας ἐμφανῇ.</i> | υ υ υ υ υ υ υ |
| d. <i>Ἑλένην ἐλθαστο Τρώας.</i> | υ υ υ υ υ υ υ |
| e. <i>ὅτε τὸν τύραννον κτανέτην.</i> | υ υ υ υ ο υ υ υ |
| f. <i>τίνι τῶν πάρος, ὃ μάκαιρα Θῆβα.</i> | υ υ υ υ υ υ υ |

The form *e* loses the second thesis by syncope.—Trochaic forms with double anacrusis are also regarded as logaedic anapaestic:

- | | |
|-------------------------------------|---------------|
| g. <i>Νεμεῖ δὲ τρίς.</i> | υ υ υ υ |
| h. <i>πόλις, ἀλλ' ἀνδρῶν.</i> | υ υ υ υ |
| i. <i>Ζεφύρου γίγαντος αἰῶν.</i> | υ υ υ υ υ υ υ |
| j. <i>Χαρίτων ἑκάσι τόδε κῶμον.</i> | υ υ υ υ υ υ υ |

920. SYNCOPATED FORMS are very numerous. They often give rise to *choriambi* or *cretics*. The following are specimens:

- | | |
|---|-------------------|
| a. <i>ναυτιλίας ἐσχάτας.</i> | υ υ υ ο υ υ υ |
| b. <i>οὐ ψεύδει τέχῃς λόγον.</i> | υ υ υ ο υ υ υ |
| c. <i>ἔψαυσας ἀλγεινοτάτας ἔμολ.</i> | υ υ ο υ υ υ υ υ |
| d. <i>δακρυόεσσάν τ' ἐφίλησεν αἰχμῶν.</i> | υ υ υ ο υ υ υ υ υ |

Some verses consist of *more than one series*: thus

- | | |
|--|-------------------------------|
| e. first Pherecratean catal., repeated:
<i>ἄνδρα τύραννον ἱππαρχον ἐκτανέτην.</i> | υ υ υ υ υ ο υ υ υ υ υ |
| f. Asclepiadæan (= Pherecr. catal., second + first):
<i>ἐπειδὴ μέγαν ἔδδαν Βαβυλωνίους.</i> | υ υ υ υ ο υ υ υ υ υ |
| g. greater Asclepiadæan (has choriambus between two Pherecr.):
<i>μηδὲν ἔλλο φυτεύσας πρότερον δένδρον ἐμπίλιν.</i> | υ υ υ υ υ ο υ υ υ ο υ υ υ υ υ |
| h. Priapæan (= Glyconic and Pherecratean):
<i>εὐμενὴς δ' ὃ Δούκειος ἔστω πάσα νεολαία.</i> | υ υ υ υ υ υ ο υ υ υ υ υ |
| i. Eupolidæan (= Glyconic and troch. dim. catal.):
<i>ὃ δαήμενοι κατερῶ πρὸς ὁμῶς ἐλευθέρους.</i> | υ υ υ υ υ υ ο υ υ υ υ υ |

921. PHERECRATEAN verses are sometimes combined in systems (897 b): but much more frequent are GLYCONIC SYSTEMS closing with a Pherecratean.

a. In antistrophic composition, when one form of the Pherecratean (first or second) is used in a particular line of the strophe, the other form is sometimes found in the corresponding line of the antistrophe. The second and third forms of the Glyconic may correspond to each other in the same way, and either of them may correspond to the logaedic form in 918 a. Sometimes a first Glyconic corresponds to a choriambic dimeter (924 b, c) or to an iambic dimeter; and a first Pherecratean, to an iambic dim. catal. These irregularities are mostly rare: only the interchange of a second and third Glyconic is frequent. The rhythms in which they occur are termed *POLYSCHEMATIST* (*multiform*).

Cretic Rhythms.

922. The *cretic* often occurs, as the result of syncope (895), in trochaic, iambic, and logaedic rhythms. Examples may be seen in 901, 905, 920. The name "*cretic rhythms*" is frequently applied to such verses; especially when the *cretic*—either in its proper form, or as resolved (892) into

Dochmiac and Bacchic Rhythms.

928. The *dochmius* consists of a *bacchius* with a following *iambus* (υ̇ — υ̇ —). The rhythmic *accent* falls on the first long of the *bacchius*: there is also a secondary accent on the long of the *iambus*. Each of the two shorts (in the *bacchius* and *iambus*) may be lengthened; and each of the three longs may be resolved into two shorts. These liberties give rise to a great variety of forms, most of which are shown in the following specimens: ●

a. ἰὼ πρόσκοιοι.	υ̇ — υ̇ —
b. ἐν γὰρ τῷδε φεῦ.	— υ̇ — υ̇ —
c. τί μ' οὐκ ἀνταίαν.	υ̇ — — υ̇ —
d. ἐχθεὶς Ἀτρεΐδαν.	— υ̇ — — υ̇ —
e. στρατόπεδον λιπών.	υ̇ υ̇ υ̇ — υ̇ —
f. δουλοσύνας ἔπερ.	— υ̇ υ̇ υ̇ — υ̇ —
g. μεσολαβεῖ κέντρον.	υ̇ υ̇ υ̇ υ̇ — υ̇ —
h. πλαζόμενον λεύσσαν.	— υ̇ υ̇ υ̇ — υ̇ —
i. ἔτιον ἔτι σε χρή.	υ̇ υ̇ υ̇ υ̇ υ̇ — υ̇ —
j. βεῖ πολλὸς ὄδε λεώς.	— υ̇ υ̇ υ̇ υ̇ υ̇ — υ̇ —
k. ἄλμυρὸν ἐπὶ πόντον.	— υ̇ υ̇ υ̇ υ̇ — υ̇ —
l. ἀνέφελον ἐπέβαλες.	υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ — υ̇ —
m. οὐποτε καταλύσιμον.	— υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ — υ̇ —
n. ἀπάγει' ἐκτόπιον.	υ̇ υ̇ υ̇ — υ̇ υ̇ υ̇
o. τὸν καταρατότατον.	— υ̇ υ̇ — υ̇ υ̇ υ̇
p. σὺ τ', ὦ Διογενὲς.	υ̇ — υ̇ υ̇ υ̇ υ̇ —
q. εἶδ' αἰδέρος ἔνω.	— υ̇ — υ̇ υ̇ υ̇ —
r. τυράννου πάδεα.	υ̇ — υ̇ — υ̇ υ̇ —

REM. s. The *dochmiil* are used in passages which express great mental agitation. They are often combined in *dimeters*, or *longer systems* (897 b).

929. OTHER BACCHIC RHYTHMS are little used in Greek poetry, and only in connection with *dochmiil*. Thus we find a *bacchic*

a. dimeter (<i>dochmiac hypercatalectic</i>): χορευθέντ' ἀναύλοισ.	υ̇ — υ̇ — υ̇ —
b. trimeter catalectic: παλαιῶν προγεννητόρων.	υ̇ — υ̇ — υ̇ — υ̇ —
c. tetrameter: εἶδε με κοιμῖσαιεν τὸν δυσδαίμον' Ἄιδου.	— υ̇ υ̇ — υ̇ — — υ̇ — υ̇ —

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NOTE. The references are made in all cases to the *sections*, not the *pages*, of the Grammar. The letters *ff*, placed after the number of a section, show that the same subject extends into the following sections.

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D; dropped in pf. 886

c; inserted in 1 aor.

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-ναι inf. 359. 367 c. 400 e.

ναί 852, 14. 545. [410 D.

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ναῖω 484 D, 6.

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ναῦφι 206 D c.

νδ dropped bef. σ 49.

νε 5th class 329 c. 438.

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νήχω 426 D, 2. [51.

νδ dropped bef. σ 49. cf.

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